# CERTAINE QUESTIONS AND

ANSWERES CONCER-NING THE ATTRIBUTES

Whereunto are adiouned some Questions and Answeres, concerning the right vse of the law of God.

Taught publikely by way of Catechifing: by
William Burton, Minister and Preacher of the
word of God in the Citie of
Bristol.

And this is evernall life, that they know thee to be the onely very God, and whom thou hast fent, lefus Christ.





Imprinted by FELIX KYNGSTON, for Thomas Man, dwelling in Pater-noster-row at the figne of the Talbot.



AC NOBILISSIMO HEROI,
EDVARDO COMITI WIGORNIÆ, BARONI DE RAGLAND, ET CHEPSTOW.
EQVORVM D. REGINÆ MAGISTRO,
NOBILISSIMI ORDINIS GARTERII
MILITI, ET SERENISSIMÆ REGINÆ A CONSILIIS, DOMINO
SVO COLENDISSIMO, AC
PATRONO BENIGNISSIMO.

#### GVILIELMVS BVRTONVS

VERBI DIVINI MINISTER, OPVSCV-LA HEC SVA QVALIACVNQVE IN PER-PETVVM GRATI ANIMI TESTIMO-NIVM, LVEENS, MERITO DI-CAT, CONSECRAT-QVE.



#### TO THE READER.

Haue aduentured once againe (good Reader) at the fundrie House aduentured once ngaine general affected Christians, motions and earnest requests of diners well affected Christians, to offer unto thy Christian view and consideration such things of mine iountly together, as have been heretofore senerally published for thy good, I have this second time reniewed, corrected, and in some places augmented them: whereunto I have added twentie moe Sermons never printed before, as thou maift perceive by the title of the booke. If thou halt meete with any thing in any part of the booke that thou halt undge worthy the censuring, I pray thee let me have some brotherly signification thereof, and I shall be most readie (God willing) to satisfie thee therein. We know nothing yet as wee ought to know (faith the bleffed Apostle) and therefore no man should presume so much upon the perfection of his worke, but that as his knowledge may be bettered, fo may his worke be amended. 13 hat former my poore endeuours are (not worthie the name of workes i confesse) I wholly and humbly submit my selfe therees to the indeement of the Church. While thou bast time make thy best wosts of them, and of other mens labours, whereof thou hast plentie both godly and learned, but espeeially be daily connersant with the boly Scriptures of God: for the night

(faith Christ) is comming when none can worke. If a word to a wicked man be enough, then a word to a wife man should be more then enough. Farewell gentle Reader, reade with thy best affections, and I instantly beseech thee assist me with thy prayers. From my studie this 12.0f Aprill.

1602.

Thy sernant for the Lord Jesus,

William Burton.



# THE SEVERALL TEXTS AND TITLES

OF THE SERMONS CONtained in this Booke.

Certaine Questions and Answers, concerning the attributes of God: whereunto are adioyned some questions and answers, concerning the right vse of the law of God. Taught publikely by way of Catechising.

An Exposition of the Lords Prayer, made in diuers Lectures, and now drawne into questions and answers, for the greater benefit of the simpler fort: whereunto is prefixed a briefe treatile of prayer for all men.

God wooing of his Church, set forth in three Sermons.

IEREM. 3. 14,15.

O ye disobedient children, turne againe saith the Lord, c.

Dauids Euidence, or the affurance of Gods loue: in feuen Sermons.

PSALM.41.11,12,13.

By this I know that thou favourest me, because mine enemie doth not triumph against me, &c.

The Conclusions of Peace betweene God and Man, containing comfortable Meditations for the Children of God.

Prover Rep. 7.1,2.

My sonne, keepe my words, and hide my Commaundements with thee, &c.

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# A Caueat for Sucrties, in two Sermons.

PROVERB.6.1,2,3,4,5.

My sonne, if thou be Suertie for thy neighbour, and hast striken hands with the Stranger, &c.

The Rowfing of the Sluggard, in feuen Sermons.

PROVERE. 6.6,7,8,9,10,11.

Goe to the Pismire or Emot, O Sluggard, behold her waies and be wife, &c.

Ten Sermons, vpon the 1.2.3. and 4. verses of the 6. of Matthew, containing divers necessarie and profitable Treatises, viz.

A present preservative against the pleasant poyson of vaineglorie, in two Sermons.

The reward of Sinceritie in one Sermon.

The vncafing of the Hypocrite, in three Sermons.

The reward of Hypocrifie, in two Sermons.

An admonition to left-handed Chriftians, in two Sermons.

The Anatomie of Belial set forth in ten Sermons, vpon the 12,13,14, and 15. verses of the sixt Chapter of the Prouerbs of Salomon.

PROVERB.6.12,&c.

The vnthriftie man [or the man of Belijal] and the wicked man, or [the man of vanitie] walketh with a froward mouth, &c.

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# TO HIS BELOVED AND

CHRISTIAN AVDITORS, AND ALL

other in the Citie of Briftol, which defire the true knowledge of God. W. Burton wisheth the encrease of all true godlineffe in this life, and eternall felicitie in the life to come.



Fyou doe well consider (beloved Christians) that the ignorance of God (the mother of Popish denotion) is the fountaine of all impictie, and the author of eternall confusion. Then I hope you will capty confesse, that the publishing of these fewe questions and answeres, concerning the attributes of God, is no needlesse thing. By the ignorance of God, I meane either not to know that there is a God at all, or els not to know what is the nature of this God whom we ought to fexue. Most men will con-

felfe that there is a God, but what manner of God be is, they cannot tell. And therefore while they frame unto themselves a God after their owne olinde affections : they make an idoll of the true God, and according to that conceipt which they have of him, they leade all their whole life. That the ignorance of God and his nature, is the principall cause of all ungodlinesse in this life, and of euerlasting condemnation after this life : it doth manifestly appeare, not onely by the testimony of the holie seriptures, but also by the

light of nature it (elfe.

The scriptures are plaine in this cofe. First, the Prophet David, painting out a noterious wicked man, faith this of him. The wicked is fo proude that hee feeketh not for Pfalm. 10.4. God : be thinketh alwaies there is no God : now marke his life, in the fewenth verfe. His mouth is full of curling, deceipt and fraud, under his tongue is mischiefe and iniquitie. 8. He lieth in the villages : in the secret places doth he murther the innocent : his eies are bent against the poore, &c. Reade the 11.12.12, and 14. verfes, to thew the fruites of fach as thinke there is no God. Againe in the co. Pfalm, from the 16. verfe to the ende of the 20, noting the hypocrific, the obstinacie, the impudincie, the theftes, the whoredoms, the filthie mouthes, and vanaturall affections of the weeked: in the 21, verse he sets downe the cause of all, to be this. Thou thoughtest (faith God) that I was like thy felfe: to let us fee, the fruites of fuch as know not the nature of God, but make an idol of him, and thinke him to be as a man & a good fellow like unto themfelues. When the Prophet Efal would fhew the caufe of the lewes idolatrie, bee faith. Efai.42.18. that the ignorance of God is the cause thereof: and therefore labouring to draw them 19.20,21. from their idulatrie, he doth it a describing rato them the true God. Reade from the 18. verse to the ende of the chapter . V'hen the Lord shewed Exechiel the abominations Plat. 14.1. of the auncients of firael, he vied thefe words : Sonne of man, halt thou feene what Pial 94.7. the ancients of the house of Israel do in the darke, euerie one in the chamber of his Ezech, 8.12. imagerie, for they fay, The Lord feeth visnot, The Lord hath for faken the earth: to flew that the cause of their iniquitie, was their false perswaston, and ignorance of God: for although they knew that there wwas a God, yet they tooke him to be but as a man, that could not fee them in the darke, and that he was in heaven idly not medline with the things upon earth. Thus you beare how the Prophets with one confent doe crie out and tell us if the ignorance of God is the case of all impietie, and ungodlineffe. And that it bringeth eternalldamnation in the end, is plainly testified by the Apostle S. Paul: valo faith in 2. Thef. 1.7.8. That the Lord lefter [hall [heve himfelfe from beaven with

his mightie Angels, in flaming free rendering vengeauce unto them that dee not know of God, and obey not the goffell of our Loval lefus theift. VV here the Apollic surveits that disbedience to the Goifell, flow oth from the ignorance of God, because we cannot obey him vulcom recknow not, and the reveal dof both is the instrument of God.

As this is plainly proved by the scriptures, so it is no lesse evident by the light of natural reason. For which a concerps shall once come into one minds, that God is as man, and hath no more prover then a man, no more vosted one then a man, no more inflice, no more mercie, no more more truth, no more goodnesse then a man hath, who are farre imough of from the true feare and service of God. Forthen we feare him as a man, after and service nothing can be more blasshemous, nor intollerable. For as an idle schooler lookes on his booke only when his masters eye is won him, so the wricked onely serve God (and that with a sample feare) when they perceine sembly by some plague that Gods hand woon them. Whereas the godie (who know what manner of God they serve) they save to offend him at all times, and in all places, because they know into be encreasing and every where. Oc.

The Papilishane thought & due think Godto be like a man, and fo they picture him, and fo they ferre him, for they feare him, and fo they love him. And therefore in their temples they provide for his eyes goodly lights, and glorious pring and linging : for his pantage, &. To delight his cares visithall they have carious pring and linging : for his fmelling, they have their censings and perfames, and for sall they have two before censings and perfames, and for is all their visite ferrance of God in out vard fiber ver onely, as if God were a man in deede: which filthy dollrine of theirs, artifeth of their groffe vider flanding of the Scriptures, and word of God.

Then by this time (beloved (brifitans) I hope you fee how needfall it was for mee, and how necessaries shall be for you, to labour that we may be instructed and builded up in the true know older of God, that so we may be the better able to make straight sleppes unto Godines. Otherwise, if use be not suffinded in the waies of God, when we shall be exhorted to serve him, we will be ready to answere with the wicked, of whom Job speaketh, Job. 21.14. Who is the along site that we should serve hun? and what profice should we have, if we should pray into him?

Throughout my books, for the most part I have onely quoted the places of scripture, which I have added for the proofs of every point, and not expressed the words of the places then sclues: partly for the anoding of tedionsnes, but specially because I would baue; out account by scarching for them, to be better acquainted with the ferip-

tures, then you have been bitberto.

And seeing as for your benefite (belowed brethren in the Lord Jesus) and at the request of some of you which heard me, I have adventured to make these my poore labours publique to the viewe of all, and subsell to the consumes of all: I be seek you that as at the fish hearing of them, you were generally desirous of them, so now you would rough so the veading of them, to your further prosit and encrease in the true same knowledge of God.

The Lord alwighty make our love abound in all knowledge and indgement, and the fame God fanth fie our knowledge, and make our affettions hely, that we may different bings that differ, and that we may be fineer and without offence unto the Phil. 1.9.10. comming of the Lord Jefas, that we may be filled with the fruites of right coufact, which are by tefus Christ, unto the praise and glory of God. Amen.

Your feruant for Christ his fake, W. Eurten. le

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# **QVESTIONS AND**

# ANSWERES, CONCER-

NING THE KNOVVLEDGE OF GOD.

That there is a God.

#### Question.

Hereof doth all Dininitie confift?

Answere.

All Dininitie consisteth of knowledge and practife.

Q. Whereof is all knowledge?

A. All knowledge is either of the Creator or Creature.

Q. How may the Creator be knowne?

A. That we may know the Creator, it is requifite that we confider. First whether there be a God or no.

Q. Why is this question first?

A. Because the Scripture sayth, he that commeth to God must be- Heb. 11.6. leeue that God is.

Q. Haue any called this into question at any time?

A. Yea, so saith the Prophet Dauid, but he sheweth also that it was Pfal. 10.4. by wicked, proud, and foolish men, whose lives were nothing else Pfal. 14.1. but abhomination and corruption.

Q. But what fay [you] to it? Whether do [you] thinke that there is a

God or no?

A. Yea I am out of doubt thereof, and that there is a God it may be proued many waies.

1 First by his worke of creation, for who could make the heavens Rows.19.20

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and the earth, and the fea, and all that is in them, but God?

2 By the preserving of things created, as for example, man is preferued by bread, &c. which is no better in it selfe then earth, and yet if he eate earth he dieth, the reason hereof is, because God blesfeth the one, giving it foison and power to nourish more then the other, and this makes me thinke that there is a God.

Pfal.104.24

If we shall observe in Gods works an infinite multitude, a wonderfull varietie, as amongst so manie millions of men, neuer a one like another in the compasse of the face, a most constant order, a seemely agreement, and an endlesse continuance or pleasant intercourse of things comming and going, and what exceeding maiestie is in them, we must needes attribute these things vnto a God.

4 The opinion that man hath of God proueth it: for man by nature doth defire to be exalted, and in respect of him selfe despiseth all other creatures, as wood and stone: but when a peece of wood is framed out like a man and set in the temple, and man conceauing an opinion that it is a God, he falleth downe and wor-

Efa.44.15.

Thippeth it.

5 The terror of conscience stricken into the mindes of the wicked after sinne commeth upon them from a Judge who detested dishoness things, and exercise hiudgement upon the minde: But in all the wicked is this torment, therefore there is some Judge, who is God, because this punishment can not come but from God.

Efa.57.20. 21. Efa.66.24.

Rom. 2.15.

6 The punishment of the wicked (besides the terror of their conficience) with the rewards of the godly, do proue that there is a God! and this argument is vsed by the Prophet Danid, when hee faith, The righteons shall rejoyce when he seeth the vengeance, he shall wash his footsteps in the bloud of the vigodlie, so that a man shall say verily there is a reward for the righteous, doubtles there is a God that sudgeth the earth.

lehn 4.24.

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Q. What is God?

A. There is but one definition of God in all the scriptures, and that

is this. God is a Spirite.

Q. A spirite is limited and compassed with time and place, therefore if Godbe a spirite, he is so too, as he not?

A. In deed certaine heretiques called Gnostici, have abused that place of John to that effect: but when it is said that God is a spirit, the meaning is this: God is spirituall, that is, not to be seene of car-

nall eies, but is inuisible : not otherwise.

Q. How

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Q. How is God to be considered?

A. Two waies. Either as he is in himselfe, or as he is vnto vs.

Q. Can Godbeknowne of vs as he is in himselfe?

A. No: All nature is not able to teach vs what God is, neither can man in nature comprehend him.

Q. How prone you that?

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A. I proue it two waies: first by plaine testimonie of scripture.

Secondly by common reason.

lob.36.26.

Q. How doth common reason prone it?

A. 1. That all nature is not able to teach vs what God is, I proue it thus. No worke is able perfectly to expresse the worker thereof: but all nature is a thing wrought by God: therefore it can not perfectlie teach vs what God is.

That man cannot comprehend him; I proue it thus.

2 The leffe can not comprehend the greater : but euery man is

lesse then God, therefore no man can comprehend God.

3 We can not know the things created, much leffe can we know the Creator, as for example: we know that every man hath a foule, but who knoweth what maner of thing it is?

Againe we know that there be Angels, and that they be amongst

vs, but what maner of things they be we know not.

4 The scripture faith, the judgements of God are past finding out, Rom. ri. 33.

therefore much more is God himselfe past finding out.

And againe the ioies of heauen which God hath prepared for the 1.cer. 2.9. godly, are vnspeakable, much more therefore is God himselfe vnspeakable.

Q. Is there no knowledge to be had of God?

A. Yes, for Paule faith, the Gentiles knew God, but did not honour Rom. 1.21. him as God, but even as Princes have their fecrets whereunto all Gal. 4.9. their fubicets are not made privile, neither is it lawfull for them to Simile. fearch into them, and yet do they so farreforth publish their commandements as is profitable for them to know. So the Prince of all Princes hath his secretes, vnto which we are not privile, and into which we may not search, yet he hath so farre revealed himselfe vnto vs as is profitable for vs to know. Therefore he sayd to Moses, Exod. 33.18. My face then canst not see, that is, the glory of my matestic (he doth not say thou mayest not, or thou shalt not, but thou canst not) but thou shalt see my back parts, that is, some small measure of my glory, so farre as thou are able to apprehend it.

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Q. Where

Q. Where is this knowledge of God to be bad?

Pfd.119.14 A. In the feriptures: for they beare witnesse of God. Ioh. 5.39. And therefore they are called his testimonies, because they testific of God what he is, and how he will be served of vs.

Q. May we not learne more of God then the feriptures do teach?

1.cor.4.6. A. No: for Paul faith, that no man must presume about that which Rom. 15.4. is written: but so much as is written in the word of God is written for our learning, and therefore we (being prepared by true prayer, fanctified with faith, and seasoned with the spirit of sobrietie and humilitie) we may I say, safely learne so much as is reuealed in the scriptures for our profiting in the knowledge of God: for Moses Dem. 29.29 saith, Secret things belong to God, but things reuealed belong to

vs and to our children.

Q. Which call you the scriptures?

A. The bookes of the old Testament which begin with Genesis, and end with the Prophets; and the bookes of the new Testament, which begin at Matthew, and end with the Reuelation of John.

Q. These were written by men which were subject to errors, and had their

infirmities, and therefore why should we beleeve them?

2.7im.3.16. A. Though they were men, yet they were holie men fet apart by 2.Per.1.11. God for that worke, and spake as they were moued by the holie Ghost.

Ser. 43. 2.3. Q. When I eremie brought the word of God to the Iewes, they faid it was not the word of the Lord, but he spake as Baruch the some of Neriah promoked him, and so some perhaps in our daies are so ungodly as to take the Iewes part against I eremie, and all his fellowes, let me heare therefore some reasons to prove and make it manifest that they spake and wrote the verie word of God?

A. That the bookes of the old and new Testament conteins the word of God, and were written by the direction of the holy Ghott,

it may appeare by these twelue reasons following.

I Their antiquitie proucth it.

Gen.49.5. 2 Their faithfulnes without partialitie, which appeareth by Ia-Num. 12.1. cobs dealing with Simeon and Leui his owne posteritie, and by the dealing of Moses against Aaron and Miriam his brother and fifter.

3 The miracles which did to often follow their doctrine.

4 A continuance of wonderfull prophesies vetered long before, come to passe iust in their times, marked with their circumstances,

not doubtfull like Marlins propheties, but fuch as expressed the Vide Cal.
things and persons by their names, and therefore vnto what may we infliction.
attribute them but to the inspiration of God?

5 The heavenly doctrine in everieplace and nothing favouring

of earthlinesse, doth prooge them to be of God.

6 The sweete agreement and consent of the scriptures doth proue it, for one of them do not consute another as mens writings do, and our Saujour Christ confirmeth them all.

Lufe 24-44.

7 By their lawes which are for the thoughts, and pearce the heart of man, it is euident that they are of God, for they require facrifice, but they prefer obedience, they enioune fasting, but it is also from finne. They command circumcifion, but it is of the heart. They forbid lusting, coueting, &c. which is not to be found in any lawes but in his that fearcheth the heart.

8 The doctrine of the scripture is such as could never breed in the braines of men: as three persons in one God: God to become man: Maries conception without the seed of man: the making of all things

of nothing, the refurrection, and fuch like.

9 The little loue that most men do beare vnto them, do proue them to be of God, for if they were of sless and bloud, then sless and bloud would loue them, reade them, practise them, and e-uerie way regard them more then it doth, for the world loueth his owne, as our Sauiour Christ saith: but we (being but carnall lab.15.15. and earthly) sauour not the things that are of God, as the A-postle Saine Paule saith: And vntill the Lord open our hearts we 1.00.14. have no regard of them. So likewise vntill we be borne agains of Gods spirit, and become as new borne babes, we have no desire 1.Pet.2.2. vnto them.

To The argument of the scriptures proueth them to be of God, for they intreat either of the noble acts of God or of Christ, or the

faluation of mankinde.

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11 The finceritie of those me which spake them, and wrote them, doth proue them to be of God, for they alwayes came in the name

of the Lord, and spent their bloud in testimonie thereof.

12 If the authour of the femptures were not God, it must be some creature; If he were a creature, he was either good or bad. If a bad creature, why forbids he cuill so rigorously, and commands good so expressly, and makes his marke to ayme at nothing but Gods glorie and our good? If he were a good creature, why doth he challenge to himselfe that which is proper to God onelie, as to make lawes for the

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heart.

heart, and to punish and reward eternally, &c ? If it be no creature good nor bad, it must needes be God.

Q. Are not the worker of God Sufficient to teach vs what God is?

A. No: they may teach vs that there is a God and leaue vs without any excuse, but to know God rightly to our faluation, we cannot without the scriptures. Therefore Dauid hauing shewed how the heauens declare the glorie of God, &c., he presently maketh mentions of his word, saying: The law of the Lord is vndefiled, converting soules, &c.

Q. What doth the scripture teach vs concerning God?

Efar 46.9. A. That there is but one God. Deut. 6.4. Elay 44. Pfal. 18.31.

1. Cor. 8.4. Q. How elfe may it be proved that God is but one?

A. By the light of our nature and of common reason.
Q. What be your reasons drawen from the light of reason?

Pfal.144.15 A. There can be but one chiefe good, and God is the fame chiefe

good, therefore there is but one God.

AU.17.28. 2 There can be but one first cause of all things which is God: therefore there is but one God.

3 The whole course of the world tendeth to one end, and to one vnitie, which is God.

Q. How can that be when there be so many sundrie things of diners kinds and conditions, and one contrarie to another?

A. That is true in deede, but yet they altogether serve one God.

Q. Is that possible? can you give an instance hereof in some familiar re-

A. Yea very well: In a field there are many battels, divers standerds, fundrie liveries, and yet all turne head with one sway at once: by which we know that there is one Generall of the field which commands them all.

Q. What is this to confirme your affertion, that there is but one God oner

so many diners and contrarie things in the world?

A. Yes: for even so in the world we seedivers things, not one like another: for some are noble, some base; some hote, some colde; some wilde, some tame; yet all serve to the glorie of the maker, and the benefit of man, and the accomplishment of the whole world.

Q. And what gather you by all this?

A. That there is but one God, which commandeth them all, like the Generall of a field.

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Q. If one God be the author of all, why are there fo many porfonous and nor some beattes?

A. To this I answere three waies.

1 They were not created noy forme and hurtfull at the first, but the Gen.3.17. finne of Adam brought the curfe vpon the creatures.

2 Although God hath curfed the creatures for mans sinne, yet in his mercie he doth so dispose and order them, that they are prostable for vs: for poysons, we vie them for physicke; and the skinnes of wilde beastes serve against the cold, &c.

3 The most hursfull things that are, might benefite vs, if we knew how to vse them. And whereas they annoy vs, it is not of their owne

nature fo much as of our ignorance.

Q. And what do you conclude by all this?

A. That they have not two beginnings, one good, and another bad, as some would imagine; but one author thereof, which is God himselfe, alwaies most good and gratious.

Objection.

Many are called Gods in the Scripture: as when Moses is called Pharaoes Exod.7.1.
god: and Magistrates are called gods, therefore there be mo gods then one. Pfal.82.6.
Antwere.

There is a double fignification in this word god: for sometime it signifieth him, who is by nature God, and hath his being not from any thing but himselfe, and all other things are from him: such a God is but one only.

Q. Why then are Magistrates called gods?

A. For foure causes.

1 First, to teach vs that such must be chosen to beare rule which excell others in godlinesse, like gods amongst men.

2 To encourage them in their offices, and to teach them that they should not feare the faces of men, like gods, which feare nothing.

3 To flew how God doeth honour them, and how they must honour God againe; for when they remember how God hath inuested them with his owne name, it should make them ashamed to serve the deuill, or the world, or their owne affections; but to execute judgement justile, as if God himselfe were there.

4 To teach vs to obey them, as we would obey God him felfe; for he which contemneth them, contemneth God him felfe; and we Rom. 13.2.

must not dishonor those whom God docth honor.

Q. If there be but one onely God, why is the denill called the god of this 2 Cor 4.4. world?

A. Because of the great power and soueraintie which is given him ouer the wicked whom God hath not chosen out of this world.

Philip. 3.9. Q. Why is the bellie called a god?

for all that they can do and get, is little mough for their bellies : and when they should serue God, they serue their bellies and beastlie appetites.

Q. Why are Idols called gods?

A. Not because they are so indeed, but because Idolaters have such an opinion of them.

Q. What other thing do the Scriptures teach vs of God?

A. That in this one God are three persons or beings: for Mathew Manh. 3.26. faith; that Iohn Baptist saw the holy Ghost descending like a Doue vpon Christ, there is one person: he heard a voice from heaven, saying; this is my beloued sonne, there is another person: and he saw Christ going out of the water, there is a third person.

And Paule faith thus; God faued vs by the washing of the new birth, and renewing of the holie Ghost, which he shed on vs aboundantie thorough lesus Christ our Saujour: Here be three authors of

Tit.3.5. dantlie thorou

Q. How prone you that thefe three are but one God?

1. I proue it by the words of Saint John: there are three that beare witnes in heaven, the Father, the word, and the bolie Ghoft: And these three are one.

Q. What resemblances can you her me of the Trinitie, in some things

which be commonly knowen amongst vs? .

Resemblan.

A. The sunne begetteth his owne beames, and from thence proceeds of the Trinisie in ther, otherwise then in consideration of order and relation, that is to say, in respect that the sunne beames are begotten, and the light proceeding, which is an apparant image and resemblance of the three persons in one God.

Againe, in waters, there is the well head, the spring boyling out of it, and the streame flowing from them both, and all these are but one water: and so there are three persons in one Godhead, and yet but one God.

Againe, from one flame of fire proceede both light and heate, and yet but one fire: So in God be three persons or beings, and yet but one God.

Fire.

Waters,

Q. How

O. How do thefe three per fons differ one from another from no. A. Two wayes. First, according to their, names; Secondly, according to their actions.

Q. What is the name of the first person?

A. The first person is called the Father, and that in two respects Manh rive First, in respect of his naturall Sonne lefus Christ, begotten of his owne nature and fubffance.

Q. Adopted fonnes! What meane you by that?

A. I meane those whom he hath chosen to be heires of heaven, 100m 1,12. through the mediation of his natural Conne letus Chrift. ... CRom. 8.14. A. Voor nothing but selely

Q. What is the second person called?

A. The second person is called the sonne of God, because he is begotten of his fathers nature and substance, not because he was be- Non. gotten of the substance of God, for so in respect of substance they be all one, but in respect of the father, he is called the sonne,

Q. Where finde you that he is called the foune?

A. In Pro. 30.4 What is his name, and what is his formes name?

Q. What is the third person called?

perfect and a more freely tone a A. The third person is called the holy spirite.

Q. Why is be called a (birite?)

A. For two caufes. First, because he is spirituall, without bodie, fest, 14.19. bloud, or bones : for a fpirite hath no fuch matter, as our Saujour ben 20,22, Christ faith.

Secondly, because he is as it were the breath of grace, which the father and the sonne breatheth out vpon the Saints.

Q. Why is be called the holis frite?

A. For two causes. First, because he is holie by nature. Secondly, becaufe he is the fanctifier of the Saines.

Q. Now show me how they differ according to their actions.

A. The father begetteth.

The sonne is begotten.

The holie Ghoft proceedeth.

Joan 19.26.

Q. How was the some of God begotten of his Father?

A. For the better understanding of this point, we must confider that there are two manners of begetting. One is carnall and outward, and this is subject to corruption, alteration and time.

The other is spirituall and inward, as was the begetting of the

fonne of God, in whole generation there is neither corruption, al-

Q. Declare then after what manner this frirituall generation of the some

of Godwas, and yet in sobrietie, according to the scriptures.

A. For the better finding out of this mysterie, we must consider in God two things: First, that in God there is an understanding. Psal. 139. 2. Secondly, we must consider how this understanding is occupied in God.

Q. Declare after what maner it is in God.

A. This ynderstanding is his verie being, and is euerlastingly, and most perfectly occupied in God.

Q. Whereupon Hoth Gods Understanding worke?

A. Vpon nothing but it lelfe, and that I proue by reason, for God being infinite and all in all, it cannot meete with any thing but himselfe.

Q. What worke doth this understanding in God effect?

A. It doth understand and conceive it selfe, for as in a glasse a man doth conceive, and beget a perfect image of his owne face, so God in beholding and minding of himselfe, doth in himselfe beget a most perfect and a most lively image of himselfe, which is that in the Trinitie which we call the some of God.

Q. Where dayon find that the some is called the perfett image of God?

Hib.1.3. A. Yes, he is called the brightnesse of his glory, and the ingracen

Q. What meane you by ingraued forme?

A. That as waxevpon a feale hath the ingraued forme of the feale, fo the fonne of God which his father hath begotten of his owne vnderstanding, is the verie forme of his fathers vnderstanding, so that when the one is feene, the other is feene also.

Q. Why then be is understanding it selfe : for so is his father ?

Pros. 3.14. A. Yea, he is fo, and he faith foot himselfe. I have counsaile and wifedome, I am understanding.

Q. But where finde you that he was begotten?

A. Hee faith fo himselfe in the name of wisdome in these wordes: When there were no depths, then was I begotten. Before the moun-

25. When there were no depths, then was I begotten.

Q. Yea, he was made the some of God, when he was borne of the virgine Marie, was he not?

A. He was in deed then the some of God, but he was not then made the some of God.

Q. When

Q. When was he made the fanne of God?

A. He was neuer made in time, for he was begotten of the fubfiance of his Father, from all eternitie, without beginning or ending.

Q. How proneyon that the some of God was not made, but begotten ater-

nally of the Substance of his father?

A. I proue it first by scripture: for he faith no lesse himselse. I was prouss. ag. set up from enerlasting, from the beginning, and before the earth.

And therefore he prayed that he might be glorised of his father, with the glory which he had with his father before the world.

John. 17.5.

Secondlie, I proue it by reason, for Gods understanding is enerlasting, therefore the second person which it begetteth is so too: for the father in his understanding did not conceive any thing lesse then

himselfe, nor greater then him selfe, but equall to him selfe.

Q. Although the Sonne of God be enerthasting, yet be is not all one with

the Father, is he?

A. Yes, that he is: and yet not joyned with his Father in heauen as two judges that fit together on a bench, or as the feale and the waxe, as some do grosly imagine, but they are both one without lobs. 10.30. parting or mingling: whereupon I conclude, that whatsoever the Father is, the Sonne is the same, and so consequently that they be coeternall, coequall, and coessentiall.

Q. What means you, when you say that they be coeternall, coequall, and coeffentiall?

A. By being coeternall, I meane that they be of one selfe same euerlasting continuance. By coequall, I meane that they be of one state, condition and degree. By coessentiall, I meane that they be of one selfe same substance or being.

Q. What difference then is there betweene the three per fons?

A. Truely none but by way of relation and order: that is, the Father is called the Father, in respect of the Sonne, and the Sonne in respect of the Father, and the holy Ghost in respect that he proceedeth from the Father and the Sonne, but the one is not the other, as the fountaine is not the streame, nor the streame the fountaine, but are so called one in respect of another, and yet all but one water.

Q. Men by reason do conceine, and beget reason: what difference is there betweene the conceining of understanding in men, and the conceining of understanding in God?

A. There is great difference, for first this conceining in men proceedeth of sense, or outward imagination, which is an outward thing

for

for reason to worke vpon, as wood is to fire. But God the Father of him selfe begetteth and conceineth himselfe, and still in him selfe. As some which is in the bosome of the Pather.

Secondly, in men the thing which is vnderstanded and the vnderstanding it selfe is not all one, but in God it is all one.

Q. What reason have you for this?

A. The reason is, because only God is altogether life, and his life is altogether vinderstanding, and his vinderstanding is the highest degree of life: And therefore he hath his conceiuing, and begetting most inwarde of all.

Q. What meane you when you fay most inwarde of all?

A. I meane that the Father conceiveth in himselfe, and of himselfe, and his conceiving is a begetting, and his begetting abideth still in himselfe, because his vinderstanding can no where meete with anie thing but that which hee him selfe is: And that is the second being in the Trinstie, which we call the everlasting Sonne of God.

The boly Q. Now let me heare what the holy Ghost is, and how be proceedesh from Ghost. the Father and the Sonne.

H. For the understanding of this matter wer must consider two things. First that in the effence of God besides his understanding there is a will: secondly, what be the properties of this will in God.

Q. What are the properties of gods will?

A. First, it applyeth his power when, where, and how hee thinkes good according to his owne minde. Secondly, it worketh euer-lastinglie vpon it selfe, as his vnderstanding doth.

Q. What do you gather by this?

A. That because it hath no other thing to worke vpon but it selfe, it doth the light it selfe in the infinite good which it knoweth in it selfe, for the selfential the will is delight and liking.

Q . And what of that?

A. That Helight which God or his will hathin his owne infinite goodnes, doch bring forth a third person or being in God, which we call the holy Ghost.

Q. What is that fame third being in God?

A. The mutuall kindnes and louingnes of the Father and the Son.

Q. What meane you by this mutual louingneffe and kindneffe?

Pres.8.3. A. The Father taketh ioy and delight in the Sonne, or his owne image conceiued by his vaderstanding, and the Sonne likewise reioyceth

loyceth in his Father, as he faith himselfe, and the reason hereof is this, the action of the will (when it is fulfilled) is love and liking.

Q. What resemblance can you shew bereof in some thing that is commonly v fed among ft vs?

A. When a man looketh in a glaffe, if hee finile, his image finileth too, and if hee taketh delight in it, it taketh the fame delight in him, for they are both one.

Q. If they be all one, then there are not three beings?

A. Thefaceis one being, the image of thefacein the glaffe is ano- . And yes ther being, and the finiling of them both together is a third being, the image of and yet all are in one face, and all are of one face, and all are but one the face in face.

Q. And is it fo in God?

A. Yea, for even to the understanding which is in God, is one being, the reflection, or \* image of his vnderstanding which hee beholdeth in himselfe, as in a glasse, is a second being : And the love deed bas she and liking of them both together by reason of the will fufilled, is a image of third being in God; and yet all are but of one God, all are in one God, and all are but one God.

Q. Which of these three beings is first?

bare image A. There is neither first nor last, going afore nor comming after in or referen the effence of God, but all these, asthey are everlaiting, so they are blance, for all at once and at one instant, even as in a glasse, the face and the image of the face when they finile, they finile together, and not one is called (and before nor after another.

Q. What is the conclusion of all?

A. As wee have the Sonne of the Father, by the enerlasting inworking of his vinderitanding, fo also wee haue the holy Ghost of the lone of them both by the joint working of the understanding, and will together: whereupon we conclude three distinct persons, or in- fo of the beings (which wee call the Father, the Sonne, and the holie Ghoft) fame nature, in one spirituall, yet vnspeakeable substance, which is verie God Subflance, hunselfe.

Q. But what if some will be yet more curious to know how the some of ther, and is God should be begotten, and how the holy Ghost should proceede from the that under-Father and the Soune, bow may we fatisfy them?

A. Well enough, for if anie will be too curious about this point, we left whereaf may answere them thus; Let them shew vs how themselves are image or bred and begotten : and then let them aske vs how the fon of God perfed reis begotten: and let them tell vs the nature of the spirit that bea- simblance.

she glaffe is but a refemblance onely, and not she face in Gods underflanding is more then 4

the Sonne of God which indeed is she image of his Fashers nasure, fub flance, and glorie, is al-

and glorie, with the Fa. flanding it

tech in their pulses, and then let them be inquisitive at our hands for the proceeding of the holy Ghost.

Q. And what if they can not give vs a reason for the maner of their owne being, may they not be inquisitine for the manner of Gods being?

A. No: for if they must be constrained to be ignorant in so common matters which they daily see and feele in them selues, let them give vs leave to be ignorant not onely in this, but in manie thinges moe, which are such as no eye hath seene, nor eare hath heard, nor wit of man can conceive.

## How the three persons agree together.

Q. How do the three persons of the Trinitie agree one with another?
A. They agree fine wates.

In deitie.

- 2 In dignitie.
- 3 In time or eternitie.

4 In operation.

In will.

Q. What meane you by agreeing in Deitie?

A. Their fubstance is the same, and all are one God.

Q. How prone you that the Father is God?

Ephof.1.3. A. S. Paul faith, Bleffed be God the Father of our Lord lefus Chrift.

Q. How prone you that the Sonne is God?

A. Three waies.

1 First, by plaine testimonies of Scriptures.

2 Secondly, by the workes which he did and doth.

3 Thirdly, by comparing the olde Testament and the new to-

Q. By what testimonies of scripture do you prone it?

A. In 1. Ioh. 5.20. Heb. 1.8. Rom. 9.5. Etai. 9.6.

Q. Howdo you prone it by his workes?

A. His workes were fuch as none could do but God: for,
I Hemade the world which none could doe but God.

Heb.1.2. Matsh.9.2.

2 He forgaue fins which none could doe but God.

26.15,26. 3 He giveth the holy Ghoft, which none can doe but God.

Ephrains 4 Heemaintaineth his Church, which he could not doe if hee were not God.

Q. How doe you prone the Sonne to be God by comparing the old Teftament and the new?

A. Looke

A. Looke what the olde Testament speakes of Iehouah which is God, that the new Testament applyeth to Christ, Ergo, he is God,

Q. What prones can you show of this?

A. I Dauid faith: lehouah went vp on high, and led captiuity Pfales. 18. captiue. Paule applieth it to Christ. Ephs. 4.3.

2 Againe, the Pialmift faith, lehouah was tempted, which Paule Pfalgs.6.

applieth to Christ.

Againe: Etai faith. Jehouah is the first and the last; this is 400,21.6.

also applyed to Christ.

4 Againe: Efay faith Ichouah will not give his glorie to any Efa. 43.5. other then to himselfe, but it is given to Christ, therefore Christ is Hibbs. 6. Ichouah.

Q. How prome you the holy ghost to be God?

A. Paule calleth vs Gods temples, because the holy ghost dwel-1, cm.3,17. leth in vs, therefore he is God: and this reason is also vsed by S. Au-2, cm.6,16. gustine in his 66. Epistle to Maximinus,

Q. How doth be vieit?

A. He faith it is a cleare argument of his Godhead, if we were commaunded to make him a Temple but of tymber and stone, because that worshippe is due to God only: Therefore now we must much more thinke that he is God, because we are not commaunded to make him a Temple, but to be a temple for him our selues.

Q. What other reason have you out of the Scripture?

A. Peter reprouing Ananias for lying to the holy ghoft, faid that AH.5.3.4. helyed not to men, but to God.

Q. Hane you any more reasons from the Scriptures?

A. Yeatwo more, one from Paule, and another from S. Paule and Elay together.

Q. What is your reason from S. Paule?

A. When he sheweth how many fundry giftes are given to men, LCo.12.11. he saith, that one and the self-same spirit is the distributer of them all, therefore he is God, for none can distribute those giftes which Paule speakes of, but God.

Q. What is your reason from Esay and S. Paule together?

A. Etay faith in chap.6.9. Theard the Lord speaking, which place Astas.s. Paul expoundeth of the holy ghost.

Q. Which is the second way, that they are all one?

A. They agree not onely in deitie, but also in dignitie.

Q. What meaneyou by that ?

lah.5.23 . Apre. 5.12. 13.

A. I meane that the one hath as great excellencie and maiestie euery way as the other. And therefore their honor and worship is equall and alike, and one of them hath not more honour then an other.

Q. If the honor of the Father and the Sonne be equall, then what fay you to them that give externall borour to the naming of lefus, more then the naming of Christ, and of Iebonah, and of God, and of the boly Ghost?

A. Hee not what reason they have so to doc.

# Of the bowing to the naming of Iesus.

Phil 2.10. Q. Why?is it not faid that at the naming of lefus enery knee shall bow, &c. A. It is true, if it be rightly understood: for as a learned man faith, the bowing of the knee at the found of the name of lefus (as it is yied in poperie) is not commaunded nor prophecied in that place, but it meaneth that all creatures shalbe subject to the judgment of Christ, when not onely Turks and Iewes, which now yeeld no honor to Iefus, but even the Deuils themselves shalbe constrained to acknowledge that he is their Iudge.

> Q. What hurt is there in bowing or worshipping at the naming of Jesus? A. To this question I answer with that reverend man, that capping and kneeling at the naming of lefus, is of it felfe an indifferent thing, and therefore may be abused superstitiouslie, as in Popery, where the people floope at the found of the name of lefus when it is read, not vinderstanding what it meaneth, or what is faid concerning him: Also in bowing onlieat the name of Iesus, and not at the names of Christ, Emanuel, God the father, the sonne and the holie Ghoft, there is superstition committed; it may bee vsed well also when the mind is free from superstition in signe of remembrance of his maiestie, and as in a matter, in which Christian libertie ought to haue place, for due reuerence may be yeelded to our Saujour without any fuch outward ceremonie of kneeling or capping.D. Fulke annotat. in Rhe. Test. in Philip .2.10. for divine worthip it is not due to the fillables and letters of the bare name of Ielus or of Chrift, but to Iefus Christhimselfe, and to his lawes and statutes prescribed in his holie word, and that according to his word.

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Q. Hane anie committed such idolatrie?

A. Yeathe Papifts who thought and do thinke that the vericletters of the name of Iesus is able to faue them from the divel and from ill: As also ignorant people amongst vs, which standes scraping and capping capping at the bare name of Iefus, and that onlie when the Gofpell is read, not knowing what they doe.

Q. Is not the dinell afraide of the name of Jefus, and will not the founds

and light thereof make him flie from vs?

A. No: for then they would never have named, and confessed him Lake 4.41. themselves, as it appears the hey did: besides that, if the divell were afraide at the name of Icsus, why durst he so boldie come to tempt Christ himselfe in the wildernesse? Therefore the divell is no more Manh 4. as a fraide of the name of Icsus, then he was to see the Crosse, when he did helpe the Icsus to make it, and so set it vp, and to hange Christ vpon it, much lesse is he as raid of the signe of the crosse.

Q. But we reade that Paule draine an enill spirit out of a Maide by the Asti 10.18.

name of lesus.

A. That was by the vertue and power of Christs spirite, which Paule had given vnto him, and not by the name only of Icsus, as Assa, the cripple was healed by faith in the name of Icsus.

Q. Can you show me example of any that could not prenaile as Paule

did by the bare found of the name of lefus?

A. Yea, In Act. 19.13.14.15.16. We read of certaine men, which tooke vpon them to drive out Divels by naming of Iefus, but they got nothing by it, as the florie sheweth.

# Of ioyning Christand the Masse together.

Q If the Father and the Sonne be of equal honor, what say you to the ionning of Christ and the masset ogether in one woord, sokeep his birth and incarnation in remembrance?

A. The Scripture forbiddeth vs not onely to keepe the idols, and worship of idolaters, but also to keepe any of their names in remembrance, or to make mention of their names with our lips, and Exc. 23.13. this we are forbidden both in the precept of God, and the practise Psalm. 16.4. of his servant David.

C

Q. If the Sonne of God must be honoured, as his Father is honoured, then how must the nativitie of the Sonne of God be kept, and celebrated?

A. With fuch folemnitie and rejoycing as beforeath the majestie, dignitie, and nature of the sonne of God, even as we keepe the day of our Princes Coronation, with such solemnitie as beforeath the majestie and state of a Prince.

Q. What solemnitie must that be?

de.

A. Diuine, heauenlie, and spirituall, because he is such to whose honour we do it.

Q. What then must bee our exercises at that time?

A. Hearing the word of God read and preached, to knowe Christ Iesus, giuing of thankes to God for our redemption by Christ Iesus, Phil. 2.6.7.8 reioycing with spiritual songs and Psalmes to the praise of God for Christ Iesus, and beway ling our sinnes, which caused the sonne of God so to abase himselfe for our sakes, and to praise for grace that wee may walke worthis so great a benefite.

Q. What say you then to vaine pastimes, as Lorde of misrule, stage plavers, carding and dicing and such like, which tende to leade and vuchast behaviour, with surfeiting, and rioting, &c. In which and such like exer-

cifes commonly the time is fpent.

A. They are not beforming the dignitie and maiestie of the sonne of God, nor the protession of Christians, but they are rather for such as known of God, nor his Sonne Christ, & are such as walke altogether in the vanities of their minds, but (as the Apostle saith) were have not so learned Christ, if we have learned him in deede and in Ephs. 4.17. truth. See Ephs. 4.5 from the 17 verse, to the ende of the Chapter.

Q. Although they be unlawfull at other times, yet at this time they are lawfull: for wherefore was this time appointed els, but to laugh and be mery in?

A. Not honest recreation, but excesse of riot, is at all times unlawfull, but especiallie at this time: for this time is appointed to the Church, to have the birth and nativitie of our Lord and Saviour Iesus Christ, kept in a holy, joyfull and thankfull remembrance: and not to be spent as though hell were broken loose in all manner of licentiousnes.

Q. What? is it not lawfull to revoyce then, and to eate and drinke, and to be merie one with another?

A. Yes: if it be done in the feare of God, to the maintaining of holy loue, to the relieuing of the poore and needie, and to the glorie and praise of the sonne of God, Icsus Christ: in whome, by whome, and for whole sake, wee enjoy all the blessings that we have.

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Q. Wherein els doe the three persons agree ?

A. In time or eternitie.

Q. What meane you by that ?

A. I meane that one of them hath been of as long continuance as another, and all of them have been and shalbe for ever.

Q. How prone you this ?

A. By the Scriptures. Heb. 1 2.8. Iefus Chrift yefterday, to daie, and Heb. 13.8. the fame for euer. lohn. 1.1. Gen. 1.26. Let vs, &c. which was foken Gen. 1.26. to the three persons in the trinitie, viz. Father, &c.

Q. Howels are they all one?

A. In operation : that is, they all worke one and the fame thing to- 10hn f. 17. Gen. 1. 26.

gether, as appeareth by thefe places.

To this doctrine doe the learned also give testimonie: for one faith, Opera trinitatis funt inseparabilia: idest, the works of the trinitie be inseperable; which he explaineth by this fimilitude. Quum Mufe.com, dicinius folem mutrire. & illuminare terram, non excipimus eius ardorem, plas pag. 21. neque plendorem, fine quibus non nutrit, nec illuminat : that is, when wee fay the funne doth nourish and lighten the earth, we do not except his heate, nor his brightnes: even fo of the works of the trinitie.

Another laich thus : Quia Deus est essentia vous, bypostasi verotri- Danens mus, fic intelligitur, ot opus boc creationis fit illius trinitarie commune, phyl pag. 100 quangu m in eadem opere fit diftincta cuinfque per fond operatio: that is: B. caule God is one in effence, but three in person; we must vnderstand that this worke of our creation is acommon worke of the trinitie, although in the same worke there is a distinct and diners operation of each person.

Q. How els are they all one?

A. In will : that is, they will all one and the same thing without any croffing, contradiction, or varying in themselves : as the Son himfelfe faith. I do alwaies those things that please him. viz: the father. plas, ag. Q. These places before alleaged do proone the Father and the Son to be all one in deitie, dignitie, eternitie, &c. but what fay you for the boly Ghoff? A. The holy Ghott is sometime called the spirit of the father, as the Lord God and his spirit hath sent me; sometime the spirit of the Sonne, as: If any bath not the fpirit of Christ ofc. Now if the spirite Eler 48.16. of a man in whom there is no perfection be all one with man, much gam, \$ 9. morethe fpirit of the father is all one with the father, and the fpirit of the sonne is all one with the sonne, and so the holy ghost with the father, and the sonne, is the same in deitie, dignitie, eternitie, operation and will.

#### The names of the first person.

Q. What names are given in the Scripture to the first person?

A. Thefather spake most commonly in the old Testament (for in

thefe

these last times he hath spoken by his sonne)and he is called by these names.

2/941.8. I lebonab: that is, I am that I am: without beginning or ending.

2 Elobim: that is mightie and ftrong.

3 Adonay : that is judge, or in whose judgement we reft.

s.King 19.14 4 Lord of hofts: because he hath both Angels, and men, and all creatures at commaund to fight for him.

5 The God of Iacob, or of Ifrael, because he made a promise to Abraham that he would be his God, and the God of his seede, and the Ifraelites were the seede of Abraham.

Ephef. 1.3. 6 The father of our Lord lefus Christ: the reason why, is declared before.

### The names of the second person.

Q. What names are given to the second person?

A. He hath some names as he is the some of God.

He hath some names as he is man,

And he hath some names as he is both God and man in one perfon.

John 1.14. Q. What names bath he as he is the some of God?

A. First, only begotten Sonne of God: because he is only begotten of the nature, and substance of the Father.

Rom.8.29. Secondly, first begotten: not as though he begat any after, but be-

Hebr. 1.6. cause he begat none before.

Hebr. 1.3. Thirdly, the image, and brightnes of the Fathers glorie, because the glorie of God which we cannot see in hun, is by his effects expressed in his sonne.

Hebr. 1.1. Fourthly, the word because, even as a man revealeth the meaning of his heart by the word of his mouth, so God revealeth his will by his sonne.

Q. What names bath be as be is man?

Men. 26, 24. A. I. Sonne of man: because he was of the nature of man according to the flesh.

Manh.9.27. 2. Sonne of Danid: because he sprang of the linage and stocke of

Q. What names are given him as he is both God and man in one person?

Manh.1.11. A. 1. Iefus, that is a Saujour: because he came to faue the people from their finnes.

2. Christ,

2. Chriff, that is annointed: For he was annointed of God to be Mark 16.16

a Prince, to rule his Church, a Prophet to teach his Church, and a

Prieft to offer facrifice for his Church.

3. Mediatour and advocate : because he praieth for ve to the Fa- 1. Tim. 1. 1.

ther, and pleadeth our cause before his judgement seate.

Q. What names are given to the boly Ghost, the third person?

A. The holy Ghoft (who is the spirit of the Father) speaking in the old Testament, hath these names and properties.

1. The good firit, because he is the fountaine of goodnes.

2. The first of God, because he is good, & proceedeth from God. 1. Sam, 11.6.

3. The finger of God, because God worker by him, as a man by Luk 11.23. his hand.

4. The Comforter, because he strengtheneth the weake hearts of labor 10.26, his Saints.

5. The first of Adoption, because he affureth our hearts that we Rom 8.15.

be adopted the Saints of God.

6. The spirit of lone, power, sobrietie, wisedome, &c. because it wor- 2. Tim. 1.7.6 kethall these things in vs.

### God is incomprehenfible.

Q. Of what nature is God?

A. First, by nature God is incomprehensible.

Q. What meane you by that?

A. I meane that God cannot be contained in any compasse of place as is a man, or Angell, or any other creature, but he is in all places, and filleth all places at once, and is beyond all compasse of place that wee can imagine, as appeareth by the testimonie of the pfal. 145.3. Scriptures.

Q. Though the substance of God be incomprehensible, yet his power and

wisedome are not so, are they?

A. Yes, and whatfocuer is in God is incomprehenfible, as may be 106.11.78.9 proued by the Scriptures.

Q. Towhat purpose and wse serueth this doctrine?

A. It serueth to drive all grosse and idolatrous conceits of God out of our mindes. 2. It detecteth and bewraieth the impietie and blasphemie of the popish Church, or any other persons wheresoever, who either by making of pictures (as they thought) of God, or by maintaining of them being made, or by suffering of them to stand

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ftill (especially after it be knowne) haue thereby denied God to be incomprehensible. For those pictures and resemblances of God. which ignorant men haue forged in their owne braine, doe tell vs and fay, that God may be comprehended and contained within a place, yeain a fmal place, or in any place as a man or other creatures. which is most high blasphemy against the maiesty of almighty God.

#### God is invisible.

Q. What else is God by nature?

A. Inuifible, that is, he hath not been feene with any mortall eye, neither can any man possibly see God.

Q. How prone von that?

A. Two waies: First by Scripture. Secondly, by reason.

That no man hath feene God, le is plaine fet down in 1. Joh.4.12. That no man can fee God, It is as plainly proued in Exod. 23.20.

1.Tun.6.16.

By reason, it is manifest: First wee cannot see our owne soules which are ten thousand times a more groffe substance then God, much leffe can we fee God, which is a most pure and spirituall substance.

Q. We reade in Gen. 18.1. that God appeared to Abraham. And in Deut. 5.24 that be shewed himselfe to the Ifraelites, therefore be is not in-

milible how answere you this?

A. God gaue them indeede fome outward fights, whereby they might be certaine of his presence, & therefore it is faid that the Lord appeared vnto them, but his fubstance or effence they faw not : For

to know God perfectly is proper to God only.

Q. We reade in Gen. 1.26. that man was made according to the image of God therefore God is visible, for man is visible. How answere you this?

A. The image of God confilteth not in the shape and figure of the Colof 2.10. bodie, but in the minde and integritie of nature, or (as the Scripture Ephof.4.24. faith) in wifedome, righteoufnes, and holines.

Q. Towbat vfe ferneth this doctrine?

A. For many vies, but especially to drive away all groffe conceits of God out of our hearts, and all pictures and fimilitudes of God out of our fight : for feeing that God was neuer feene, whereunto Dem. 4.12. Shall he be resembled? Moses vrged this point hard and often to the Ifraclites, faying, Te heard the voyce, but faw no fimilitude : Take therefore good heed vnto your felues, marke how he faith not, take

heed.

14.16.17. 18.19.

heed, but take good heed. And therefore take good heed. For (faith he againe) ye faw no image in the day that the Lord spake vnto you in Horeb,&c.

Now he commeth to the thing that they must therfore take heed of. That ye corrupt not your selues, and make you a grauen image, or representation of any figure, whether it be of male or female, &c.

Q. What elfe is the nature of God?

A. By his nature he is every where, that is in all places of heaven, and earth, and the fea, and hell and all at one time, and this is wit-lere as well as the reft.

Q. Is God enery where bodily?

A. No, for he hath no bodie.

Q. Is God enery where in speculation only?

A. No. For he worketh in cuery thing which he beholdeth.

Q. How then is he enery where?

A. He is every where effentially: For his effence is not contained in any place, because he is incomprehensible.

Q Is be not halfe in one halfe of the world, and halfe in the other halfe of

the world?

A. No. But as the whole foule is wholy in every part of the bodie: fo God is whole and wholy in every part of the world.

1 Obiection.

If God be enery where effentially, then he is in the most filthic sinke and puddle.

Answere.

To this obiection I answere three waies. First, it is no abasing of the glorie of his maiestie, to say that he is there, no more then it is to the Sunne, whose beames and light are there, or to a Phisitian to be amongst those that be sicke.

Secondly, all the creatures of God in themselues are exceeding good, and when he is in the most filthic finke in the world, he is not in a more filthic place then our selues, whether we be sicke or found.

Thirdly, they are his workmanship. And it is no abasement of the workmaster, to be amongst his workes.

2 Obiection.

If God be enery where : why is it faid be dwelleth in the beamens?

Pfalm.2.4.

Because his glorie and maiestie which is enery where alike, shineth most prosperous and visible in heaven.

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3 Obiection.

3 Obiection. It is faid in Numb. 14.42. He is not amongst the wicked.

How God is among the Wicked. Answere.

That is true. For he is not amongst them with his grace and fauour, to protect and defend them: But otherwise by his power and prouidence he is amongst them, to bridle their raging affections, to plague their furious obstinacie, and to dispose of their desperate attempts to his owne glorie, and the good of his people.

4 Obiection.

Efg \$6.6.

Dent .4.7.

If God be enery where at the same initant of time, how is be faid to be sometimes neerer, sometimes further off?

Anfwere.

God is faid to be neere vnto vs, when by his word or any other meanes he offereth vs grace and fauour. And when he heareth and granteth our prayers, as Moses saith: What nation is so great vnto whom the gods come so neere vnto them, as the Lord our God is neere vnto vs, in all that we call vnto him for.

5 Obiection.

If God be in hell, then all goodnes is there: for he is all goodnes, and so consequently there is no want of ioy in the damned.

Answere.

The damned in hel feele no part of his goodnes, that is, of his mereie and louing fauour, but of his power and inflice, so that God is in hell, by his power, and in his wrath.

# God is a liuing God.

Q. What elfe is God by nature?

\*Heb. 10.31 A. Aliuing God. For fo is he called \* in the Scriptures. Ier. 10.10.
\*Num.14.21 Hercof is that speech in the scripture so often vsed. The Lord limeth \*.

And hereof is that forme of taking an othe so common in the Scrip\*Rom.14.11 ture. As the Lord lineth, Both\*God and\*man vsed it. And may bee
\*LSam.19.6 vsed\*when we may lawfully sweare, and not elle.

"Irrem 4.2. Q. Why is God called a lining God?

himselfe, and all other creatures have life from him.

AH 17.28. 2 Because hee is the onely giver of life vnto man. Gen. 2.7.

Man. 22.32 3 Because he is y God especially, not of y dead, but of the liuing.

Pfel. 22.53 4 To distinguish him thereby from all the false Gods of the
beathen, which have no life in them.

God

#### God is eternall.

Q. What elfe is God by nature?

A. Eternall, that is, he hath neither beginning, nor end of being, Pfalm.90.a. as the Scriptures testifie.

Q. Why is God called eternall in the Scriptures?

A. First in respect of vs his children, because hee hath promised to give vs of his eternall goodnesse, and to have a continual care of vs through all eternitie, and will have a kingdome in Angels and men, whereof shall be no end.

Q. Is it necessarie that we should know this?

A. Yea, that wee may here flay our felues with the certaine hope of eternall life, grounded ypon his eternitie.

Q. Have may that hope be grounded upon his eternitie?

A. Verie well: For God being eternall, he can for euer preserue vs. Pfal. 48.13:
And seeing he hath promised, he will for euer preserue vs.

Pfal. 103.17

Q. Why elfe is God faid to be eternall?

A. That so hee might bee discerned from all other things created, E/o. 40.18. for nothing is like vnto God, if the Scriptures speake truth.

Q. Is it necessarie we hold God to be eternall, that so be may be discerned from all things created?

A. Yea, and wee holde it in that respect for two causes.

I Because certaine heretikes have thought either all the creatures, or some of the creatures at least, to be derived from the verie nature and effence of God by propagation, as children from their propagation, mothers wombe.

2 That all idolatrous cogitation of God may be excluded out of our mindes.

#### God is vnchangeable.

Q. What elfe is the nature of God?

A. He is vnchangeable.

ternitie.

Q. What meane you by that?

A. That is, hee will bee alwayes fuch as hee hath been from all e-

Q. Declare in particular how that is?

A. First his effence or substance cannot be augmented, nor demiaished. Secondly, his nature and wil cannot be changed. Thirdly,

he

he hath no need to transporte himselfe from place to place. This is witnessed by the Scriptures, and also confirmed by the light of reason.

Q. By what Scripture doe you proue that God is unchangeable!

A. It is proued in Num. 23.19. lames 1.17. Pfal. 33.11. Efa. 46.10.

Q. What light doth reason gineto this matter?

A. Whatfocuer is changed, must needes be changed either to the worse, or to the better: or into a state equall with the former. But God cannot be changed from the better to the worse, for so he shuld become of perfect, imperfect.

And to exchange from the worse to the better it is impossible also: for then he should have been imperfect before, which to affirme is

high blasphemie.

Q. But how prone you that God doth not remone himselfe from place to

place?

\* Pfalm. 139 A. Because he \* filleth heaven and earth, and all places, therefore he can neither depart from any place, nor be absent from any place.

I Objection.

If God cannot change his minde, why is it faid he repented that he had made man?

Answere.

The Scripture speaketh after our manner, in that, that wee may better understand what is the nature of God against sinne.

Q. Declare bow that is?

A. When wee are grieued with any thing, wee doe then repent vs that euer we did that thing with which we are grieued: and io God is faid to repent him that euer hee made man, with whom he was angrie, to shew that he was vnfainedly and highly displeased with the euill waies of mankind.

2 Obiection.

Exed. 32.14. It is faid, the Lord changed his mind from the enill which he threatned to doe to his people.

Answere.

That is still after the manner of men. For man because he is but man, cannot speake to God but as a man. And therefore God speaks againe to man like a man, because else man should not understand what God is, nor what is his will.

Q. Show me one example hereof in the Scripture.

A. When Moses prayed for the Israelites, he vsed many reasons to perswade the Lord (but especially to confirme his owne hope) At

the

the laft he faid thus: Turne from thy fierce wrath, and chaunge thy minde from this cuill toward thy people. Thus did Moles foeake to Virapoffe God, and if he had spoken to a mortall man, he could have faid no non of offe. more nor no leffe: For mans speech is according to his capacitie, and both are limited, and beyond himselfe he cannot goe. Therefore when he sheweth what the Lord did, he saith, he changed his minde, which was as much as he could conceive of God for that matter. Thus wee speake so well as wee can, yet in a broken and vnperfect fpeech to God, as little children fpeake to their nurses. And almightie God speakes in a broken and unperfect language againe to vs. for our weaknes and understandings fake, as the nurse doth to the simile. child: For if the nurse thould speake so perfectly to the childe as the could to one of greater capacitie, the childe would not understand her; So if God should speake vnto vs as hee could and according to his owne nature, wee were neuer able to vnderstand him, nor conceipe his meaning.

Q. Didnot God change his minde, when he drowned the world?

A. No, but he did then execute that, which from euerlasting he had decreed.

3. Obiection.

The promises and threatnings of God are not alwaies sulfilled, ergo, Ge.
Answere.

His promifes are made with a condition of faith and obedience, Down 28.12, and his threatnings with an exception of conversion and repen-Pfal7-12. tance.

Q. What vie may we make of this doctrine?

A. First it may make vsteare to offend him, because all his threat-

nings are vnchangeable, except we repent.

Secondly, it is the foundation of our hope and somfort in this life, for he doth not now love and now hate: but whom he loveth, Ishn 13.1. to the end he loveth them.

#### How God is omnipotent.

Q. Hath God any more attributes given him in the Scriptures?

A. Yea, the Scriptures doe call him omnipotent or almightie.

Q. What meane you when you fay, that God is almightie?

A. I meane this: First, whatsoeuer he will he is able to performe.

Secondly, he can performe it without any labour or meanes.
 I meane that all power is fo in God only, that no creature is

Iob. 8.3. Iob. 11.7. Pfal. 135.6.

Efay.40.28. Pfalm. 33.9 Pfalm.148.9

Ad117.38,

able

able to do any thing, but as he doth continually receive power from God to doe it. Efay 40.29.

Q. What meane you when you fay, all power is in God : It should feeme by

that feech, that there are more powers in God then one.

A. That we may rightly understand what power is in God, it were very requisite that we did first consider how many waies this word power is taken in the Scriptures.

Q. Declare then bow or in what fenfe it is taken in the Scriptures.

A. In the Scriptures this word power is taken two waies, or in two fenfes: fometime for authoritie, which is grounded upon law, by which authoritie one may doe this or that, if he be able to doe it.

Sometime it is taken for might and firength, or abilitie to doe a

thing, if one hath authoritie to doe it, and these are distinguished by Mash, 22.15 two words among it the Grecians and the Latines. For when the Phil. 17.2. Grecians speake of power, as it signifies thauthoritie and right, then it is called Exonsia. When they take power for strength, then it is tearmed by them Dunamis: among the Latines being taken the first way, it is called potestas: being taken the second way, that is, for might or strength, it is called potentia, and in English wee call them both Power.

Q. It seemeth by your speech, that they are not onely distinguished, but

that they may be also separated the one from the other.

A. It is true, for so they are, as for example, A King may have great force and strength, and by his great power he may be able to over-throw and destroy a whole Countrey or kingdome, over which he hath no authoritie. Againe, some King hath power, that is, authoritie over his rebels, and yet hath not power, that is, strength enough to subdue them: So some perhaps have might and strength enough to governe and rule another mans wise, another mans children, or another mans servants: over which he hath no power, that is authoritie. And againe, Fathers have authoritie over their owne children, all Husbands over their owne wives, and all Masters over their owne servants; and yet all have not power, that is, strength and abilitie to rule them.

Q. I perceine by this which you have said, that in creatures these two may be separated one from the other, and many times are: but what are

shey in God?

A. In God they are not divided, but diftinguished: for he hath all power, that is, all authoritie over all things; and he hath all power, that is, all frength, force, might, and abilitie, to doe all things with

all

all things, at his good pleasure. And this power is not given him, but he hath it in himselfe, and of himselfe most perfectly, absolutely, and eternally.

Q. But of what power doe we speake, when we say that God is almightie, whether doe you meane his right and authoritie, or his strength and abi-

litie, or both?

A. Both are in God effentially; but when the Scripture speaketh of Gods omnipotencie, it meaneth (and so doe we) his strength and abilitie, whereby he is able to do whatsoeuer he will, not excluding his right.

## Gods power many waies confidered.

Q. If all power or might be in God, tell me bow manifold is this power,

which is attributed to God in the Scriptures?

A. To speake simply, the power of God, is but only one and a most simple and single thing, which is his effence and substance, yet for divers respects it is said to be manifold, and it may be considered two waies. First, as it worketh alwaies, and can worke in God himselfe, for God in himselfe doth alwaies vnderstand, will, loue, &c.

Secondly, as it worketh out of God himselfe, in the creatures, as when he created all things, and doth now worke in gouerning all things, and can worke if it please him infinite things. And of this working of Gods power, doe the Scriptures properly speake when

they call God Almightie.

Q. How many waies may Gods power be considered as it worketh in himselfe?

A. 1. Two waies. First, as it is common to all the three persons in Trinitie, that is a power whereby God the Father, the Sonne, and the holy Ghost doth understand himselfe, love himselfe, and worke in himselfe. And these actions doe-not differ from the essence of God, for that in God there is nothing which is not his substance.

2. The other working in God himselfe, is that by which the Father doth beget eternally a Son of his owne nature and substance, equall to himselfe. And this power of begetting the Sonne of God, is proper only to the Father, and not to the Sonne, and holy Ghost.

Q. How many waies doe you consider the power of God working out of himselfe?

Abfolme.

A. That power which hath relation or respect to things created, is two-fold. The first is a power absolute, whereby he is able to doe whatsoeuer he will. The other is a power actuall, whereby hee doth indeed whatsoeuer he will.

Q. Where doth the Scripture speaks of the absolute power of God, by

which he can doe more then he doth if he would?

A. Yes. Of such a power speaketh our Sauiour Christ, when he faith, I could pray to my Father, and hee could give me more then twelve legions of Angels, but he would not aske it, and his Father would not give it.

Q. How doth the Scripture fleake of Gods altuall power?

A. Of this power the Prophets and Apostles make mention, when they joyne his power and his promises together, that is, when they say, he is not only able to performe, but doth and will performe in-

deede whatloeuer he hath promifed.

And of this power Paul doth speake, when he faith, That God will have mercie vpon whom he will. And every where in the Scriptures, we reade that God hath done what he would, given to whom he would, and all as he would, whereby we may see, that God could and can doe more then he would or will.

## Gods power is infinite.

Q. How great is this working or mighty power of God?

A. It must needes be huge and verie great, for it is infinite and hath no ende.

Q. Declare how it is infinite?

A. It is infinite two waies: or in two respectes. First in it selfe, and of it selfe it is infinit. Secondly, as it is extended to the creatures, (which may be called the object of Gods power) it is also infinite.

Q. Why do you say it is infinite in it selfe, or of the owne nature?

A. Because the power of God is nothing els but his diume effence, and the effence of God is of his owne nature, by it selfe, and of it selfe infinite.

Q. Show how Gods power is infinite, as it is extended to the creatures?

A. Because the power of God doth extende it selfe to infinite things, therefore we say also that it is infinite.

Q. Declare bow that is.

A. I meane the things which God can performe or bring to passe by his Power are infinit, and therefore his power is infinite: for God

neuer

neuer made fo many, nor fo great things, but he could have made more and greater if hee would. As for example, hee adorned the firmament with an innumerable company of flarres, and yet hee could have decked it with moe, and to speake in a word: God can alwaies performe infinit things more then he doth, if he will : and therefore both in it felfe, and out of it felfe is infinite.

Q. Whether can this Omnipotencie of God bee communicated to any creature?

A. No, it cannot. For to bee truly and effentially omnipotent, is proper to God onely, and omnipotencie is Gods effence. And therefore who foeuer is God, is omnipotent, and who foeuer is omnipotent, must needes bee God, whole power is a chiefe power and infinite. And the power of any creature is not infinite, but finite, and fo confequently no creature can be omnipotent, except wee would fay that a creature or a thing created, can be both a creature and a God, or a Creator too : which is both abfurd and blafphemous.

#### What God cannot doe.

#### Obiection.

If God can do all things, whether can be sinne or no, as to lie or to be vnfaithfull in his promifes, coc.

A. God cannot fin, and yet for all that, he is stil omnipotent. For to fin is no part or point of Omnipotencie, but of impotencie. For to fin is nothing els, but to leave the right and perfect way, or to fall from a right and perfect action, which sheweth want of power to vphold himselfe that doth so, which power is not wanting in God, for he is omnipotent, and being omnipotent he cannot goe from ftrength to weakeneffe, and from perfection to imperfection, &c. And therefore he cannot finne.

Q. By what scripture can you proue this that you say?

A. The Apottle Paul is of that minde, that God cannot do althings, his wordes be thefe. If we beleene not: yet abideth be faithfull, be cannot 2.Tim.2.12 deny himselfe : he doth not say, He will not deny himselfe, but, be cannot deny himselfe. And his reason is, because (as hee faith himselfe) God is faithfull, not onely in his will, but also by his nature. And therefore fith God is faithfull by nature, he cannot but stand to his promiles, which hee made according to the good pleature of his will. And by nature he is omnipotent, therefore he cannot be impotent,

5.cap.10.

I. lohn I.f.

Dent. 32.4.

Ran, 9,14.

Aug.de fpi-

ra.

By nature he is good, and the chiefe good, therfore he cannot become euill, nor do euill.

Q. But whether can God be moned, or bee subject to passions and suf-

A. He cannot. For the power wherof we speake (when we say that God is omnipotent) is altogither active and not paffive, neither can any passiue power be in God. And to this effect speaketh S. Auguftine when he faith, Dicitur dens omnipotens faciendo quod vult, non pa-Augustin.de chuit dei lib. tiende quod non vult that is, God is called Omnipotent, in doing what hee will, not in fuffering what he will not.

Q. Some fay that God can sin, but be will not, and that he can be subject to paffions, but be will not. And that he can doe what foener can be imagi-

ned or thought, but he will not, what fay you to those?

A. Of them I fay nothing, but their opinion is both foolish and vngodlie. For God cannot do anie thing, which difagreeth from his nature, and therefore hee cannot finne, &c. not because his will is against it, but because it is against his nature and naturall good-Hebr. 1.13. nes, therefore doe the Scriptures deny any iniquitie to be in God: and Saint Augustine faith to that effect, Deus ininft a facere mon poteft, quia ipfe eft summa inititia, that is, God cannot be vinuft, because he rith & liteis most suit, and righteousnes it felfe.

Obiection.

But yet for all this, God doth in some fort will sinnes, for he doth not permit it against his will. And besides that he commanded some things which were formes, as Abraham to kill his innocent forme, and Shimei to curfe 2.Sam,15.5. Danid, did he not?

Anfivere.

So farre forth as God doth commaund, or will, or worke anie thing, that thing is not finne in God. For he both willeth and workethin great wildome, and according to his most holy will. And therefore no action can bee finne in God, but enerie action of God Ffd. 137.17. is most holy and good, and so sayeth the Scripture.

## Theyfe of Gods omnipotencie.

Q. To what wfe ferneth the doctrine of Gods omnipotencie?

A. The vies of this doctrine are many, It ferueth,

1 To futtaine and threngthen our faith in Gods promifes, that we should not doubt of our faluation, because God can do and hee will do what he hath promifed. And hee hath promifed eternall life to the faithfull. faithfull, This did strengthen Abraham his faith greatly, For Paule faith thus of him, hee did not doubt of the promife of God, through unbeleefe, but was krengthned in the faith, and gaue glorie to God. Being fully affured that he which had promifed was also able to doe Roma, 20,

2 To stirre vs vp to pray, and to call for those things which God hath promifed without any doubting. For in our praiers we ought alwaies to have before our eyes the promifes of God, & the almightineffe of God. The leper was perswaded onely of Christs power, he Menh \$ ... knew not his will; and therefore he faid : Lord, if thou wilt, thou canft make me cleane, and he was made cleane; how much more shall we obtaine thosethings which we aske if we be perswaded of his power, and doubt not of his promifes.

To make vs vndergoe the croffe with pacience & cheerfulnes, and to hope for helpe in the midft of death, because he which hath Pfalm. 50. promifed to heare and helpe vs, is able also to do it, though we see John 10.29.

not how : For hee is omnipotent.

4 To keepe vs from disparing of any mans faluation, although he leeme to be rejected of God, and to make vs walke in faith and feare, because God is able to raise him up that is down, and to cast vs downe that stand. And so Paul doth reason from Gods omnipotencie about the reiection and election of the Iewes and Gentiles. gom, 17.23.

It ferueth to confirme all the articles of our Christian faith, the 15.

fumme whereof are contained in the Apostles Creede,

## Of God his wisdome or knowledge.

Q. What is the next thing that is attributed to God after his omnipotencie?

A. That is knowledge or wildome.

Q. Why is this next?

A. In very good order it followeth. For if God can doe all things, then he must needes knowe all things most perfectly, whereupon it commeth that fuch knowledge is called wisedome.

Q. What is that knowledge which is in God?

A. For the better understanding of this attribute, we must confider that the wildome of God is two folde. First, it is absolute, and Heb. 4.72. we doe so tearme it, because by it God can and doth simplie and Pfalm. 94.11 absolutely know all things from all eternitie. Secondly, it is speciall, whereby he doth not only know his elect children, as he knoweth

2.7im.2.19 all for his own, and doth discerne them from others, and love them

Masth.7.23 Q. Of which doe the Scriptures properly speake, when they attribute wifedome to God?

A. They speake then of his absolute knowledge, whereby he doth not only know alwaies and most perfectly himselfe, and the whole order of his minde; but also understandeth and knoweth all his workes, and the workes of all his creatures, past, present, and to come, with all the causes and circumstances of all.

Q. How doe the Scriptures speake of this absolute knowledge?

A. The Scriptures speake of it two wases, enher of the knowledge it selfe, or else of the things knowne. And so they shew first, what, and what manner of thing it is: and secondly, what things are knowne of God.

Q. Now sell me what knowledge is in God, and what wisedome doth best

agree to his dinine nature?

A. The best way to finde out that, is first to consider what wisdome and knowledge doth not agree with his nature and essence: for his knowledge and wisedome are infinitly greater then any we can affirme to be in God.

Q. How shall we finde what knowledge is not agreeing with his distine nature?

A. This is the best way, were must consider and set before vs all the kindes of knowledge, and all the waies and meanes whereby any knowledge is to be attained vnto amongst men and Angels. Then shall we see that the wisedom and knowledge of God are farre more excellent every way, then the most excellent that can be found or thought vpon, amongst men and Angels.

Q. Declare then by what waies and meanes [we] know a thing?

A. By two waies or meanes, wee doe know all that wee doe know. One way is, by our fenles, vz. by hearing, feeling, feeling, finelling, and tafting. Another way is, by our understanding.

## Gods knowledge is not like mans knowledge.

Q. Whether doth Godknow any thing by fenfes, or no?

A. No. He cannot, because hee as not as a man, but is a spirit, and bodilesse, and therefore hath no senses.

Q. Why then doe the Scriptures speake of the eyes and eares, &c. of God?

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A. Although the Scripeures doe attribute eyes to God, whereby he beholdeth all things, and eares whereby he heareth all things, &c. yet indeed he hath none of all thefe, but thefe be figurative fperches vied for our capacitie, and vnderstanding, fignifying that nothing is hidden from the Lord.

Q. Whether then doth God know things by understanding, or no?

A. Yea, but not as we doe.

Q. Why? what manner of knowledge is that which we have by our understanding?

A. It is either an opinion, or a beleefe : or a skill and learning.

Q. What is an opinion?

A. An opinion is no certaine and evident knowledge of a thing, but is still doubtfull what to affirme or deny, and therefore such a knowledge is not in God : for he knoweth certacinely.

Q. What manner of thing is beleefe or faith?

A. It is a certaine, but not an evident knowledge; for looke what we beleeue onely, that we doe not fee nor know by the light of naturall understanding, therefore it is no euident knowledge, but it is a certaine and true knowledge, because he is most true which reuealed it vnto vs. For faith or beleefe is a most certaine knowledge grounded vpon the report of another.

Q. Whether doth this kind of knowing things, agree with the nature of

God, or no?

A. No: for God knoweth all things in himselfe, and of himselfe, but

not by the report of another.

Q. What say you to skill and learning, that is both a certaine and an enient knowledge of things, doth not that agree with the nature of God?

. Such knowledge doth not agree with his nature.

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Because it commeth by knowledge that went before, and it is otten by reasoning and debating of things, by defining and deuting and fearthing out the causes of things. But in God is neither efore nor after, first nor last, and God hath no knowledge after uch a fort.

# Mans knowledge is imperfect.

Again, our knowledge which way foeuer it be confidered, whether be a habite in vs, or an action in vs, is imperfect. For we knowe 1.c. 8.1. ot all things, and those things which we doe knowe, we knowe not 1. Cor. 13.9.

1.Car.13.9.

s.co.\$.s. all at once, but one thing after another, and yet fill but in part.

## How God knoweth all things.

Q. Declare then in a word how God doth know all things?

A. God doth most perfectly know and understand all things at one instant, without any conceit of minde, altering this way or that way.

Q. All our knowledge is a thing distinguished from our mind and under-

flanding, is it fo in God?

A. No: For the knowledge or wifedome of God is a most simple and perfect effence : yea it is his very effence and substance, and God is all knowledge, all wildome, and all vnderstanding, infinitely more then all men and Angels can conceine.

Q. Doth God know and understand enery thing particularly?

A. Yca, he knoweth the natures and properties of euery particular thing.

Q. How prome you that ?

A. By the Scripture and by reason, for the scripture faith, that God fawe every thing that he made, that it was good : this is not spoken generally of all, but specially of every one creature. Againe, reason

makes it manifest by three examples in the Scriptures. Gen, 1,20,

First, Adam gaue to every living thing a proper name, according to his proper nature, whereby it appeareth that Adam had a diftinct and a particular knowledge of every thing. How much more then had God this especiall knowledge of every particular thing, who gave to Adam whatfoeuer wifedome and knowledge he had!

Secondly, Salomons wisdom was so great, that he was able to dis-2. King. 4.33 pute, and did therby dispute of the nature of all trees, plants, fishes, foules, wormes, beafts, and all naturall things, as one that was most skilfull in them. How much more then doth God know all things and their natures particularly, who gave fuch wildome to Salomon.

Thirdly, our Saujour Christ faith of the Father, that all our haires be numbred by him, and that a Sparrow falleth not ypon the ground without the will of our heavenly father; if not without his will then

not without his knowledge.

Q. Whether doth God knowe all the motions of our willes, and our

A. Yea, God doth certainly knowe the motions of the will, and the thoughts of the heart in all men, and the iffue of them all,

Gen.L

Marsh.10. 29.30.

thoughts?

which

which is manifest by these places of Scripture following. Gen. 6.5.

Pfa. 94.11. Pro. 21.1. Ier. 17.9.10. Hereof it is that we cite him to be
a witnesse of our hearts, when we sweare by him.

Q. Whether hath God the knowledge of all emils or no?

A. God knoweth all euils and finnes, which lye lurking in all mens harts, and this is manifest by these places of Scripture following. Gen. 6.5. Pfa. 69.6. lob. 11.11. Pfa. 90.8.9.

Q. What if he did not know all these enils?

A. It is not possible but he must know them, for two causes.

1 First, it he did not, his knowledge were imperfect.

2 Secondly, if he did not know them, he could not be a iustiudge, neither could he reward every one according to his workes and thoughts: which two to effirme were vngodly and blasphemous.

Objection.

That which is nothing, cannot be knowne: but since and enill is nothing, (for it is nothing els, but a taking away, or failing of the good, and it is a meere corruption) therefore since and enill cannot be known of God.

Anfivere.

Wee know what is cuill, and wee know euill things, and wee doe discerne them from good thinges, but wee know e cuill onely by his contrarie, that is, good: as we know nothing by some thing, darkenes by light, death by life, sicknes by health, vice by vertue. Thus by the knowledge of good, euill is known even to vs: and therefore seeing as God (who is the cheese good) doth by himselfe know all good things, he must of necessitie, also know and vinderstand all the euill that is in all good things.

# God knoweth those things which are not.

Q. Whether may God know those thinges which are not?

A. God knoweth the things which are not, and he doth also truely Rom. 4.17. knowe the things which shall never come to passe.

Q. What reason can you yeeld for this?

A. The reason is, because hee knoweth all things by his effence, therefore he knoweth all things which are subject to his diuine essence and power, and therefore also are possible, but shall never come to passe.

Q. But doth bee know them eternally, or in time?

A. He knoweth them all eternally, that is, for ever and for ever he Ephef.t.4. knew them, and doth know them, as the Scripture doth teltifie. 2.Tim.2.19.

Q. Canyou make this manifest by any earthly comparison?

A. Yea,

A. Yea a builder by vertue of his arte doth conceiue in his minde the forme of a house, which house he will neuer builde: how much more can God doo the same? for God can make more worldes, and he knoweth that he can, and yet he doth it not.

Againe, although there were neuer an Eagle in the Citie, yet we can conceine in our mindes what an Eagle is, much more doth God know all thinges which are not in act, and which neuer shall be.

Objection.

This is something which you say, but your last similitude of the Eagle doth not holde: for therefore we keepe the knowledge of an Eagle in our mindes, though all be gone, because the similitude of the Eagle, which was sometime in the Citie, doth remaine still in our mindes and understandings. But what similitude can there bee in the minde of God of those things which are not, which never were, and which never hall be?

Answere.

Yes, the very effence and being of God, is a similitude of all those things which may be, if he will: which hee must needes knowe, for he doth most perfectly know hunselfe. And thus if wee consider his power or almightie effence, all things should be done which he can doo, and doth know.

Q. Then whether is his knowledge and power the cause of all thinges

which are, which have beene, and which shall be?

A. The only foreknowledge of God alone, which the Grecians call Theoretica Scientia, that is a knowledge beholding all things is not the cause of things: But his foreknowledge with his will, which the Grecians call Practica Scientia, that is a working knowledge, that is the cause of things.

## The knowledge of God is certaine.

Q. Whether may the knowledge or wisedome of God faile or be deceived at any time, or no?

A. The knowledge of God is most certain, and cannot any way be deceived, for all thinges are known of God as they are, and all things are as they are knowne of God: and therefore his knowledge cannot any way be deceived.

Heb.4.13.

#### Objection.

But thinges doo often change and alter, and therefore they are not alwaies as they are knowen.

Answere

#### Answere.

A. Although thinges be changed and altered, yet God doth know thereof, and although they change and alter, yet his knowledge doth neuer alter nor change, neither is it vncertaine.

## The knowledge of God is alwaies the same.

Q. Whether may the knowledge which God hath, be encreased, diminished or altered?

A. No, it cannot, it is alwaies the fame, firme and constant, and can by no meanes be encreased, deminished nor altered, for he neither forgetteth any thing, nor is ignorant of any thing, neither is any Hib.4.23, thing new vnto him: for the Scripture saith, that all thinges are alwaies manifest in his sight. S. Iames saith, With God is no change same share, herefore his knowledge is alwaies one and the same. And Salomon saith, Many deuises are in a mans hart, but Pro.19.12, the counsell of the Lord shall stand.

Q. But if his knowledge be alwaies one and the same, why doe the scriptures say that the Lordwill forget our sinnes, and blot them out of his remembrance, and remember them no more?

A. These and such like phrases of speech are not to be understood of the simple knowledge of God, as though he should know them no more, but of his judiciall knowledge unto punishement. For although he doth know and remember our sins alwaies most prefectly, yet hee will not know them nor remember them to bring them into judgement, and so to punish us for them, when we do truly repent: that is, they shalbe no more judged or punished, or laide to our charge, if we be in Christ, then if he had quite and cleane forgotten them, and neuer did remember them. And these speeches serue to arme us against dispaire and doubting of our faluation, being truly in Chirst.

Q. Where is the wifedome of God specially of vs to be considered?

A. The wisedome of God shineth vnto vs most clearely in his workes of creation and preservation in the world, and not only in his workes, but also in his Gospell, whereby he calleth and gathe- Eccis, 3.17. reth his Church out of the worlde, to bee saued by his Sonne our Pfal. 104.14. mediator, Iesus Christ.

Q. Was this saving wisedome of God knowne to the philosophers and naturall wife men of the world?

A. No it was not, but only to the elect children of God.

Man. 11.25 Q. Is the wifdome of God to be perfectly conceined of vs?

A. No: neither is it communicated to any creature, neither can be. For it is vnconceiueable as the very essence of God himself is vnconceineable, and vnipeakeable asie is: and his wildom (as we have Pfal,14.7.5 heard before) is his very effence, that is his very Godhead or God

Re. 11.33. himfelfe, and that it is vnconceiueable, the Scriptures do teftifie.

### The vse of Gods wisedome.

Q. What vie may we make of this doctrine.

A. First, by this doctrine of Gods vnspeakeable knowledge and wifedome, the true God is difcerned from all falle gods, and from all things made. For that is no God which hath not this divine knowledge and wifedome, which the Scriptures doe attribute to God.

2. Secondly, seeing our God is such a God as knoweth all chings that are done, faid, or thought, and feeth into the most hidden corners and thoughts of our hearts; We must studie and learne hereby to drive all hypocrific and diffembling from vs, and to open our hearts to God of our owne accord, and to befeech him in his Sonnes name to cleanse vs from our secret faults.

3. Thirdly, it must make vs to walke alwaies before the Lord according to his will reuealed in his word, with great feare and reue-

rence, as men alwaies in his fight and knowledge.

4. Fourthly, it serueth to confirme our faith and trust in the prouidence of God. For although we know hot what to doe, nor how to doe, nor what shift to make in dangers and necessities, yet God doth, and he hath knowledge enough for vs though we be igno-Pfalm, 103, rant, and his wisedome shall succour our foolishnesse, if we doe truly and faithfully serue him.

13.14.

5. Fiftly, this should be our consolation against the feare of hell and despaire, and should vphold in vs the certaintie of our faluation, because this knowledge and wisedome of God, joyned with his will to fauevs, is firme and constant, and he knowing all his elect, will not lofe one of them that are in Christ his Sonne, John 17.12.

#### 2.Tim.1.19 John 10,37. 28,29.

### God is Truth.

Q. What is attributed to God after his wisedome?

A. As God is wisdom, & knowledge: So is he true and Truth it felfe. Q. What is the Truth of God.

A. For

A. For the better finding out of this matter, we must first confider the divers fignifications of this word Truth.

Q. Declare then what you meane by Truth?

A. It cannot better appeare then by his contraries. For

True is contrarie to falle, and truth is contrarie to a lye.

2 It is put for finceritie and fimplicitie: the contrarie whereof is counterfeiting and diffembling.

3 It is vsed sometime for iust and equall dealing, and is contra-

rie to wrongfull and vniust dealing, as in Deut. 3 2.4.

4 Truth is taken for faithfulnes and constancie in keeping promises, and then it is opposed to wavering and double dealing.

Q. But how is it taken when we feake of it as it is in God?

A. Which way so ever it be taken, and whatsoever it signifieth, it doth most properly agree with the nature of God. For

In God is no falschood nor lying.

2 In God is no counterfeiting nor diffembling, so pure is he.

In God is no iniust dealing, for he is most just and righteous. Dem. 32.4.

4 In God is no inconstancie, for he is most faithfull in his pro-

And yet these are not vertues which differ from his essence and nature, but they are his very essence and nature, and therefore he is rightly called not only true, but Truth it selfe.

### Truth diverfly confidered.

Q. Well: you have satisfied me for the divers meanings of the word, now show me how many waies the thing it selfe (that is truth it selfe) may be considered.

A. Truth it selfe is two-fold, or may be considered two waies.

The first kinde of truth is that, which is set downe by the morall Philosophers, and is reckoned by them amongst morall vertues.

The second kinde of truth is that, which is described by the natu-

rall Philosophers and Diuines.

Q. Declare first what versue Truth is as it is considered by the morall Philosophers.

A. Itis a vertue, which is a meane betweene arrogancie and dif-

fembling.

Q. Shew what difference there is amongst them all three?

A. Arrogancie doth boalt of more and challenge more to himselfe then he hath indeed: diffimulation or faining doth makemen be-

lecue

leeue that he hath leffe of euery thing, or any thing, then he knoweth that hee hath: but truth doth not faine more nor leffe then he knoweth in himfelfe. So that this morall truth is a vertue which makes men readie to heare and speake true things, and will not suffer men to speake either more or leffe (when they do speake) of themfelues or of others then they know.

Q. And is God such a truth?

A. Yea, such a kinde of truth doth most properly agree with the nature of God. For he neuer reported more of himselfe then he hath in himselfe, and he neuer promised more then he is able to performe.

Q. What way, or after what fort doe the natural Philosophers and Dimines consider of truth?

A. Three waies. First, as it is in the minde or understanding, whether it be of God, or men, or Angels. Secondly, as it is in things themselves. Thirdly, as it is in words, whether divine or humane.

whether they be spoken or written.

Q. What call you Truth as it is in the minde of God?

A. It is nothing else, but a perfect and an eternall knowledge, which God hath of al things, according to which al things are made and done, and in God it doth not proceede from things, but is the cause of things.

Q. What is that truth which is in things?

A. Al things are called true things to farre forth as they agree with the forme and paterne fet downe in the minde, which forme and paterne in God is nothing elfe, but his diuine foreknowledge and eternall decree.

Q. Make it plaine by some familiar example.

A. The Carpenter which buildeth a house, first conceineth the plot and forme thereof in his minde, and he calleth that a true house which is built according to the forme first conceined in his minde: So, those things are true things, which agree with the mind and will of God.

Q. What is truth as it is in words foken or written?

A. We say that words are true, or there is truth in words, so farre forth as they are conformable or agreeable to the knowledge which went before in the minde: that is, when we speake as we know and thinke, or when the minde and the tongue agree together. For to speake otherwise then we thinke, is to lie. Whereupon S. Augustine saith: Mentiri, est contra mentem ire: that is, to lie, is to goe against our owne knowledge, as Ananias did.

All 5.3.

### How many waies God is called truth.

Q. You have declared how many significations there are of the word Truth, and how many kinds of truth there are. Now show bow God is called Truth?

A. God is truth in himselfe, in his works, and in his words.

Q. What meane you when you say that he is Truth in himselfe?
A. I meane that he is most truly that, which he seeth and knoweth himselfe to be, that is a most perfect, pure and eternall essence, from whence all other things have their being.

O. Declare this by a contrarie.

A. That which seemeth to be, and is not that indeede which it seemeth to bee, is not a true thing, nor a truth, but a false thing: as a face in a glasse is a false face, and those Idols which were called gods, were false gods, because they were not that, which they seemed to be: therefore God is truth it selse, because he is by himselse, and hath his being of himselse, and is his owne essence.

And therefore because God is truth, what soeuer he doth say, concerning himselfe, that he doth truly speake of himselfe: and he is indeede such a God, as the Scriptures doe shew him to be: that is to say, he is truly God, he is truly omnipotent, he is truly wise, and tru-

ly iuft, and truly mercifull, &c.

Q. Howis God truth in his workes?

A. God is truth in all his workes, as well in his ordinarie workes of creating and gouerning the world; as in his extraordinary works of miracles,&c. For first, all his workes are true workes, wherein is no colouring nor counterfeiting.

Q. As how for example?

A. For example take, the firmament, with the Sunne, the Moone, and the Starres are indeede a true Firmament, a true Sunne, &c. Gold istruly Gold, men are men indeede. Againe, being iustified by Christ, we are truly iust before God: being adopted to be his sonnes, we have more then the names of sonnes, we are the true sonnes of God: faith being given of the holy Ghost, is true faith indeede, and so are all the rest of Gods workes and gifts.

Q. Can you make this more manifest by the contrarie?

A. Yea, for on the contrarie, the workes of Sathan haue a shew of faith, but haue not truth in them; as for example, he seemeth sometimes to be an Angell of light, but is not; and all his miracles which.

Mahomet, were not true miracles, but illusions and counterfeite things, wherewith their Legends, which set foorth the liues of their

a. Thef. 2.9. Saints, are fraught full: and therefore Paul calleth them lying wonApr. 2.24. ders, &c. Iohn calleth their doctrine and learning the deepnes of Sathan, but he addeth(as they fay) not as it is indeed, but as it feemed
to be.

Q. Howels is God truth in his workes?

A. Whatfoeuer he workes in vs, or performeth for vs, it is in truth and not in hypocrifie, and he neuer repenteth him of these workes.

Q. How is God truth in all his words?

t.John 5.20. A. Two waies: First in the word incarnate, for he is indeed the true Ionneof God, and the true God, a true Prophet, a true Priest, and a true King: whereupon he is called Alethinos Theos: that is, that very and true God: and therefore Christ doth worthily call himselfe, the truth, not onely because hee was the accomplishment of all the promises, but also because hee was the true God, and the true Saujour.

Q. Howels is God truth in his words?

A. God is also true and truth in his words, spoken and written by
Row. 3.4. his Prophets and Apostles: Therefore Paul saith, that God is truth
Ffalm. 19:7- and intified in all his sayings: and Dauid saith, that the testimonie
of the Lord is sure or faithfull: that is, true and certaine, and full of
credit.

Q. What is the summe of all?

A. Therefore I conclude, that God is not onely true, but truth it felfe in himfelfe, in all his workes, and in a'l his words.

## Why God is called a God of truth.

Q. Declare briefly why God is called a God of truth?

A. He is called a God of truth in fine respects.

1 Because he hath a true and certaine knowledge of all things.

2 Because he faineth nothing, but it is indeede his truth and his will which he openeth vnto vs.

Pfal83.34. 3 Because he neuer changeth his minde.

Heb.4.13.

Rom. 3-4-

Mar. 24.35 4 Because that doth euer come to passe which he speaketh.

Prov. 12.12. 5 Because he is the author and preserver of truth, and an enemie to all lyes and dissembling.

Truth

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### Truth is but one, and yet many.

Q. Whether is there any more truth then one, or no?

A. To this question I answere, that there is but one truth, and yet there are many truths, but in divers respects, and in divers considerations.

Q. Shew how there is but one, and yet many.

A. For the better understanding of this point, wee are to consider that there is truth in Gods understanding, truth in mans understanding, and truth in the things themselves which are understood and knowne.

In Gods understanding is truth most properly first of all and

chiefly, as the cause of all things.

In mans understanding truth is also properly, but at the second

hand : that is, it is conceived by other things,

In the things themselves, truth is said to be, but yet improperly: that is, as they are agreeable with the knowledge and understanding which is in God, or as they are referred to the understanding which man hath of them.

Q. What doe you gather of all this?

A. If therefore your question be of truth as it is in God and is God himselfe; then there is but one onely: but if your question be of truth as it is in mans vnderstanding, then there be many truths, as there be many things which be vnderstood, and many waies and meanes, whereby we doe come to the vnderstanding of them: but if you consider truth as it is in the things themselves, then look how many things there be, so many truths there be.

Q. But yet all the fe truths are derined from Gods truth, are they not?

A. Yes, all truths are derived from the first truth which is God: and doe depend upon it even as one face looking in many glasses at once, doth cause many faces, or similitudes of faces to appeare: all which are derived from that one first face: for take away that face smile and take away all the rest which did appeare before, although the glasses remaine still in their places.

Q. I would gladly fee the truth of this point made manifest by another propertie, which is in God.

A. That may eafily be done by that goodnes which is in God, for there is but one chiefe and first goodnes which is God himselfe, and of this one are all other goodnesses whatsoeuer. And yet when wee

confider

confider the things created, wee cannot fay there is one goodnes common to all, and of all alike : but there is one goodnes of one man, another hath his goodnes which is better then the first. There is one goodnes of bread, and another of wine, one of fire, and another of water : for all things have not alike goodnes, neither are all things good for one thing. And yet that goodnes which is in enery one of them, is derived from Gods goodnes, which is the first, the chiefelt, the highest, and one only. And so we say of the truth which is in God, and God himselfe, and of the truth which is in things created, and is derived from Gods truth, or from God himfelfe.

### Truth is eternall and not eternall.

Q. Whether is truth eternall, or no?

A. That truth which is in God, and which is God, is eternall ; but truth(as it is in men) is not eternall.

Q. What reason have you for that?

A. That truth, as it is in mans understanding, is not eternall, I proue it by many reasons.

1 The things (whereof knowledge and truth is bred in mans

minde)are created in time.

a The minde it felte (wherein truth hath his proper place) is created in time.

3 Truth it felfe is created and begotten in time.

4 Laftly, the minde of man doth not perceive all things, or the truth of all things at one time: Therefore truth which is in the minde and understanding of man(as it is in the minde of man) can not be eternall.

Q. Why doe you fay (as it is in the minde of man ) it cannot be eternal?

A. Because the same truth which is now in the understanding of man, was from all eternitie in the vnderstanding of God. As for example, that God is good iuft, almightie, &c. is a truth, which is now in the minde and understanding of a godly man, but it was not alwates in his minde : but in the knowledge and vnderstanding of God, it hath been alwaies, and for ever.

Hereupon Paul writing of the calling of the Gentiles, faith, that it was a mysterie, or a secret hidden in God : but afterwards in time was reuealed to men by his spirit : therefore truth is in God eternall, but in men it is temporall, because it is reuealed in time .

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Epbef.3.5.

# Truth spoken by contraries.

Q. And bath not God a time for to come by the truth of things?

A. No. For God doth know al things in one fimple or fingle knowledge, in one act, and in eternitie it felfe, but so doe not we: and befides that, one and the selfe same thing may be diversly understood of vs, and in respect of times and seasons, either past, present, or to come, may be both true and false.

Q. Declare bow that can be by one example.

A. I put for example the comming of Christ, after this fort: To say that Christ shall come and take stell woon him, was a true saying in the time of our Fathers, before the comming of Christ; but to say so now, is not a truth, but a lie.

On the contrarie, to fay that Christ is come in the flesh, is now a

truth, which before his comming, had been false.

Q. But what conclude you by this example?

A. By this wee may fee, that as men have the truth of things in time, and but for a time: so this truth of things amongst men, doth alter according to circumstances of times. But in God these differences of times cannot be: for he hath the true and certaine knowledge of all things at one instant and from everlasting.

Obiect on.

If God be an enemie to all fulfehood and dissembling, why doth he fay, if Ezechi4.9.

a Prophet be deceived, I have deceived him? And that he put a lying spirit 1. Kinge 22.
into the mouth of Achabs Prophets.

Answere.

God did not deceive them by putting lies into them; but in his inflindgement he gave them over to be seduced by the divell.

Q. But his will was that they foould tell a false tale.

A. Yea. But he willed it to divers ends, and not to deceive.

Q. Shew vs bow.

A. God foretold victorie to Achab by the contrary, thereby to punish him for not obeying the Lord, by delivering him to be seduced by the divell. The false Prophets foretold victorie to Achab to flatter him; the divell to destroy him.

Q. Yet God fpake by contraries, and is that truth?

A. Euery contrarie speech is not sinne. For sometime there is a figure vsed therein, which is called amongst the learned Ironia: and as Zanchius saith, Orinis Ironia non est vitiosa: that is, euery iro-

Gew. 3.22,

1 . King . 18.

I.Cor.4.10.

Kom.11.1.

27.

nicall, or contrarie speech, is not vnlawfull.

Q. When is it lawfull and good?

A. If it tend to instruction, and not to seduce and deceive men, then it is good and may be vied. Examples whereof wee have in \* God himfelfe, and in Elias \* mocking the Priefts of Baal, and in the Apostle \* Paul, who when he would reprodue the follie of such as did boaft of fuch things as they had not, hee did greatly abate himselfe, and advance the Corinthians by such a kinde of spea-2.Cor.11.60 king.

Of Gods will.

Q. After God his truth, what doe you consider next in God?

A. As there is truth in God, so he hath a will, which is also his very effence and being.

Q. Is there any profit in the knowledge of God his will?

A. Yea, great profit. For to know what God will have vs to doe, and what he will doe with vs, and for vs, is a thing wherein standeth our faluation. Therefore wee are willed by the Apostle, to enquire

diligently after the same.

Q. But the same Apostle in the Chapter before, faith: Who bath knowne Run, 11.34. the minde of the Lord? or who was his counseller? That is to say, none. Therefore it seemeth that the will of God cannot be knowne, and confe-

quently, that it may not be fought after.

A. Indeed by that wee learne not to fearch into the fecret counfels of God, which he never revealed in his word, neither hath promifed to reueale in this world : but after the reuealed will of God, Dent.29,39 which he hath vouchfafed to make knowne in his word, wee may and ought to enquire of God. As for the will and counsell which he

hath kept to himfelfe, wee may admire and adore it with Paul and Pfalm.36.7. David : but that we may not fearch after it, is manifeltly proved by these places following, Att. 1.7. Exed 32.18.19.10.21.23.

Q. Whether can Gods fecret will be knowne or no?

A. If he doth reueale it, it may.

Q. How doth God reneale his fecret will?

A. Two waies. Sometimes by his Spirit: as when hee shewed his

Prophets many of his judgements that were to come.

Sometime by the thing it felfe which he willeth, or by the effects of his will : as when a thing doth fall out which was before vnknowne. As for example, a man doth not know (before it come)

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A. fha whether he shall be ficke or not, or of what disease, or when, or how long: but when all these things are come to passe, then it is manifest what was Gods will before concerning that matter.

Q. Show me what is our dutie in respect of this secret will of God.

A. Our dutie is two-fold. First, we must not curiously search after the knowledge of it, but worship and reuerence it. Secondly, before it bemade manifest by the effects, we must generally rest quietly in the same.

Q. Show me how by an example.

A. Thus: A Christian must resolute with himselfe, whatsoever the Lord will doe with me, whether I live or die, whether hee make me rich or poore, &c.I rest content with his good will and pleasure.

Q. What must we doe when his will is renealed unto us?

A. Then much more wee must rest in it, and be thankfull for it, as lob was, who said; The Lord hath given, and taken, even as it pleased the Lord, and so forth.

Q. What call you the renealed will of God?

A. The reuealed will of God is two-fold. The one is that which is properly reuealed in the law: that is, what God requireth to bee done of vs, and therefore it is called the law. And after this we must enquire.

The other is in the Gofpel, which sheweth Gods will towards vs, and what he hath decreed of vs in his eternall counfell, as touch-

ing our faluation.

### How God his will is reuealed.

Q. God indeede by his Law bath made it knowne what his will is, that of vs must be done and fulfilled. But hath he renealed in his word, what is his will and pleasure towards vs?

A. Yea, he hath fo, and that is proued by these places of Scripture following. Ioh. 6, 40. Ephes. 1.5. Matth: 3.17. Ioh. 5.39. And after the knowledge of this will of God, we must diligently enquire.

Q. But whether may this will of God be knowne of vs,or no?

A. Yes it may: For as it is reuealed in the Scriptures, so it is also confirmed, and sealed before our eyes in the Sacraments, and the daily benefits which we receive from the Lord.

Q. And is this sufficient to perswade vs to beleene his will?

A. No for except the Lord doth perswade vs by his holy spirit, we shall neither believe it, nor know it, as appeareth by these places of E Scripture,



Scripture, 1. Cor. 2.16. Mat. 11.25. But if we have the spirit of God, there is no neede to goe vp into heaven, or to goe beyond the sea to know it: because the word is neere vnto vs in our hearts, as Paul saith, Rom. 10.16. For touching the matter of our saluation, the will of God is so cleerely laid open, in the preaching of the Gospell, that it needes not to be more cleere.

Q. If at any time wee cannot know nor understand this will of God as

touching our saluation, in whom is the fault?

A. The fault is in our felues, and the reason is, because wee are carnal and natural, and destitute of the spirit of Christ. For Paul saith,
The carnall and naturals man cannot perceive the things of God:
but if the spirit of Christ doth come, and open our vnderstanding,
and correct our affections, we can no longer doubt of his will. And
therefore the Apostle immediatly after addeth and saith, But wee
have the minde of Christ.

### Gods will reuealed to the Elect.

Q. Whether is this will of God made knowne to enery one of Gods children

particularly, or no?

A. Yes it is: For Paul having the spirit of Christ, saith, that this will of God was manifested vnto him, when hee saith, Christ loued me and gaue himselfe for me. And to the Corinthians he saith, But God hath reuealed them (that is, the loyes of heaven) to vs by his spirit.

Q. How doth this prone that we can have this knowledge?

A. Very well: For if all the elect are led by the same spirit that Paul had, it will also perswade them of this will of God, as well as Paul.

Q. But how prone you that they have the same first?

A. That the same spirit is given to all the elect, I prove it out of the

Fig. 59-21. Prophet Esay, who saith thus: My word and my spirit shall not depart from thy mouth, nor from thy seed for ever which is such a blesing, as no blessing can be desired in this world greater, more excellent, nor more heavenly. For when we are once armed with the
knowledge of this will of God, we shall passe through fire and wa

Rea. 8.38. ter without any daunger, wee overcome the world and death, and
triumph over our enemies, as Paul did.

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### How the will of God is but one.

Q. Whether are there more wils in God then one, or no?

A. The will of God in some respects is but one, and in some respects it is manifold.

Q. How is it but one?

A. For the better determining of this point, we must first confider how many fignifications there be of this word (will) in God.

I It fignifieth the facultie or abilitie of willing: and this facultie or abilitie of willing in God, is God himself, and the very effence

of God, and so his will is but one.

2 It fignifieth the act it felfe of willing, and if it be so taken, it is also but one. For God doth in one, and that eternall act will what-soeuer he will.

3 It fignifies the free decree of his will concerning either the doing, or the suffering of any thing to be done, if wee take it in this fense, the will of God is still but one, and that eternall and immutable.

Q. May we call the decree of Gods will, the will of God?

A. Yeavery well, as the Testament of one (that is deceased) is called the last will of the Testator, because it is the firme and last decree of the Testators will and minde, concerning the disposing of his goods. And the Scriptures doe make the will of God and the counsell or decree of his will, to be all one: as appeareth in these places following. Esay 46.1 c. Act. 4.27.28, Joh. 6.40.

#### How the will of God is faid to be manifold.

Q. How is the will of God manifold?

A. There be two respects chiefly, for which respects the will of God

is faid to be manifold or more then one.

First, for the divers kindes of things which God doth will, and hereof it is that it is called sometime the will of God, concerning vs; and sometime the will of God done by vs. The first is his favour and love towards vs in Christ lesus, in which hee willeth and decreeth, that wee shall be saved through his Sonne: of this Christ speaketh loh.6.40.

The other will which he will have done of vs, is that which is expressed in his word, and that is to beleeve in Christ, and to walke in Rem.11.2.

Ffd.143.10 his lawes: of which Dauid faith thus; Teach me to doe thy will, Rom.2.18. because thou are my God. And Paul faith, Thou knowest his will, that is his law.

Q. Which is the other respect, for which God is faid to have many wils.

A. Secondly, the will of God is faid to be manifold and divers, for that those things which he doth will, he doth seeme to will them after divers forts, and not after one and the same manner.

First, after one manner he doth will good things, and after ano-

ther manner he doth will euill things.

Q. Shew bow that is.

A. He willeth good things properly and absolutely by themselues, and for themselues: he willeth euill things for another end, and that is for good too, and the first is called the good will of God, and acceptable to himselfe: the latter is called the permissive will of God, or a voluntarie permission in God, because he is not constrained or compelled against his will, to will them. Again, somethings he willeth simply and absolutely, some things he seemeth to will conditionally, and some things he reuealeth at one time, some at another, and some things he doth for which hee giveth a reason, for some of his doings he giveth no reason: and some things are secret to himselfe, only and for ever.

Q. Why then belike you grant that there are in God many wils?

A. No, I denie that: for although in those aforesaid respects the will of God is said to be manifold for our understanding: yet for all that, indeed and in truth the will of God is but one only, and that

most constant, eternall, and perpetuall.

As for example, he willed some things in the old Testament, he hath willed other things in the new Testament: yet one and the same will in God decreed both. Againe, his will was that some things in the old Testament should last for a time: that is, to the comming of Christ, or as the Apostle saith, to the time of correction: he willeth that the things of the new Testament shall last to the end of the world, and yet one will in God decreed both these from cuerlasting.

Againe, although God feemeth to vs to will fome things absolutely and simply, and some things conditionally: yet in truth to speake properly, all things whatsoever God willeth, he willeth ab-

folutely and fimply.

And whereas he is faid to will fome things conditionally, that is to be referred to the manifestation of his will, for there is not in

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God any conditionall will, but only in his law, which openeth his will in this and that fort, vpon this and that condition: for a conditionall will in God is against the nature of his eternall wisedome and knowledge.

# God his precepts are of two forts.

Obication.

God commandeth many things to be done, which are not done: for that there is one will declared in his word, and there is another in himselfe, forbidding or hindring that, which be commanded in his law: and therefore there are in God many wils.

Answere.

The things which God commandeth are of two forts: Some are abfolutely commanded, without any condition expressed or concealed: as, that Moses should cause all things about the Tabernacle to be made according to the paterne given him in the mount. Other some things are commanded and set downe with condition, as when Christ said: If thou wilt inherit eternall life, keepe the Commandements. And the law saith, doe this and this, if thou wilt live: and these are propounded conditionally to all, as well the elect as reprobate.

### God his absolute will is alwaies one and the same.

Q. And are they propounded to both after one fort?

A. No, not so: for although they be given to the elect with condition, yet the will of God in them is absolute, for Gods will simplie is, that all his elect shall be saued, if not alwaies, yet at the last. And because of their owne strength they cannot doe the commaundements of God, therefore God doth give them strength by his spirit; and because by his strength they cannot doe Gods will perfectly, therefore it is sulfilled for them by Christ, which is made theirs by faith, and in whom God doth accept their broken and unperfect obedience, as if it were whole and perfect.

But as for the wicked and reprobates, it is not so with them: for although God doth give them a law to obey, and doth promise them life, if they doe obey it: yet his will to them is not so absolute, that they shall keepethem, neither shall they obtaine the promise

either in themselues, or in Christ.

Q. But doth not God mocke and delude the reprobate, when he willeth them in his law to doe this and that, which yet is not his will to be done?

A. No he doth not delude them : for although he doth fhew what he will absolutely have done of them (which is properly his will indeed) yet by his law he doth teach what is their dutie, and the dutie of all men; adding moreouer, that who foeuer shall neglect and faile in this their dutie, he finneth grieuoully against God, and is guiltie of death.

Q. Can you make this plaine by some instance or example, or any parable

in the Scripture?

A. Yea, it is manifest in the parable of the Kings Supper, and the bidden quefts. They which were first bidden and came not, were not deluded by the King, because he signified vnto them what he liked, and what was their dutie : but yet he did not commaund that they should be compelled to come in, as the two forts were which were bidden afterward. Where wee fee that the Kings will was not alike in bidding the first, as it was in the second : for in calling the latter fort, his will was absolute, that they should come indeed, and fo caused that they did come : but to the first he only signified what he liked, if they had done it.

Q. How doe you applie this to the matter in question?

A. I applie it thus: As it cannot be faid, that the first bidden guests were mocked by the King, although his will was not fo abfolute for their comming, as it was in calling and commaunding the fecond fort of guests: fo it cannot be faid, that God doth delude and mock the reprobate in giuing them a law to obey, although it be not his absolute will that they should come and obey the law : for it is sufficient to leave them without excuse, that they know what is acceptable to God, and what is their dutie to God, who hath absolute authoritie and power over them, and over all.

Objection.

God commanded Pharao to let Ifrael goe, and yet his will was to the contrarie : therefore there were two contrarie wils in God, one renealed, the other concealed.

Anfwere.

It followeth not, for the will of God was one only, and most conftant; and that was that Ifrael should not be fent away by Pharao, And so that was fulfilled.

As for the commandement given to Pharao, it was a doctrine to teach Pharao what he must have done, if he would avoide so many

plagues,

2. Thef. 2.11

plagues, and yet shewed him his dutie, and what was fust and right to be done, but it was no testimonic of the absolute will of God.

Q. Whether doth God will enill, or sinne, or no?

A. Before wee can answere to this question, we must consider of three things.

1 How many waies finne may be confidered.

2 How many things are to be confidered in finne.

3 How many waies one may be faid to will a thing.

## How many waies finne is confidered.

Q. Goe to then Shew first how many waies sinne is to be considered.

A. Sinne is to be confidered three waies.

1 As it is of it felfe finne, and ftriuing against the law of God.

2 As it is a punishment of sinne, that went before : for God doth oftentimes punish one sinne with another.

3 As it is the cause of more sinne following, for one sinne doth beget another, as one Diuell called seuen Diuels.

Q. Now declare how many things you doe consider in sinne.

A. In cucry finne there be three things.

First the action, and that is either inward or outward.

The action which wee call inward, is three-fold: either of the minde, as cuill thoughts: or of the heart, as cuill affections and defires: or of the will, as an cuill choife, or confent to finne. The actions which we call outward, are the actions or workes of the fenfes, fighting against the law of God.

The second thing in enery sinne, is the deformitie or corruption of the action, that is, when the action doth decline from the rule of Geds law; and this properly is sinne, or the forme of sinne.

The third thing in every finne, is the offence or guiltines thereof, whereby the partie offending is bound to vindergoe punishment. This guiltines and obligation (whereby we are bound to vindergoe the penaltie of finne) hath his foundation in finne it felfe, but it arifeth from the inflice of God, who in his inflice rewardeth finne with Rom. 6.2. death, as inflice indeed giveth to every one his due.

Q. Now come to your third point : and frew how many waies one is faid to will a thing.

A. We are faid to will a thing two waies, either properly for it felfe, or improperly for another end.

Q. What meane you by a proper willing of a thing?

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A. We doe will a thing properly for it selfe, or for it owne sake, when the thing which we will or desire, is of the owne nature to be wished and desired: as for the bodie, health, food, apparell, and such like: or for the Soule, faith, repentance, patience, &c. We doe will a thing improperly, when the thing which we will, is not of it selfe to be wished: but yet wee will have it for some good that may come thereof: as for example, we will the cutting of some member of the bodie, not because of it selfe it is to be wished, but for the health of the bodie, which doth follow that cutting.

Q. What difference is there betweene thefe two wils?

A. There is great difference, for those things which wee will properly, we loue and approue them, we incline vnto them, and we delight in them: but that which is knowne of it selfe to be cuill, our will is not carried vnto that with loue and liking, but doth decline from it: and whereas a man willeth a member of his bodie to be cut, or cut off; wee may rather call it a permission, then a willing, and yet a willing permission.

Q. You have shewed how many waies sume is to be considered: how many things are to be considered in enery sinne, and how wee are said to will a thing: now let me heare what you say to the matter in question, that is,

whether God doth will sinne or no?

A. Before I answere directly to your question, I think it not amisse to shew what every one must carefully take heede of in answering to this question: for in answering there is danger.

# Two dangerous poynts.

Q. Let me heare what dangers must be avoided in answering.

A. There are two, and every one must avoide them, and saile be-

tweene them, as betweene two dangerous rocks.

The first is this, we must take heede, lest we make God the author of sinne, by affirming that he willeth sinne, as the Libertines doe, and as Adam did: for that were the next way, not onely to put off our fins from our selues, and lay them upon God; but also to cast off all conscience of sinne, and all seare of God: then the which nothing can be more blasphemous against God, or pernitious to our selues.

Q. What is the second thing to be anoided?

A. The other is this, wee must take heede that wee affirme not any euil to be in the world, which God knoweth not of, or whether God will or no, for that were to denie Gods omnipotencie, and al know-

ledge.

Gen.3.11.

Q. These are two dangerous rockes, and heresies indeede, but now I expell a direct answere to the question.

A. That cannot be at once, but by going from point to point; according to our former diffinctions of finne, and willing.

Q. Very well. Then declare first of all, what things God doth properlie will, which of themselves are to be willed.

A. God doth first and chieffie will himselfe, that is, his owne glorie and maiestie, as the end for which all things are: and this he is saide to will properly; that is, he loueth it, advanceth it, and delighteth in it, and to this purpose serve all those Scriptures which commande vsto sanctifie his name, and to advance his glorie, as in Esa. 48. 11. Pro. 16.4. Rom. 11.36.1. Cor. 10.31.

Secondly, befides himselfe he doth properlie will all other things which he made, and which he doth himselfe, in so much as he doth approve them, and love them, as appeareth by these places following; God saw all that he made, and it was good: and therefore gave a Gen.t.3. commandement, that one should preserve another by multiplying and increasing. Againe it is sayd, what sever the Lordwill, that he pfal.115.3. doth, therefore what severe he doth, that he will. And although hee hateth euill, yet he doth properly will and love that good which commeth of euill: that is, his owne glorie, and the salvation of his people.

Q. Whether doth God will punishments, or no?

A. Yea, his will is the first and efficient cause of all punishment, which is proued by this reason and argument; Euery good thing is of God. Euery punishment, being a worke of instice, is a good thing: therefore euery punishment is of God, and hee doth will it.

Q. What say you then to the words in Ezechiel, I will not the death of a Ezech. 18. finner?

A. That place is to bee understood onely of the elect, for properly indeed God doth not will their death, and therefore to keepe them from death, meaning eternall death, he giveth them repentance.

Q. Whether doth God will sinne, as it is a punishment of sinne that went before.

A. Yes hee doth, and it is viuall with God to punish one fin with another: as for example, the hardning of Pharaos heart, was a sinne in Pharao, and God brought it vpon him, not as a sinne, but as a punishment of his former sinnes.

## God doth not properly will finne.

Q. You faide that in every finne is an action or deede, which is either in-

All 17.28 A. So farre forth as it is an action only, God doth will it, but not the corruption and deformitie of the action: for in him wee live, move, and have our being.

Q. But whether doth God will sinne properly as it is a transgression of the

law, and a corruption in the action, or no?

A. No, he doth not, neither can he, for it is against his nature; and to this effect serve these places of Scripture following, Pfal.5.5. Hab.
1.13.1.10h.1.4. And reason doth confirme it many waies: for looke what God doth will properlie, he loueth, and alloweth it: but God hateth and damneth sinne, as the Scriptures witnes: and therefore he doth not will it properlie.

Againe, he hath fent his sonne to take away the sinnes of the Rom. 9.14. world, and to destroy the works of the deuill: therefore he doth not

1.Joh. 2.16. will them.

Lastly, if God should properly will sinne, then he must be the author of sinne; but hee is not the author of sinne, for the Scriptures doe neuer attribute sinne vnto God, but vnto the deuill and vnto men.

### How God permitteth sinne.

Q. But although God doth not properly will sinne, yet he doth willingly permit it, doth he not?

A. Yes. But for the better vnderstanding how God doth permit finne, we must confider how many waies, or in how many sences one

is faide to permit a thing : and that is three waies,

To permit, is fometime of two good things to graunt that which is leffe good, as it were against our will : as for example, a man would bring up his some in learning, rather then in warfare, or any occupation : but because his some hath more minde to an occupation then to learning, and doth craue of his sather to go to some occupation, or to be a souldier rather then a Doctor: his father doth graunt him his desire, but hee had rather have him to be a scholler; and this is a kinde of permission or suffering.

But this permission ought rather to bee called a will in deede:

for that which is leffe good (yet beause it is good) he doth wil it truely and approue it, and it is the true object of his will, and it may be called a permission, in respect of that will, which had rather have had the greater good.

Q. And is God faid to permit finne in this sence ?

A. No, by no meanes: for finne (as it is finne) hath no shew of Rom.3.8. good in it, which can be compared with a greater good.

Q. Which is your second way of permitting?

A. 2 Sometimes to permit, is to graunt one cuill to goe vnpunished, that many, and more grieuous cuils may be preuented: as many times Princes and magnifrates are woont to doe. And so some doe thinke that God hath graunted some sinne to be done without daunger or threatning of punishment, least more and more haynous mischiefes should els ensue.

Q. And ore not you of that minde?

A. No, God forbid I should, for the Apostles rule is both generall, and true: We must not do euill, that good may come thereof, least we be damned justly: therefore no man may by the lawe of God, admitte one sinne (vnpunishable) to auoyde another.

Q. What is your third way of permitting?

A. 3 To permitte, doth formetime fignifie not to hinder and stoppe euill when one may: and so God is said to permit sinne, because he coulde by his grace hinder and preuent sinnes, that none should be committed, and yet hee doth willingly permit vs in our nature to sinne. That God doth thus permit sinne, it is euident by these places, Pfal.81.11.12. Acts 14.16. That he doth permit them willingly, and not constrained thereunto, these places doe shew, Rom.9.19. Efa.46.10.

Q. Forthat cause doth not God hinder sinne, but permit it?

A. Not without cause, but that he may vie our finnes (which is his infinite goodnes, and wisdome) to his owne glorie, for hereby his infice, \*in punishing of finne, and his mercie in pardoning of finne, Rom. 9.22. is made manifest and knowen to the great glory and praise of his 23. name.

## Whether Gods will be mutable, or no.

Q. Whether doth God alter his will at any time, or no?

A. For the better understanding of this question, we must consider of two things. First, how many waies our will is changeable. Secondly, the causes that moue vs to change our wils.

Q. Very

### God doth not properly will finne.

Q. You faide that in enery sinne is an action or deede, which is either in-

All 17.28 A. So farre forth as it is an action only, God doth will it, but not the corruption and deformitie of the action: for in him wee live, move, and have our being.

Q. But whether doth God will sinne properly as it is a transgression of the

law, and a corruption in the action, or not

A. No, he doth not, neither can he, for it is against his nature; and to this effect serve these places of Scripture following, Pfal.5.5. Hab.
1.13.1. Joh.1.4. And reason doth confirme it many waies: for looke what God doth will properlie, he loueth, and alloweth it: but God hateth and damneth sinne, as the Scriptures witnes: and therefore he doth not will it properlie.

Againe, he hath fent his sonne to take away the sinnes of the Rom. 9.14. world, and to destroy the works of the deuill: therefore he doth not

1.10h,2.16. will them.

Lastly, if God should properly will sinne, then he must be the author of sinne: but hee is not the author of sinne, for the Scriptures doe neuer attribute sinne vnto God, but vnto the deuill and vnto men.

## How God permitteth finne.

Q. But although God doth not properly will sinne, yet be doth willingly permit it, doth be not?

A. Yes. But for the better vnderstanding how God doth permit finne, we must consider how many waies, or in how many sences one

is faide to permit a thing : and that is three waies.

To permit, is sometime of two good things to graunt that which is lesse good, as it were against our will: as for example, a man would bring up his some in learning, rather then in warfare, or any occupation: but because his some hath more minde to an occupation then to learning, and doth craue of his father to go to some occupation, or to be a souldier rather then a Doctor: his father doth graunt him his desire, but hee had rather haue him to be a scholler: and this is a kinde of permission or suffering.

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A. For the better understanding of this question, we must consider of two things. First, how many waies our will is changeable. Secondly, the causes that moue vs to change our wils.

Q. Very

Q. Very well, declare the first, how many waies our wils be changeable?

A. The will of any man is changeable, two waies.

First, when we begin to will a thing which we did not will before. Secondly, when we leaue to will that, which we willed before.

Q. Now shew what be the causes hereof, and first why a man doth will

that, which he willed not before?

A. The causes of this be two. First, our ignorance, because we doe know that to be good afterward, which we knew not to be good before: and then we will that which we could not before, for: ignotic nulla Cupido; that is, of that which is vnknown, there is no desire. The second cause ariseth from the alteration of nature, as if that which was hurtfull to vs at one time, becommeth profitable to vs at another time: then we will have that at one time, which we would not at another. As for example, In sommer our will is inclined to colde places, but in winter our will is altered, and doth affect or desire the warme.

Q. Whether is there any such cause in God to make him change his will,

or no?

A. No, neither of these causes can be in God. Not the first; for that he doth most perfectly know all things from all eternitie. Not the second, for there is nothing in God, for the which any thing may be found to be profitable or hurtfull, he is alwaies the same, having neede of nothing: and therefore he cannot will any thing that is new to him, and consequently his will is vnchangeable.

Q. But what say you to the second way of changing our wils (that is) of leaning to will that which before we had determined? whereof commeth

that?

A. For this there may be yeelded two reasons.

First, we doe change our wils of our owne accord, because the latter thing doth seeme to be better vnto vs. then the former.

Secondly, being constrained, or against our mindes wee doe oftentimes change our wils, because our first counsaile was hindered by some crosse event, that it could not have his due effect.

#### Gods Will is immutable.

Q. Whether are any of these two causes in God, that for those he should change his will?

A. No, God doth neither of his owne accord nor yet by confiraint, change his will; but his decrees are and alwaies haue been, and alwaies shall be fulfilled, and none shall hinder the will of God: for it doth alwaies remaine one and the same, and this doctrine is most strongly garded and senced with these places of Scripture. Numb. 23.19. 1. Sam. 15.19. Mal. 3.6. Isay. 46.10. Rom. 11.29.

Obiection.

Paul faith, that God will that all men shall be faued, and come to the 1,Tim. 2.4. knowledge of the truth: and yet all are not faued, &c. Therefore Gods will is mutable.

Answere.

If this place be of Gods reuealed will, then the sence is this, that God doth call all men by the preaching of his word, to the knowledge of his truth, and to eternall saluation, if they will believe in Christ.

But if it be understood of the secret will of God, the sence is three fould.

First, All men, that is, of all forts and degrees, he will saue some. Secondly, so many as are saued, are all saued, by the will of God.

Thirdly, God will that all shall be faued, that is, all the elect: for Rom. 5.18. in the scriptures this word all, is put sometimes for the elect, without 1.627.15.22 the reprobate.

## Of the goodnesse of God.

Q. Why is God called in the Scriptures a good God?

A. The goodnesse of God is to be considered two waies. First, either as he is in his owne nature, of himselfe simply good, and goodnesse it selfe: id est, so perfect, and every way so absolute: as nothing can be added unto him. Secondly, or else as he is good to others. Both waies God is in himselfe a good God, but especially for his goodnesse towards vs, he is called a good God, as a Prince is called a good Prince.

Q. Shew how that is ?

A. Wee call him a good Prince that is good to his subjects: that is, if he be milde, gentle, liberall, just, a defender of the godly, a punisher of the wicked, so that the good may leade a quiet and a peaceable life in all honestie and goodnesse; for he may be a good man if he hurt no man and lineth honestly, &c. But he is not called a good Prince, except he deale otherwise.

So the scriptures call God a good God, because he is not onelie good

good in himselse, and his essence is perfect, eternall, vnchangeable,

Pfalm.34.9. most wise, &c. But also because he is good to others, that is milde,
gracious, mercifull, liberall, his nature is not cruell, sauadge, nor
bloodie towardes vs, but to vs most milde, pleasant, sweet, and such
as may allure all men to trust in him, to loue him, to call vpon him,
and to worship him.

Q. Is God only himselfe truly good?

A. Yea: God is not only good, but goodnesse is lesse, and he onely is truely good. For whatsoeuer goodness is in sthe creatures, it is of God the creator, and they are so far forth good, as they are made good by God, and are made partakers of his goodnes, which appear

2.Cor.4.7. reth to be true by the scriptures.

Againe, that goodnesse which is in the things created, whether it be naturall or supernatural, is imperfect and finite: but the goodnesse of God is most perfect and infinite, and therefore onely God is truly good, and goodnesse it selfe: yea, he is Summund bonum, that chiefe good of all to be desired.

Q. Is the goodnes of God extended unto all creatures?

A. Yea it is so, and as this is knowne by daily experience, so it is witnessed by these Scriptures following, Psalm. 119.64. Psal. 145.15. Matth. 5.45.

Q. Hath God shewed his goodnesse to all alike?

A. No: for the things created are of two forts, either inuifible or visible. Inuifible as Angels, vnto whom the Lord hath given more excellent gifts then to the other.

Q. Andwas his goodnes parted equally amongst them?

A. No: for some he suffered to fall into sinne, for which they were thrust downe from heauen to hell, as Peter speaketh; others he hath preserved by his grace, that they should not fall away from him.

Q. Is bis goodnes alike to his visible creatures?

A. No: for of them some are indued with reason as mankinde: some are voyde of reason, and therefore is man called a Lord ouer the rest of the creatures.

Q. Is the goodnes of God alike to reasonable creatures?

A. No: for of them God hath choicn some to eternall life, whom he hath purposed to call effectually in his time, that they may be instified and gloristed by Christ. Others he hath (yet instity) left to their sinnes without any effectual calling, to perish for euer.

That Gods goodnes is farre greater to the elect then to the reprobate, it is manifest in the Scriptures. For the Psalmist saith, Yet God

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is good: that is (fingularly good) to Ifrael, even to the pure in heart: Pfalse 73.4 but God makes his elect onely to bee pure in heart, and Christa- Plata 1110 noucheth no leffe.

Q. Doth the goodnes of God towards all men, turne to the good of all

men?

A. No: for in the reprobate, Gods goodnes is turned into enill, and ferueth to their destruction, as Paul teacheth; and that is through their owne fault, for they doe contemne and altogither abuse the 2.Cor.3.19. goodnes of God. And for all his goodnes bestowed vpon them con- Pfal, 106.12 tinually, they never trust him, nor trust in him.

## The vses of Gods goodnes.

Q. How may we vie the goodnes of God to our good, and to our falution? A. If we have the goodnes of God in a true and worthie estimation, if we yie it with feare and reuerence, and learne thereby to repent vs of our finnes, and to repose all our trust and confidence in the Lord for his goodnes : then shall all things, yea even our sinnes, worke for Rem, 8, 28, our good.

Q. What vie must we make of Gods goodnes?

A. It ferueth to many vies in the Church of God.

I It teacheth vs that we have and doe ferue a true God, for he is

no true God that is not so good as our God is.

2 If our God be so good, we should be ashamed to offend him. As it is intollerable to hurt an infant, that is innocent and harmeleffe, so it is most intollerable to requite the Lordes goodnesse with enill.

4 If God be fo good, and goodnes it felfe, we must trust him, and trust in him: For wee will repose trust in a good man, and shall we

not much more in our good God?

4 It teacheth vs neuer to lay the fault vpon God for any thing. nor to complaine of Gods dealing, for hee is alwaies perfectlie good.

Whereas the goodnesse of God is not to all alike, that is to

thefe endes.

1 It ferueth to the adorning and bewtifying of Gods Church. 1.7 1.30

2 It ferueth to the maintenance of mutual love and focietie amongst men. For if the goodnesse of God were to all alike, then 1. Con. 12.20 one could not helpe another; and to this ende ferue the varietie Epbs.4.7.13 of gifts.

It maketh to the greater manifesting of the glory of the goodneffe of God : for if all had alike we would contemne this goodnes, thinking that he were bound to be good to vs of necessitie.

Tit.3.3.4. 5.6.7.8.

4. From the confideration of Gods speciall goodnesse towards vs his elect by Chrift, to faluation : wee must arricto the studie of good workes, whereby Gods goodnes may be glorified, as Paul teacheth.

## Of the grace of God.

Q. When you heake of the grace of God, what meane you by grace? A. This word Grace is yled in the Scriptures, and hath three speciall fignifications.

Luk 2.5.2.

Sometimes it is put for comelineffe, ftature, meekeneffe, or mildeneffe.

Gen.6.8. Ephef. 2.8. Rom, 11.6. Rom.3.24.

Sometimes for free fauour, whereby one embraceth another, pardoning former injuries, and receiving the partie offending into fauor againe.

Thirdly, it is taken for all kinds of gifts and graces, which of this free fauour are bestowed, whether temporall or eternall,

8-4-16. Ephef.4.7. Tit.2.11.

Q. Whether is there grace in God according to the first signification of grace, or no?

Zute. 5.52. Pfalm.45.

Collof. 2.9.

A. Yea, for God is of his owne nature most gracious, and grace it selfe : which grace was in Christ Iesus from his infancie (as he was man) and did every day more and more encrease, and amongst all thinges which were created, there was nothing endued with fuch grace as was the humane nature of Christ, and that was by the ful-

nes of the godhead, which dwelt bodily in him. Q. Whether is grace properly attributed to God in the fecond fence or

mo? A. Yea, most properly, for God doth iustifie vs, that is he doth account vs for just, through his sonne lesus Christ, and that of his free grace and fauour, without any deferte of our partes, or anything in vs, which appeareth to be true by thefe Scriptures. Rom. 3.20.24. Rom.4.76.

Q. What be the causes of this grace or fanour of God?

A. The efficient cause is his goodnes and free will : the finall cause thereof, is the faluation of his chosen children, and the glory of himfelfe, and of his Sonne Christ Iefus.

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## The effects of Gods grace.

Q. What be the effects of Gods grace to vs ward?

A. In generall, the grace of God (wherof there is no cause in vs, but Rom, 9.6 onely his owne goodnes and will) is the first cause, the middle cause, 12, and the last cause, and the onely cause of all that belongeth to our Ephef.t.4. faluation. And particularly it is the caute of our election, predeftina- foliage. 16. tion, of our redemption, of the lending of Christ into the world, of 644,16. our calling of the preaching of the Gofpel, it was the cause why the apholism, Apolities were called to the preaching of the Golpel, it is the cause 2. Tim. 1.9. of our faith, of the forginenes of our tinnes, of our whole justificati- Phil, 2, 13. on, of our regeneration, of our renoustion, of our love to God and Rom. 1 s.6. our neighbour, of the holy ghoft in vs, of our good works, of our o- 1. Cor. 12.9. bedience, of our perfeuerance, of the teare of God, and of eternall Tuiss. life, and of life it felfe : and in a word, the beginning, the continu- 1.106n 4.9. ance, and the accomplishment of our whole faluation, doth depend Ezer. 36.17. wholy vponthe grace and fauour of God, and what good thing foe- 41.32.10. per wee have, or have had, or may have belonging either to this life or to the life to come, is to be attributed wholy to the grace and fanour of God.

#### Of the love of God.

Q. What is meant by the lone of God in the Scriptures?

A. That we may the better know what the love of God is, it wil not be amiffe first to consider what love is in our selves.

Q. Verywell, declare then what lone is?

A. It is a pation of the mind, whereby we are so affected toward the partie whome wee loue: that we are rather his then our owne, forgetting our selues to do him good whom we loue.

Q. And is love such a thing in God?

A. No, the love of God is not fuch as our love is.

Q. What difference is there?

A. There is great difference two waies.

First in time, for loue was in God before it was in vs, or in any Illin 17.23. thing created, for he loued hanfelfe, and vs also, before the world was.

Secondly the differ in nature and qualitie, for that loue which is Romanzain God is most perfect and pure, without any passion, but in vs it is
imperfect

imperfect, and matched with pallions, with impure affections and griefes of the minde.

Q. After what manner doth the Scripture expresse the lone of God?

A. In the Scriptures God doth compare hunfelfe to a Father, and a mother louing their children: to a Hen gathering her Chickens together under her wings: to a good Shepheard feeking up his sheep, and to divers other things.

Q. And wherefore serve these comparisons?
A. They are for our profit two waies.

t To flew vs that Gods loue towards vs, is most vehement and fincere.

2 To make vs bold in comming to him and calling vpon him.

So, for this love Christ Iesus calleth vs by all the names of love: as, his servants, his kinsemen, his friends, his spouse, his brethren, and by many names moe, to shew that he loveth vs with all loves, the fathers love, the mothers love, the masters love, the husbands love, the brothers love, &c. and if all loves were put together, yet his love exceedeth them all: for all could not doe so much for ye as he alone hath done.

#### What the loue of God is.

Q. If love doth not signific any affection or passion in God, as it doth in us: what then doth it signific?

A. In God it fignifieth three things most perfect.

1 The eternall and good will of God towards some bodie: for the loue of God (suppose towards the elect) is his euerlasting good will, or his purpose and determination, to shew them mercie, to doe them good, and to saue them, as in Rom. 9.11.13.

2 The effects themselves of this love or good will, whether they be temporall concerning this life; or eternall concerning the last

life to come, as in 1. Joh. 3.1.

3 The pleasure or delight which hee taketh in that which he loueth, and so it is taken in Psal. 45.7.23.

Q. What things doth God lone besides himselfe?

A. Besides himselfe God loueth al things else whatsoever he made: but he loueth not sinne and iniquitie, for he never made it, as Saint 1.10h.2.16. Iohn saith. Againe, he loueth his Sonne, being manifested in the sless, and hee loueth his chosen children for his Sonnes sake, with

Mar.3. Left. whom he is well pleafed.

Obiection.

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#### Objection.

The Scripture faith, that God doth hate all that worke iniquitie : bow then can God both bate and lone one and the same man?

Answere.

In every wicked man we must consider two things. First his nature, secondly his sinne: his nature is the worke of God, and that he loueth: but his iniquitie is not of God, and that he hateth.

Objection.

God doth afflict his children, therefore be doth not love them.

Answere.

Whom he loueth he correcteth: and therfore he correcteth them Promata because he loueth them; euen as a Goldsmith trieth his gold in the fire, because he loueth it.

#### Whether God loueth all alike.

Q. Whether doth God lone all alike, or no?

A. No: he preferreth mankinde before all his other creatures : for which cause God is called Philanthropos, that is, a louer of men. And this appeareth by three effects of his love.

He made him according to his owne image, that is, in righte- Gen. 1.26.

oulnes, and true holines.

Ephef.4.24. 2 He made him Lord ouer ail his creatures, Plal. 8. c.

3 He gaue his owne Sonne to death for his ranfome. Q. Doth Godlone all men alike?

A. No: for he loueth his elect better then the reprobate : for the elect he calleth effectually by his Spirit in their hearts, when he cal-

leth others but by the outward voice of the Gospell,&c.

Againe, amongst the elect themselves, some are actually wicked, and not yet reconciled nor called, as was Paul before his converfion: but the reft are called, and alreadie made holy by faith in Christ, as Paul was after his conversion. And of these he loueth the latter fort with a greater measure of love then the former, as the Scripture teftifieth in Prou. 8.17.

Q. What manner of lone doth God beare to his elect?

A. It haththree adiuncts, or properties.

I le is free, without defert.

2 It is great, without comparison.

2 It is constant, without any end. Q. How is the lone of God Said to be free? A. It isfree two waies. 1. Because nothing caused God to loue vs but his owne goodnesse and grace, and therfore Saint Iohn faith,

1. John 4.7. that his love was before ours.

2 It is free because God in louing vs, regarded nothing that belonged to his owne commoditie: for as Dauid faith, he hath no need of our goods, but onely to our own faluation he loued vs.

Q. Wherein doeth the greatnes of Gods lone appeare to his elect?

A. It appeareth two waies. First, by the meanes which God vied to faue vs by, that is, the death of his tonne : and to S. John letteth forth John 3.16. his love, when he faith, Outo, Sie: that is, to : as if he should fay, to vehemently, so ardentlie, so carnettly, so wonderfullie did be loue vs: that for our faluation he spared not hisowne onlie begotten fonne, but gaue him to the death of the croffetor our faluation.

Q. What els doeth fet foorth the greatnes of Gods loue unto vs.

A. The confideration of our owne felues, for he did not onely give his onelie Sonne to death for vs, but it was for vs being his ene-Rom. 5.7.8. mies. And this circumstance is vsed by the Apostle to express the

fame.

1, lohn 4.8.

Q. Where finde you it written that Gods lone is constant, and perpetuall? A. That is manifestlie shewed in thele Scriptures tollowing, Hofe. 11.9. John 13.1. Rom. 11.29. For as God is vnchangeable in his effence and nature, fo is he vnchangeable in his love, which is his effence and nature, and therefore is God called loue in the Scripture.

## Theyfes of Gods love.

Q. What vsemust we make of Gods lone?

A. I It filleth our hearts with gladnes, when we understand that our God is follouing, and loue it felfe; and what is this but the be-John 17.3. ginning of eternall life? If eternall life confill in the true knowledge of God, as our Saujour Christ faith,

2 Out of the knowledge of this love, as out of a fountaine, springeththe love of God and our neighbour. For S. John faith, he that

loueth not, knoweth not God, for God is loue.

3 When we confider that God loueth all his creatures which he made, it should teach vs not to abuse any of the creatures to serve our luftes, and beaftly affections : For God will punish them which abuse his beloved, as hee punished the rich glutton, which abused the creatures of God.

Lufe 16.

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4. We are taught to love all the creatures, even the baselt of all, take 16. feeing that God loveth them; and for the love he beareth to vs, he made them: and we must (if we love them for Gods (ake) vse them sparingly, moderatelie, and equally or institute. To this ende are wee commanded to let our cattle rest vpon the Saboth day, as well as our selves. Fothis ende we are forbidden to kill the damme vpon her neste. And to this ende are we forbidden to mussell the oxes mouth which treadeth out the corne.

5 We are taught from hence to loue mankind better then all other creatures, because God doth to: and therfore we must not spare any thing that we have, that may make for the safetie of his bodie, and the saluation of his soule: and for this cause are we commanded to loue our enemies, and to doe them good, because our good God

doth fo.

6 From Gods loue we learne to preferre the godly brethren, and those which professe since relie the same religion that were professe, before other men: because Gods loue is greater to his elect then to Gal.6.10. the reprobate. And this doeth the Apostle teach vs.

7 Whereas Gods loue is freely bestowed vpon vs, it teacheth vs to be humble, and to attribute no part of our saluation to our selucs.

but only to the free love of God.

8 From hence ariseth the certaintie of our faluation: for if Gods love was so free and great when we were his enemies; much more will it be so, and constant also to vs, being reconciled to God by Rom. 5.8.9. Iesus Christ.

#### Of the mercie of God.

Q. What doe the Scriptures understande by the mercie of God?

A. It is his mind and will, alwaies most ready to succour and helpe him that is in miserie.

Q. Some say that mercie is a griefe and sorowe of the minde, conceined at anothers miseries and therfore that mercie cannot properly be attribu-

ted to God, because in God are no passions nor griefes.

A Indeed in vs it may be such a thing, but not in God, and mercie was first in God and from him was deriued to vs, and therfore God is a. Cor. 5.3. called the father of mercies: and when it came to vs, it was matched with many infirmities and passions, but it is improperly attributed to God from our selves as though it were first in vs.

Q. Declare then briefly what things of perfection are signified by this

mord [mercie] in God.

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A.By the name of mercie lewo things are properly fignified in God.

The minde and will, readie to helpe and fuccour. 2 The help and fuccour, or pitte it felfe, that is fhewed.

Q. Where, in the Scriptures is mercie taken the first may?

A. Those places of Scripcures are so to bee understoode wherein God doth call himfelfe mercifull, and faith that he is of much mercie; that is, he is of fuch a nature as is most readie to free vs from

our cuils.

Of mercie] in the other sence, (that is, being put for the effects of mercie) mention is made in Rom. 9.15. where it is faid, that God Rem.9.15. will have mercie on whom he will have mercie; that is, he will call whom he will he will justifie whom he will, he will pardon whom he will, and hee will deliver and fave from all their miferies and evils whom hee will, and these be the effectes of Gods mercie. Againe in Exod. 20.6. it is fo taken.

Q. From whence fpringeth this mercie of God?

A. The effence and being of God is most simple without any mixture or composition, and therefore in him there are not divers qualities, and vertues as there be in vs; whereof one dependeth vpon another, or one differ from another; but for our capacitie and understanding, the scripture speaketh of God as though it were so, that so wee may the better perceive what manner of God, and how good our God is.

#### What is the cause of mercie in God.

Q. Welthen seeing the Scriptures do speake so for our understanding, let vs hearewhereof this mercie commeth?

A. The cause is not in vs, but onely in God himselfe, and mercie in God doth foring out of his free love towardes vs.

Q. Why do you fair out of the free lone of God? are there more lones in God then one?

A. There are two kindes of loue in God, one is wherewith the father loueth the fonne, and the fonne the father, and which the holy Ghost beareth towards both the father and the fonne; and this love I call the natural loue of God, so that the one cannot but loue the other : But the loue wherewith he loueth vs, is voluntarie, not being constrained thereunto, and therefore is called the free love of God. And hereof it commeth also, that mercie is wholy free, that is, without reward, or hope of recompence, and excludeth all merit.

Mate.

Q. How

Q. How prone you that the mercie of God arifeth out of his lone?

A. That the loue of God is the cause of his mercie it is manifest in the scriptures, 1. Tim. 1.2. Paul saluteth Timothie in this order. 2. Tim. 1.3. Grace, mercie and peace from God the Father, and from the Lord Iesus Christ; to shew that that peace which the world cannot give, the mercie of God is the cause of it: and the cause of his mercie is his grace, and his grace is nothing else but his free fauour and love towards vs.

The same order doth Paul observe in Tit. 3.4.5. where he saith, Tit. 3.4.5. When the goodnesse and love of God our Sauiour towards man appeared, not by the workes of rightcousnesse, which wee had done: but according to his mercy he saued vs. &cc. First, he sets downe the goodnesse of God as the cause of his love. Secondly, his love as the cause of his mercy. And thirdly, his mercy as the cause of our salvation, and our salvation as the effect of all. And therefore there is nothing in vs which may move the Lord to shew mercy vpon vs, but only because he is goodnesse it selfe by nature. And to this doth the Psalmist beare witnes, saying: That the Lord is good, his mercy Psalveo. 5. is everlasting, and his truth is from generation to generation.

Q. Towardes whom is the mercie of God extended or shewed?

A. For the opening of this point, we are to confider that the mercy of God is twofolde. First, generall: secondly, speciall. God as a God doth shewe mercie generallie vpon all his creatures, being in mise-Psal. 1.04. rie, and chiefly to men whether they be just or vniust, and so doth Psal. 147. succour them either immediatly by himself, or els mediatly by creatures, as by Angels, or men, by the heavens, by the elements, and by other living creatures. And this generall mercie of God is not extended to the eternall salvation of all, although it be but temporarie and for a while. Of this read Luke 6.36.

Q. I'Vhat faie you of the speciall mercie of God?

A. That I call the special mercy of God, which God as a most free God hath shewed to whome he would, and denied to whome hee would. And this perteineth onlie to the elect, and those which search him, for he sheweth mercie vpon them to their eternall saluation, Pfal. 103.11 and that most constantlie, while hee doth effectuallie call them vnto himselse, while hee doth truelle and freelie pardon their sins and instific them in the blood of the Lambe Issus Christ, while he doth sanctisse them to his owne glorie, and doth glorise them onelie in eternall life: and of this special mercie wee may reade in Ephel. 2.4.5.6.

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Q. How great is the mercie of God?

A. It is to great that it cannot be expressed nor conceived of vs: and that is proued by these scriptures following. Plal. 1 45.9. Iame.2.13.
1.Cor. 11.32.Plal. 57.10.

Q. How long doth the mercie of God continue towardes vs?

A. Although the mercie of God bee great and infinite in Christ, yet for that mercie which pardoneth our sinnes, and calleth vs to faith and repentance by the Gospell: &c. there is no place after death, but onlie while we line in this world: which is warranted by these places ensuing. Galat. 6.10. Let vs doe good whiles wee haue time, to shew that a time will come when wee shall not be able to doe good.

Apo.7.17. Bee faithfull vnto death, and I will give thee a crowne of life: to shew that the time which is given vnto death, is a time of repentance, and of exercising of faith and of workes: but after death there is no time but to receive either an immortall crowne, if wee have bin faithfull, or everlasting shame if we have beene vnfaithfull. Besides these, see Apocr. 14.13. Marke 9.45. Esaie vlt. 24. Luke

16.24.25.26. Matth.25.11.12.loh.9.4.

#### The vses of Gods mercie.

Q. What vies may we make of Gods mercie?

A. First it serueth to humble vs : for the greater mercie is in God, the greater miserie is in vs.

2 We must attribute our whole saluation to his mercie.

3 Wee must flie to God in all our troubles, with most sure confidence.

4 Wee must not abuse it to the libertie of the flesh in sinne, although wee might finde mercie with God after death; for the mer-Pfalso3.11 cie of God perteineth especiallie to those that seare him.

5 The meditation of Gods mercie towardes vs, should make

vsto loue God, Pfal. 116.1. Luk. 7.47.

2 To feare God. Pfal. 130.4.

3 To praife God for his mercies, Pfalm. 103. 2.3.4. Pfalm.

6 It must make vs mercifull one to another. Luke 6.36. Matth. 18.32.33.

## Of the iustice or righteousnes of God.

Q. What is meant in the Scripture by the righteousnesse or instice of God?

A. There be foure principall fignifications of the word luftice.

Sometime it is taken for absolute goodnes, or for a vertue which conteinethal other vertues in it, in full perfection, wanting nothing that they should have in every part and dutie. And so it is taken in I.Tim. 1.9, where Paul faith: The law is not given to a righteous man. For what law shall be made for him that is without sinne, and is filled with all vertues, both in himselfe, and towards all men. Such a one is God, who is most perfectly good, and goodnesse it selfe, both in himselfe and of himselfe, and towards others also: and therefore instice is rightly attributed vnto God in the Scriptures.

Q. What els is meant by instice?

A. Secondly, it is put only for that honestie, sinceritie and vprightnes, which is required of every man according to his place, state and condition, wherein he is. And so a man may be good and just in his office, and vnproveable also, and yet may offend in other things.

Q. Make your meaning manifest by some example.

A. A man may be called a just and a good husband, which doth not faile in any point of his dutie towards his wife, and yet the same man may be an vniust father, because he faileth in his dutie to his children.

Or a man may be a just Magistrace, and yet but a bad Christian.

Q. And may it be attributed to God as a vertue which declareth one to,

be inft according to the state and condition wherein he lineth?

A. Yea very well, and most properly, for no man doth beare himfelfe more justly and vprightly in his office, then God doth in his
gouernment, according to the divers persons which he doth reprefent: for he hath taken vpon hunselse the person of a Judge, of a Father, of a Teacher, of a Spouse, &c. In all which, and in the rest, Goddoth shew himselse in such a fort, as no creature can behave himselse.

And therefore he is worthely called in the Scriptures, not onely a
righteous God, but also a righteous Lord, a righteous Judge, a righteous Father, a righteous King, and Sauiour, &c.

Q. Formbat els is in lice taken?

A. Thirdly, this word Initice, or Righteon fine fe, is reftrained to a speciall vertue, which is called particular initice, and it is either diffributing

butiue or correctiue: and in one word it giueth to euery one his right, of which Paul speaketh Rom. 1 3.7. and in this sense it is most properly attributed to God also.

Q. What els is fignified by the name of Instice?

A. Fourthly and lastly, by instice is understood truth it selfe, and faithfulnes in words and promises: and he is said to be instituted of his word, which performeth so much as he promiseth, in which sense is sto be taken in 1. Ioh. 1.9. and in Psal. 31.1. Deliuer me in thy righteousnesses in thy faithfulnes, or as thou hast promised.

And in this sense it is most properly attributed to God also, for none is so sust and faithful, as he is who loueth righteousnes and hateth varighteousnesse: a sthe Psalmist saith in Psalaz . 5.7. And who

only is true when all men are liers, as it is Roni. 3.4.

## How many waies one is iuft.

Q. Is this sufficient to shew how God is properly called a inst God?

A. No, but befides this that hath been spoken, wee must consider, that one may be just or righteous (in what sense soem instice be taken) three manner of waies, viz. either by nature, by grace, or by yeelding willing and perfect obedience to God and his law.

Q. How may one be right eous by nature?

A. Two waies, either by himselfe, and of himselfe, in his owne effence and being, or else by the benefit of another, to be either made righteous, or borne just.

Q. Who is inst by nature in himselfe, and of himselfe?

A. None but God only, as Christ faid; none is good but God only.

Q. Who is made init by nature?

A. That was Adam in the beginning, because he was created iust, and in his whole nature was righteous and good.

Q. Who doe you call init by grace?

A. All the elect which are redeemed by the death of Chrift, and that two waies.

1. Because the righteousnes of Christ is imputed vnto them, and so by grace and fauour in Christ their head, they are just before God.

2. Because of grace and fauour they are regenerated by the holy Ghost, by the vertue of whose inherent righteousness and holines, they are made holy and iust, and whatsoeuer they doe by it, is accepted as iust for Christs sake,

QWbom

Q. Whom doe you call inst and righteous, by yeelding willing and perfelt obedience to God and his law.

A. No man in this world after the fall of Adam, as he was man, euer was, or can be just after that manner.

#### How the elect and Christ are inft.

Q. Why then are so many called inst in the Scriptures, as Danid, sob, Zacharie, Elizabeth, &c. of whom it is said they walked in the waies of the Lord, and were inst men?

A. They might be called inft and righteous foure waies.

In respect of their willes and endenours, because their studie and endeuour was to be righteous.

a In respect of the wicked, by way of comparison.

3 In the fight and judgement of men, because the world could 1.5am.12.3. not charge them with vnjuit dealing, as was Samuel, Moses, Paul. 45.

4 They are called iuft, because they were accompted iust, and their imperfect obedience (as also of all the elect) is accepted with God for most perfect righteousnes, for Christ his sake.

Q. What fay you of Christ bow was be inst?

A. Our Lord and Sautour Iefus Christ is most perfectly tust and

righteous, every manner of way.

1 As he is God, he is in his owne effence, of himfelfe, and by himfelfe, most iust; euen as the Father is: and eternall righteousnesse it felfe.

2 As he was man, he was just by nature, because he was conceiued without finne, and so was borne just and righteous.

3 By vertue of his vnion with his diuine nature, which is eter-

nall righteousnesse it selfe, he is most just.

4. By receiving the gifts of the holie Ghost, without measure, he pfalm. 45.74. is most sust. Lastly, he did most perfectly obey the law of God, and most absolutely did keepe the law of God, therefore that way also he most sust and righteous.

Q. What conclude you upon all this?

A. I conclude, that for as much as God only is in his owne effence and nature, by himselfe and of himselfe, eternall instice and righteousnes: therefore this attribute of instice or righteousnes, doth most properly agree to God.

#### The justice of God is foure-fold.

Q. Well, you have showed how many things instice is put for, as also how many waies our waies be said to be inst: now declare of how many sorts Gods instice is, or how many waies he is inst and righteom?

A. Although indeed the inflice of God be but one and his very effence, yet in divers respects it may be said to be soure-fold, or it may

be foure waies confidered.

Q. Which is the first way that God is inst and righteom?

A. First, as the Lord of all things having most free authoritie, and not bound to any, he worketh some things, and those things are most just and rightcous.

Q. What things are those?

A. They are thefe and fuch like.

He decreed from all eternitie to create all things.

2 Of his owne free will, and according to his eternall purpose, he suffered all men to fall into sinne and death.

3 He decreed eternally to chuse some of them to eternall life, and in his time appointed to free them from their sinnes and death eternall by lesus Christ.

4 He determined to cast the rest into everlasting torments, and that most justly, because his will cannot be valued; and God himself

is inflice and righteousnesse it selfe.

5 He doth an infinite number of things in his secret will or counfell, whereof wee can give no reason, but onely because it so pleased him: as to harden some, and to soften other some; to elect some, and to reject others: all which he may by the right of a Creator and Lord over all things, and yet remaineth in them all, most just and righteous, which also is ratified by these places following: Plal. 145 vers. 17. Rom. 9.14.15. Matth. 20.15. Rom. 9.21.

## God is a just Iudge and yet most free.

Q. What is the rule of Gods instice?

A. His owne free will and nothing else: for God doth not alwaies a thing because it is just, but therefore any thing is just that is just, because God will have it so, and yet his will is ever joyned with high wiscdome: as for example, Abraham did judge it a most just and rightcous thing to kill his innocent sonne; not by the law, for that

did

did forbid him, but only because he did understand that it was the speciall will of God, and he knew that the will of God was not only just, but also the rule of all righteousnes.

Q. Which is your second way that you say God is inst?

A. Secondly, God doth infinite things, as he is the God of all, as well of the reprobate as of the elect; and all these his workes are most just and righteous.

Q. What workes or things are those?

A. As to create all things, to conferue all things, to gouerne all things, to cause his Sunne to shine, and his raine to fall vpon all, both good and bad, and to doe good vnto all: for, that God is the God of all, is nothing els but to be the maker of all, preserver of all, the gouernour and ruler of all, and a benefactor to all: So God is set forth in Etay 46.4. I. Tim. 4.10. And this righteousness of God, is his great and infinite goodnesse; for it is of his infinite goodnesse, that he maketh all, gouerneth all, and doth good to all.

Q. Which is the third way that God is inft and righteous?

A. Thirdly, God doth some things as he is the God of the electionly, and that is after a more speciall manner then to be the God of all: and for this cause is he called the God of Abraham, and of his seede; that is, of the elect. And when he speaketh of the elect, he calleth himselfe not only their God, but also their father, their Sausour, their husband, and their spouse: to shew, that after a most excellent sort, he is their God, more then he is of other men. And therefore he is called their righteous father.

John 17.25.

Q What is this speciall instace which be sheweth to his elect?

A. 1 It is his speciall goodnes and mercie, from whence, as from a fountaine, springeth our election, calling, sustification, and glorification by Christ.

2 It is his speciall truth, it is the accomplishment and fulfilling of al his promises made to Abraham, and to other of our forefathers,

whereby he bound himselte to faue vs in Christ.

Q. Which is the fourth respect for which God is called inst and righteons?

A. Fourthly, wee hold that God doth something as a ludge, who give the oenery one according to his workes, and so wee call God a suft God, and a most righteous ludge. And that God is a sudge of all, and righteous in all his sudgements, it appeareth by these testimonies of the Scripture. Plal 7.8. 11. Plal 5. 1.6. 2. Tim. 4.8.

Q. Have you any more to say concerning this last instice, or rightconf-

nes of God?

A. Yea: concerning this juftice of God, we must note two things.

I That it is vpright and perfect.

2 That it isfree.

Q. What meane you when you fay, it is perfect or upright?

A. I meane first, that God as a most just Judge, doth not only justifie and acquite the righteous, and condemne the vnrighteous: but

alfo doth loue righteouines, and hate iniquitie: Pial. 5.5.7.

Secondly, as it is the propertie of a just ludge to give to every one his due, setting all coverousnes, and all respect of persons aside; and chiefly to the poore and afflicted: so the Lord doth and hath promised to hearethe poore and desolate, when they crie vnto him, if they cannot get justice amongst men vpon earth: and this he doth without reward, and without respect of persons, as it is in Deut. 10. vers. 17.18. Exod. 22.27.

Q. What meane you by saying that it is free?

A. I meane that he is not as a Judge that is fworne; but as a Lord most free, whose will is justice and righteousnes it selfe, and so may at his pleasure, either absolue besides the law, or punish a fault more gently, then the greatnes of the fault doth require.

Q. But why doth God spare some, and punish some more lightly then their

sinne deserueth, if he be an upright and a inst Indge?

A. Because he is a most mercifull God, whose mercie exceedeth his iudgement. And to be mercifull is proper to God, not as he is a Iudge, but as he is a God.

Q. But why doth be deferre their punishments?

A. Not to let the wicked goe vnpunished: but, as he is slow to anger; so he will pay home, and increase the punishment when it doth come. Againe, there is one certaine day (and that is the last day ) appointed, wherein God shall take sust punishment of all the wicked and vngodly, which goe to their graue without repentance.

Q. But seeing that all men have sinned, why is not everlasting death a-

warded to all, but to some enerlasting life?

A. Everlasting death is not due to all, because some are freed from their sinne by the death of Christ, in whom God hath punished all their sinnes.

Q. If life be due to them Shew by what right they shall have it?

A. It is due to them being justified in Christ, and made the children of God: they are also become heires of the kingdome: and God, in giving them eternal! life, doth shew himselfe not only mercifull, but also just of his promise.

Q.If

Q. If God be init and righteous in all his waies, why did he will the Ifraehies to take away the Egyptians goods, and yet forbiddeth us fuch things in his law?

A. These things are contrarie to his law, if they be done by men only; but if God doth them, they are most just, and most agreeable to his will: for creatures are bound one to another, but God is bound to none.

Q. If Godbe suft in all his waies, why doth he reward the wicked, and punish the godly?

A. In the wickedeft be some good things, and in the godliest be some euilithings: and God hath promised to reward vertue, and to punish some wheresoever he findeth it. Therefore he rewardeth the good(yet his owne good) in the wicked with temporall blessings: and punished hime in the godly (but their owne sinne) with temporall punishments: but eternall torments are reserved in hell for the wicked; and eternall blessings are reserved in heaven for the godly.

Q. Why doth God so vnequally punish the same of the wicked, and reward the vertue of the godly; punishing the one with infinite punishment, and rewarding the other with infinite happines: when as the same is sinite, and the vertue is sinite likewise?

A. He dealeth not vnequally with them for their finne is infinite, and therefore their infinite punishment is proportionable to their finne.

Q. How prone you that their sinne is infinite?

A. It shall appeare if we consider in sinne three things.

The object, against whom it is committed; and that is God, whose maiestie and goodnes is infinite.

2 The subicet, in which sinne is, and that is the soule, which is infinite.

3 The minde, wherewith finne is committed, would of it selfe neuer cease, and so is infinite. The punishment therefore of this sin must needes be infinite.

Q. Why then doe not the godly suffer infinite punishment also, for their simfinite as well as the others?

A. Christ hath suffered it for them, and therefore they are quit by Christ.

## How Christs death was equall to eternall death.

Q. The sufferings of Christ were not eternall, for he suffered that, which he did suffer but a while upon the earth, in the garden, and upon the crosse; he lay three daies in the grane, and rose agains the third day, and is now in heaven: how then did he suffer eternall punssoment for the faithfull?

A. Although his torments were not eternall, yet they were equiualent, or equall to eternall torments. For as much as neither man, nor Angell did fuffer them, but the eternall Sonne of God in our nature; his person, maiestie, deitie, goodnes, justice, righteoutnesse, being enery way infinite, and eternall; made that which he fuffered, of no leffe force and value then eternall torments upon others, yea, vpon all the world befides. For even as the death of a Prince (being but a man, and a finfull man) is of more reckoning then the death of an armie of other men, because he is the Prince; much more shall the death and fufferings of the Soune of God, the Prince of al Princes,not finite, but every way infinite and without finne, much more I fay, shall that be of more reckoning with his father, then the fufferings of all the world; and the time of his fufferings of more value (for the worthines of his person) then if all the world besides had fuffered for eyer. And therefore bleffed be his name for eyer and cuer. Amen.

## Of the anger of God.

Q. When the Scriptures doe attribute anger to God, what must we understand by anger?

A. Not any pattion, perturbation, or trouble of the minde, as it is in vs:but this word Anger, when it is attributed to God in the scriptures, it signifies the three things.

1 It fignifieth a most certaine and sust decree in God, to punish and reuenge such insuries as are offered to himselfe, and to his Church, and so it is understood in Ioh. 2.26. Rom. 1.18.

2 It is put in the Scriptures for the threatnings of those punish-

ments and reuenges. As in Pial. 6 1. Hole 11.9. Iona 2.9.

3 It is taken in the Scriptures for the punishments themselues, which God doth execute vpon vngodly men: and these are the

effects

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effects of Gods anger, or of his decree to punish them, and so it is taken in Rom. 2.5. Matth. 2.7. Ephel. 5.6.

Q. How long doth the anger of God endure?

A. The anger of God is three-fold: generall, temporall, and eternall. Of the first Paul speaketh, Ephel. 5.6. The second is such as lafteth for a time in this world, and is common both to the godly and vngodly. The third is proper only to the reprobate in hell, and due also to all men by nature, for wee are all called by nature the children of wrath: but the elect are freed from the euerlasting wrath of God, by their mediatour and redeemer Iesus Christ.

Q. Is God angrie with all alike?

A. No: for with his children he is angrie but as a father; but with the reprobate he is angrie as a reuenging Iudge: as appeareth in Exod. 32.12. Pfal. 103.13.

Q. How doe the Scriptures speake of the eternall anger of God?

A. It is called the wrath to come in Theff. 1.vlt. and not in vaine: for when it is come, it is still to come, and neuer at an end, but the beginning of it is in this life, loh. 3 36.

Q. Is there not a day appointed for it?

A. Yes, and it is called the day of wrath, in Rom.2.5. And they which shall have it bestowed upon them, are called vessels of wrath, Rom.9.2.2. to shew that the ungodly men of this world (living and dying without repentance) shall then be emptied of all their pleafures, and shall be filled with torments, as a vessell is filled with water.

## What finnes foonest kindle Gods anger.

Q. What sinnes doe most especially kindle the wrath of God against a land or a kingdome?

A. All finnes doe prouoke Gods wrath, but fome more specially then other some, and they are both against the first & second Table.

Q. What sinnes against the first Table?

A. 1 Idolatrie, Rom. 1.23.24.25.26.27.28.29.30. Deut. 32.21.22. 1. Cor. 10.5.7.14.

2 Tempting of God,1.Cor.10.9.Pfal.78.17.18.19.Pfal.106.14.15.
2 Murmuring against God, his works and will, 1.Cor.10.10.

4 Rebellion against God his lawes and ordinances.Pfal. 2.3.4.5.9
Pfal. 106.16.17. Numb. 14.9.11.12. Numb. 16.1.2.3.29.30.31.32.

5 Blafphemie against God. Hebr. 6.6.

6 Prophaning the Sabboth Nehem. 13.18.

Q. What sinnes against the second Table?

A. 1 Contempt of parents and gouernours. Exod. 21.1 5. Pro. 30.17 Deut. 27.16.

2 Neglect of inflice, and abusing the place of Inflice, by those

which God hath placed there. Pfal. 8 2.6.7. Amos 6.12.

3 Shedding of innocent blood. 4.10. For as a father cannot abide to see his children murthered before his face, no more can God.

4 Oppression of the poore. Exod. 22.22.23. Amos 2.3.6.7.8.

Malach. 3.5.

5 Filthie and ynbrideled luft. Gen. 19.4.5.7.8.9.24. Ezech. 16.

verf.49.10.

Pfal.1,12,

Lastly, all sinnes, or any sinne is matter sufficient to kindle the wrath of God, and to make it to slame out against a land: how much more then shall it be kindled, when all these are put together?

Q. Whether may the wrath of God be foreseene and prenented, or no?

A. The eternall wrath of God which the reprobate shall feele, shall neuer be preuented nor quenched.

Q. What fay you to the temporall wrath of God?

A. It may be foreseene three manner of waies: First, by the Oracles of the Prophets, and by reasons drawne from the law. Secondly, by signes in the heavens, in the earth, and in the sea. Thirdly, one lighter punishment doth often foreshew a greater to come.

When the wrath of God is thus foreseene, there is no way to preuent it from comming, or to quench it when it is kindled, but by true repentance, and a lively faith.

Q. What vie may we make of the anger of God?

A. The vie of this attribute is three-fold.

I It teacheth vs that anger of it felfe is not fimply euill, for it is most properly attributed to God.

Q. When is our anger good?

Ephef. 4.29. A. When it is such as the Scripture attributeth to God, and commendeth to men, when it saith, be angry, but sinne not.

## How we finne in our anger.

A. Three waies: first, when wee are angrie for no cause, or for a light cause. Secondly, when we are angrie with sinnes, as they are injuries offered to our selues, but not as they are against God. Thirdly, when wee turne our anger against our brethren and the persons of men, which is due against their sinnes.

Q. What is the second vse that we must make of it?

A. Secondly, Gods anger ferueth to raife vs vp from fecuritie.

Q. VVbat is your third vie?

A. Thirdly, wee must not be southfull when wee see the signes of Gods anger and his wrath comming, but vse ordinarie meanes to preuent it.

#### Of the hatred of God.

Q. Whether may batred be properly attributed to God, or no?

A. Yes, it may : for the Scriptures doe fay of God that he hateth iniquitie. Pfal. 5.5.

Obication.

If lone be properly attributed to God, then is hatred improperly attributed to him: for hatred is contrarie to lone, and be fides that, hatred is eneuill passion of the minde: and therefore it cannot be properly attributed to God?

A. For the vinderstanding of this question, we must note, that hatered which is attributed to God, may be considered two waies.

1. As it is fuch as is in vs, and so it is indeed very improperly attributed to God. For in vs it is a passion, and a griefe of the minde,

but in God is no passion.

2. It is to be considered, as the Scriptures doe teach it to be in God: and in that sense in which they doe attribute it to him, and if wee take hatred in that sense, then it is properlie attributed to God.

## Three things understood by Gods hatred.

Q. Declare then in what fense or signification the Scriptures doe speaks of hatred as it is attributed to God?

A. In the Scriptures the hatred of God hath three fignifications.

First, it signifies his denial of good will, and mercie, to eternal saluation: I have hated Esan: that is, I have rejected him, and have not Romand.

vouchsafed him that favour and grace, which I have shewed upon

a la

lacob. And we also are said to hate those things which we negled, and vpon which we will bestow no benefit, nor credit, but doe put them besides other things: and therefore it is said, If any man come to me, and hate not his father, and mother, and wife, and children, &c. he can not be my disciple: that is, hee that doth not put all these things behinde me, and neglect them for me: so that the love that he beareth to them, must seeme to be hatred, in comparison of that love which he must shew to me. And in this sense it is properly attributed to God.

Q. VV hat is the second thing that is understood by the hatred of God?

A. Secondly, it signifies the decree of Gods will, to punish sinne, and the just punishment it selfe, which he hath decreed: as in Psal. 5 vers. 6. and in Iob. 30.21. Thou turnest thy selfe cruelly against me, and art enemie unto me with the strength of thy hand: that is, thou does to

fore chastice me, as it thou didit hate me.

And in this fense also it is properly attributed to God, for it is proper to God to take punishment of sinners, and it is a part of his suffice.

Q. What is the third signification of this word?

A. Thirdly, it is put for Gods displeasure, for those things which we hate doe displease vs: and in this sense also it is properly attributed to God, for it is the propertie of a most just ludge to disallow and to detest euil, as well as to allow and like that which is good.

And this may be confirmed by two reasons.

T. It is the propertie of him that loueth, to hate and deteff that which is contrarie to himselfe, and to that which he loueth: for loue cannot be without his contrarie of hatred: and therefore as the loue of good things doth properly agree to God, so doth also the

hatred of euill things, as they are euill.

2. It is manifest by Dauid, that it is no lesse vertue to hate the cuill, then it is to loue the good. And this hatred of sinne (as it is a vertue and a perfect hatred) cannot be in vs but by the grace of God: For every good gift is from above,&c. And there can bee no good thing in vs, but it is first in God after a more perfect manner, then it is in vs.

#### Whom God doth hate, and whom not.

Q. Now show us against whom or what this hatred of God is bent, and against whom it is not?

#### A. God is faid in the Scriptures to have hated three things.

1 The reprobate before they were created.

2 The same reprobate when they are become wicked and vngodly.

Wickednes it felfe.

Q. How is it meant that God should bate the reprobate before they were created?

A. He is faid to hate them (even before the world was) not simplie, but in comparison of the elect; for as he is faid to have loved the eleft because hee would their everlatting happines, so hee is faid to have hated the reprobate, because he would not youchsafe them the fame happines, but did reject them to eternall woe, and that in his iust judgement, although hidden from vs.

Q. How is God faid to hate them, when they are created and become wicked men?

A. Two waies.

First, so farre forth as he detesteth them for their iniquitie and hatred against God : for hee hateth not their nature which hee made himselfe, but the sinne which cleaueth and dwelleth in their nature; fo God doth hate and abhorre the wicked themselves, not as they are men, but as they are wicked and rebellious : for every one both

in foule and bodie is good, as he is created of God.

Secondly, God is faid to hate the wicked men, when he doth punish their impietie and hatred against his Maiestie, with many plagues both spirituall and corporall, both temporall and eternall. Therefore the Pialmift after he had faid: Thou hateft all them that worke iniquitie; prefently he addeth in the next verse: Thou shalt pfals, s. 6. destroy them that speake lyes, the Lord will abhorre the bloodie and deceitfull man; to shew that for God to inflict punishment vpon the reprobate and vngodly, is to hate them; and to hate them, is to destroy them.

Q. How may it appeare that God bateth iniquitie?

A. That is most cleere, for he doth destroy it in the reprobate by eternall condemnation, and he doth take it from the elect by justification, yea he doth fo hate finne, that to take it away from his elect and chofen children, hee hath laid it voon his owne Sonne Icfus Chrift, and hath condemned it in his flefh, as Efay faith : whereby Ffa.53.54. God hath fhewed not only vnfpeakeable loue towards his elect, but alfo a most holy and perfect hatred against sinne.

Q. Doth God neuer hate and detest his elect and chosen?

A. Indeed he is often angry with them as a louing father, and doth oftentimes feuerely chaftice them, but he neuer hateth them.

Q. Horprone you that he never hateth them?

A. I proue it by good reason, for his love towards them is perpetuall and constant : therefore it cannot be that he should hate them at any time.

Againe, he doth neuer denie them his mercie, but doth fhew mercie vnto them after they have finned ; for he doth endue them with faith and repentance, and so doth pardon their sinnes : therefore he

doth not hate them.

Q. If he doth not have them, why doth he so senerely afflict them?

A. He doth that of his love which he beareth towards them : for the Scripture faith, whom he loueth he correcteth, and therefore he correcteth them because he loueth them, that they might not be Heb.12.6. damned with the wicked world. See 2. Sam. 7.14.15. and Pfal. 89. 30.

2, Cor.11.32. 31.32.33.34.

#### The vses of Gods hatred.

Q. What is the vie of all this dollrine?

A. First we learne hereby that it is a great vertue, and acceptable to God to hate wickednes, and wicked men themselves; not as they are men, but as they are wicked and vngodly, as Dauid did. And we are no lesse bound to hate the enemies of God (as they are his enemies) then to loue God and those that loue him: and if wee doe so, then we must also flie their companie, and have no friendship or fellowship with them.

Secondly, wee are taught hereby, that wee must distinguish betweene mens persons and their finnes, and not to hate the persons of men, because they are the good creatures of God, but their sinnes we must hate every day more and more. And this we are taught by

the Apostles precept, in 2. Thest. 3.6.14.15.

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Pfabn.139. 21.22.

Pro. 3.11.



## CERTAINE QVE-STIONS AND AN-

SWERS, DECLARING the right vsc of the Law.

Question.



Auing alreadie spoken of the ceremoniall and indiciall parts of Gods law: it remaineth now that wee consider of the morall part of Gods law, viz. she ten Commandements.

But before wee come to the true sense and meaning of every Commandement: I would have you to show me why the law of God, that is, the ten Com-

mandements must be rightly understood of us?

A. It is necessarie that we should understand every point of the law of God, that so wee may know Christ Iesus to bee a Saviour indeede unto vs, and that so we may perceive the length, bredth, and depth of his mercies, and that so we may be brought to embrace them accordingly.

Q. And cannot that be without the speciall knowledge of the Law?

A. No: for the greatnes of our finne and corruption discouereth the riches of his mercie and fanour towards vs.

Q. And shall we see how great our sinne and corruption is, by opening the meaning of enery Commandement?

A. Yea and then wee shall also see that our affection is an otter enemie to the obedience required in the same.

Q. And what shall we be the better?

A. We may (if God give grace) be the better for it two waies.

1 When wee fee formuch rebellion and iniquitie as it were bleeding in energy part of viscuen to death; it will make vs with speede seeke to Jesus Christ the only Phistion of our soules.

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2 When

2 When we shall see and consider how many, and how daungerous wounds he doth cure in vs, we will neuer forget, nor smally account his death, but alwaies worthily magnific the greatnes of his grace and mercie towards vs.

Q. Why, wee all know that wee are ficke and diseased of sinne, is not that

Sufficient to make vs feeke to Christ?

A. No:it is not enough to know that we are diseased, and not well, but wee must know a number of diseases to be growing upon us; euery one of which doth threaten present death, before wee can be so carefull as we ought, in seeking to Christ.

Q. Then belike it is not enough to fay we are all sinners.

A. No: but wee must know how many parts be infected, and how dangerous the infection is.

Q. What meane you by that ?

A. I meane that finne must be vncased, and vnfoulded in vs, and all the branches of sinne must be laid open to our consciences, by opening the law.

Q. Doth the law only shew the greatnes of our sinne?

A. No: but it will shew vs also the eternal wrath of God, flaming out against vs: and even hell it selfe ready to receive vs for our transgression; so dangerous is our insection, and so necessarie is the vn-derstanding of the law.

Q. What ? is it not enough to fee the greatnes of our sinnes ?

A. No:but we must also see the infinite punishment of our finnes.

Q. Why, this is enough to drive men to despaire, is it not?

A. Not the fight of our finnes, but the want of faith in the merits of Christs death, breedeth despaire.

Q. Whether must the law be taught alone, or no?

A. No, not the law only, for then we shall be left comfortlesse: nor the Gospell only, for then we will waxe too presumptuous: but both must goe together, the one to humble vs, and cast vs downe; and the other to comfort vs, and to raise vs vp againe by Iesus Christ: for whosoeuer will goe to heauen, must goe by hell.

Q. Can we not be truly humbled without the knowledge of the law, and of

our sinnes by the law?

A. No, for it is with vs as it is with some notable malefactor.

Q. How is that?

A. For example: A theefe being charged with his theft, at the first he will stand to justifie himselfe, and will aske no fauour of any; but when when euidence and iust proofe come in against him, and he seeth by the law nothing but death: then will he humble himselfe, crie for mercie, and sue for a pardon.

Q. And is it fo with vs by nature?

A. By nature every one is given to flatter himselfe, and to qualifie his owne faultes, and to have a confidence in his owne workes: but when we see our owne miscrable estate by the law, we will then give over our holde, and betake our selves wholie to the mercie of God, in Christ Iesus.

Q. It should seem by your speech, that we are not humbled by nature?

A. No: For by nature wee all like well of our felues, and (which God doth most abhor) wee waxe proude of those good things, which God worketh in vs, and by vs.

Q. How prone you this that you fay?

A. That it is true it appeareth: first, by the confession of the A-postle Paul himselfe.

Secondly, by the Romishe Church, which fighteth so stoutly in

defence of mans merites.

Q. And what conclude you by thefe two examples?

A. I conclude, that this doctrine of humbling and fubmitting our felues vnto God, will not so easilie enter into flesh and bloud, and therefore we must have the law of God opened, to humble vs, and so to drive vs vnto Christ Iesus.

Q. Is there any wfe of the lawe after we be driven unto Christ?

A. Yea, for when we see what an infinite number of sinnes he liath cured in vs, from what infinite torments hee hath freed vs, and vnto what infinite happines he hath brought vs by his death and passion: we will then labour to shew our selues thankefull for so great benefites.

Q. How must we show our selves thankefull for his death?

A. Wemust decree to walke in duetifull obedience to his will: and the law will stand vs in good steade to quicken vs thereunto.

Q. How can that be?

A. When by the law of God wee see the number of things that are to be done of vs, and how backwarde we are in doing of them, it will make vs to be more painefull and carefull in the same.

Q. Is there any more vie of the law after we be come to Christ?

A. Yea, the knowledge and meditation of the law of God wil help vs forward to true Christianitie.

Q. Show me how.

A. It will teach vs, not only what to doe, but how to doe it, in all our dealings between God and our neighbour.

Q. Why is it not inough to meane well in ferming God, or to ferme Godby

our good intents, and good meanings?

A. No: but weemust bee carefull to approoue our doinges by the lawes and statutes appointed for the same.

Q. How proone you this that you fay?

A. It is prooued two waies.

1. By plaine testimonies of Scripture.

2. By Gods judgement shewed vpon some that presumed to serue God other wise then they were commanded by his word.

Q. By what testimones can you proone it?

A. By two. One is of God himfelfe, in Efa.1.11.12. The other is of Christ, the sonne of God himfelfe, in Mat. 15.9.

Q. VVbat doth God fay in Efay?

A. What have I to doe with the multitude of your lacrifices, who required these thinges at your hands?

Q. How doth this prone that God will not be served with our good intents, and good meanings, except they be directed by his laws & comandements.

A. Very well; For if God could not abide the facrifices and offerings of the lewes, which he himfelfe commanded (though they were neuer so deuout in their service) because their lives were wicked: much lesse wil God abide that service which he himselfe neuer commanded, although we mean neuer so well in it.

Q. What faith our Saujour Christ to the matter?

A. He faith, In vaine they worship me teaching for doctrines,mens precepts.

Q. How doth this trone it ?

A. Very wel. For it mens precepts were a vaine service of God, when they agreed not with Gods precepts: then much more are mens intents and meanings in vaine, from whence such precepts did arise.

Q. What are these two indgements which you spake of before?

A. The one was fire from heaven vpon Nadab, and Abihu, for offering other fire then God had appointed, Leuit. 10.1.2. The other was present death vpon Vzzah, for holding vp the Arke from falling, which was more then God commanded him. 2. Sam. 6.6.7.

Q. VVby was the law ginen in such masestie, and with such fearefull sightes, as we read of in Exod. 19.16.18.19.

A. For two causes: First, because wee are given to make but small reckoning thereof, and lightly to regard the authoritie thereof. Se-

condly,

condly, to flew that the neglect of the word, is the contempt of

Q. But the Gospell came not with such maiestie, didit?

A. Yes, although not after the same maner, for first it was preached by the Lorde Iesus himselfe, then it was afterward confirmed by signes, wonders and miracles.

Q VVby mas this?

A. To shew that to neglect the government of the word:is to tread under feete the maiestie of the Lord. Heb. 2. 1. 2. 3.

A. VV by doth Mofes fay that God fpake? It should seeme that God had amouth and was like a man?

A. God is faid to speake fine waies in the scriptures.

1 By fecret inspiration to the harts of his people, Pfal. 85.8.

2 By his workes. Pial. 19.1.

3 When he will have any thing done, he is faid to speak. Gen.1. 2.

4 When he vieth the ministrie of Angels and men, he is faid to fpeake, Hebr. 1. 1.

f He is faid to speake when he vttered a voice or caused a found, which the people might vnderstand.

Q. And could be doe that without a mouth?

A. Yea, for although man could not, nor cannot, yet God can, who made all things of nothing, to whome nothing is impossible.

Q. VV by is the law called Gods law?

A. Because God was the author and giver of it.

Q. Why is it called Moses law? Mal.4.4.

A. Because Moses was the minister and publisher of it.

Q. Why is it called the Iewes law in Ioh. 8?

A. Because it was first ordeined for the Iewes.

Q. Why doth Godbegin with these words, I am the Lord thy God?

A. To assure vs of al mercie and happines from himselfe alone, both in this life, and in the life to come,

Q. Then if we have any bleffings either temporal or spiritual, is it because the Lord is our God?

A. Yea.

Q. How prone you that.

A. In Pial. 144. 15. Hebr. 8. 10.12. Ezech. 36.26.

Q. Why doth he fay, which brought thee out of &c.

A. To put them in minde of that experience which they had of his goodnesse, wherein hee did manifestly declare himselfe to be their God. Deut. 7, 8.9.

Q. Why doth God put them in minde of this experience?

A. To make them the more willing to yeeld obedience to his lawes and commaundements.

Q. What are we taught by this?

A. We are taught alwaies to haue in memorie Gods benefits, especiallie such as doe proue him to loue ys as his children.

Q. To what purpose should we doe fo?

A. Because the remembrance of them will make vs doe our dutie to God with a free heart, and willing minde.

Q. Then I perceine, that Gods benefits may not be passed oner without consideration.

A. No : for they doe greatly perswade vs to obedience.

Q. Hane any vsed this helpe?

A. Yea, lofua did vie it, as appeareth in lofua 24.

Q. Why did I of ua rehear fe fo many benefits bestowed upon the I fractites?

A. To reclaime them from finne, and to stirre them up to a willing and a free serving of the Lord.

Q. And did it any thing perswade the people?

A. Yea: for in the fame chapter the people also alleaged Gods benefits received, as a reason why they might not, nor would not refuse to obey him.

Q. Where are we commaunded to confider of Gods benefites, that we might serue him?

A. In 1.Sam. 12.14.

FINIS.



# AN EXPOSITION OF THE LORDES PRAYER, MADE IN DL

VERS LECTVRES, AND NOW DRAWNE INTO QUESTIONS AND Answers for the greater benefit of the

fimpler fort: Whereunto is prefixed
abriefe treatife of Prayer
for all men.

Published at the request of divers godlie and well disposed:

By W. B. Minister of the Word at Reading in Barkeshire.



Imprinted by FELIX KYNGSTON, for Thomas Man, dwelling in Pater-noster-row at the figne of the Talbot.

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## TO THE RIGHT HONO-RABLE SIR WILLIAM KNOVVLES, KNIGHT, CONTROVLER OF HER

Maiesties household, and one of her Maiesties most honourable prinie Councell: W. B. wisheth encrease of all true honour in this life, and eternall selicatie in the life to come.



Ome are desirous (right Honorable) to store up those things to their further benefite, which before they have heard to their present comfort, like the good men of. Athens, which said to Paul, We will heare thee againe of this matter, Acts 17. At the request of such men I have yeelded to the publishing of those Lectures which I made

wpon the Lords Prayer: notwithstanding the labours of other reverend and excellent men, which have both travailed sarre, and waded deepe in this argument. And if any man looke for any new matter at my hand, he doth but lose his labour: for I must confesse that I have walked by their lights, and trode their steps for the greatest part of my iourney: neither have I taken upon me to performe any thing by my selfe more then others have done, but to ionne with others in the building of the spirituall temple, whereunto I have brought such as I had. And for my owne part, I thinke my selfe most highly bound to praise his heavenly Maiestie, that hath wouch safed me (the most unprositable of all) a place amongst his builders, though I bring but lime and morter to the building, and a place amongst his souldiers, though I doe but now and then strike a stroke, or carrie

their armour after them, and a place among st his skilfull Archers, shough my felfe doe but give aime at the marke as it were in respect of them that have pierced it, and gotten the victorie : they are gone before with the vintage, I come after with the gleanings, which may be as acceptable to some as the harnest is to others. And seeing as the Lord bleffeth whom he will, and by whom he will, I know no cause of discontentednes to remaine unto any, seeing it is lawfull for enery one to doe what good he can, both by speaking and writing, especially in these dayes wherein Sathan beareth such sway, and by his Servants laboureth by all meanes possible to hinder the growth and thrining of Gods Church, to destroy the faith of Gods children, to hold all men in miserable blindnesse and ignorance : yea, and if it were possible, to bring to passe that God should have no true worship, yea no worship at all done unto him amongst the sonnes of men. I am bolde to offer this [mall treatife unto your Honor, both in respect of my bounden dutie, as also for the worthines of the matter handled therein, which sheweth both the matter of grayer, and also the right order and manner of calling upon the name of God, among ft all estates, at all times, in all places, and for all wants, which is such a point of Gods worship, as who so hath attained unto the true knowledge, and right practife of the same, hath obtained a great matter, if not the greatest of all in this life. For such a one may have free acceffe to the throne of grace, and stand in the presence of the almightie, when another shall flie from his presence: such a one may batter and beate downe the wals, the cities, and the holdes of mightie enemies when other shall not dare to come neere them : he shall breake the prison doores, and make yron gates to open of their owne accord, when others shall lye by it : he shall doe as much with one man, as others shall doe with a hundred, and more too : for he shall be able not onely to prenaile against men, yea, though they be many, and mightie, and craftie, but he shall prevaile with God himselfe like Iacob, untill he hath prevailed against Sathan, and all the power of hell, and gotten the masterie ouer himselfe, even to the deniall of himselfe, for the truth fake, which is the greatest victorie that can be gotten : he shall have power and skill to tame his owne affections, which is more

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more then the taming of wilde beasts: he shall finde patience in aduersitie, and thankfulnesse in prosperitie, and contentation in enery
triall: he shall see the mountaines couered with heavenly souldiers,
for the desence of Gods people, as Elisha did: he shall raise the dead,
and water the earth with aboundance of raine, as Elisa did: he shall
slop the mouthes of the hungry Lions without any violence, as Daniel did, and quench the slames of sire without any water, as Shedrach and his sellowes did. In a word, the essets of prayer are wonderfull and infinite: for what may not he have and esset, that shall
but aske and have?

Who were ever more honoured of men, then they that have given most honour vnto God? And who doe more honour the Lord, then they that doe truely call upon his name by prayer? Who more renowned and beloued then the godly, and zealous in true religion? And what godlinesse or religion can there be without the true knowledge and right practife of prayer? Who were ener more valiant in warre, more milde in peace, more cheerefull in prison, more fober in libertie, more painefull in health, more comfortable in fickenesse, more godly in their life, or more happie in their death, then the faithfull? And who were ener faithfull without prayer, which is the chiefest fruite of faith, and borne with faith, both borne together like twinnes? To whom doth the Lord gine his grace and fanour, but to the humble and lowly? And who were ever truely humbled, but those which by prayer unto God in the bitter feeling of sinne, have most confessed, and acknowledged their wants, their weakenesses, their imperfections, and all their iniquities?

Where did ever the manifold graces of God meete and dwell, but in the foule of the faithfull, which have still been conversant in calling upon the name of Iehovah! For he that hath the spirite of prayer, hath a speedie messenger continually in a readinesse, at all needes to travell for him between e heaven and earth, and sometime bringeth with him lively faith, and true repentance, sometime ioy in the holy Ghost, sometime patience in affliction, sometime assurance of Gods eternall savour, sometime deliverance out of danger, sometime wisedome and discretion, sometime Zeale of Gods glorie, and

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love to the brethren, sometime one grace, and sometime another, and sometime it causeth all these graces of God to meete together in one man, where they doe reioyce one in another, and one embrace another like friends meete at a feast but the partie that doth entertaine them is ever the greatest gainer. The beavenly art of prayer (if I may (o callit) is an arte of all artes. He is counted the best Orator that can best perswade, and most moue the affections of men but he that hath learned to pray well, shall perswade not men perhaps, but God himselfe, and mone him that is the mouer and persivader of all mens hearts and affections. Philosophie searchethout much by arguments and demonstrations, but all grounded upon naturall reafon: but prayer feekes out those things that reason doubteth, yea and despaireth of because it is grounded not upon reason but upon faith, which is farre aboue all naturall reason, and is then most busie, and linely in working when naturall reason is at her wits end. Grammar teacheth to speake well, but not the language of Canaan, that is, the holy language of God, as prayer doth. Arithmeticke helpeth a man to number many things : but by the arte of prayer we may learne to number our dayes as Dauid defired, which is to applie our hearts to true wisedome, and that is the best numbring. The best Arithmetician cannot number that which is infinite, nor by all his wit and skill compasse all to himselfe that he hath alwaies numbred : but he that hath learned the arte of prayer may comprehend by faith (which doth accompanie his prayer) the infinite mercies of God, and appropriate them to himselfe. Geometrie measureth out lands and Lord-Ships, Countries, and Kingdomes, and the whole earth: but what is that to prayer? Which measureth out beauen and earth and the land of the lining, but yet no more then faith perswadeth her to be her owne. Astronomy looketh aloft, and yet no hyer then the starres, meafuring out the causes and effects of things by the course of nature: but the faithfull which have the spirit of true prayer, look up to God himselfe which is exalted far about the starres, and indgeth not of things by the course of nature, but by the grace, and gracious promises of God, which doe overrule all nature. As for muficke, though it be excellent, and delighteth the mind, yet it is not to be compared with the heavenly

heavenly arte of praying, which helpeth the faithfull soule to true comfort in the middest of the greatest distresses and agonies that can be. The studie of the Scriptures and the knowledge of God, and of all other beauenly things, of all knowledge is the most excellent (I speake of illumination, which is without (ancification) for that it caufeth the mind to mount up about the earth, unto the contemplation of divine things, which other artes and sciences doe not, whose matter and subject is altogether of the earth, and earthly, and leadeth but to the earth: but he that hath the true knowledge, and the right practife of prayer (ioyned with the former) shall enioy God, and in him all true happines, which is more then to know it, or to fee it. In a word, a man may be a good Grammarian and speake well, a good Philosopher and dispute well, a good Rhetorician and perswade well, a good Arithmetician and number well, a good Astronomer and coniecture well, a good Musitian and play well, a good Politician and line well, a good Linguist and interpret well, and a good Divine and preach well, and in all thefe excell, and yet goe to hell when all is done : but they that have these and the spirit of sanctification & grace to teach them the right practife of prayer are most happie: for they have the key that openeth the doore of Gods liberalitie, which will bring them to the full possession of happinesse. Therefore sith prayer is an exercife of the foule, to princety, to honorable, to heavenly, to mightie, and enery way fo excellent and renowned as it is, what could I commend unto your Honor that might better testifie a discharge of duty in me, or better fit your Honors religious disposition, whose heart the Lord hath sanctified to the zealous embracing of his facred word and Gospell, and the advancement of his glorie, in furthering the building up of his Church. And now (hoping for your Honors fauorable acceptance hereof) I commend your Honor unto the most gracious blessing and protection of the Almightie.

> Your Honors most humbly to be commanded,

> > William Burton.



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### A BRIEFE TREA-TISE OF PRAYER:

WHEREIN IS DECLARED

how far it is lawfull to pray for all men: and whether it be lawfull to pray for the faluation of a reprobare or no.

By W. B. for the satisfying of his congregation, and cleering of himselfe.



Fall the spirituall exercises of a Christian (wherein standeth the principall part of Gods diuine worship) what one more holy, more heavenly, or more necessary then true prayer? And yet what is more neglected, and prophaned then that is? Not to call vp- pfain.14. on the name of God at al is a note of a wie- Efail. ked man: and to pray though much & often without any regarde or care to pray aright,

is a badge of an hypocrite: Yet who almost for the whole neglect of so great a duetie, feareth to be censured for a wicked man? or for the horrible prophaning of the name of God in abusing an exercise to heavenly and necessarie, suspecteth himselfe to be in the way of hypocrites, which leadeth to eternall destruction both of bodie and foule? Some care not whether they pray or no, and thinke it a needles labour and enprofitable to call vponthe almightie, & fuchthere were in lobs time. The reason of which their outragious biasphemie, 166.21.15. or blafphemous outrage, is their aboundant profperitie, and great wealth, wherein they put their confidence, and in the pride of their Pfalm, 55. wicked hearts sticke not either to deny God, or to defic him. Some thinke prayer to bee needfull, and doc sometime vie the same, being forced thereunto either by the biting of conscience, or extremitie of paine, or because it is the custome, and that it is good manners to

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doe as others doe. Some pray when they are at leifure, & til they be at leifure God must waite vpon them, and when their good leifure ferueth them, the Lord shall have his stint, whether they understand it or no, or whether it be betweene waking and fleeping, or no, they neuer looke to that: and if God will not take their lazie, drowfie, cold, flouthfull, ignorant and idle prayers, he is like to get none of them : as though the hault, the lame, blinde, and skuruie facrifices were good enough for him, when the diuell hath the best. Some are a littlemore deuout and earnest in prayer, but yet very preposterous and prophane, preferring earthly things before heavenly Blellings like Esan, who preferred potrage before an inheritance; and when they craue such things, it is likewise as S. Iames faith, to spend them vpon their owne pleasures. Some pray, but not in charitie, because they are all for themselues, forgetting quite the communion of Saints, which yet (fay they) they doe beleeue. But if their prayers did proceed from that faith which worketh by loue, and by that love which feeketh not her owne things, then would they also remember the affliction of poore Ioleph, and the wants of their Chriftan bretheren in all places of the world. Otherfome have more charitie in prayer, for they will not flick to pray for all Christian soules liuing or dead, like beggars which thrawe their prayers at every mans doore they come at. Some again neuer pray for any man vntill they be dead, and then they are merueilous pitifull, and painfull in throwing their denotions after them whom in their life time they neuer regarded. Some againe are growne to be more charitable in prayer then God would have them to be, like the Papifts, which will do more worke for their wages, the euer the Lord required at their handes, because they will not be beholding to him for heaven, but hee shall be beholding to their for their works of supererogation. Such are they that holde wee ought to pray for all men according to the very letter of the scripture, without any exception, living or dead, elect or reprobate, for the enemies of the Gospell as well as for the friends of the Gospell, that God would bleffe them in all their enterpriles, whatfocuer they be, whether with God or against him, with Prince, or countrie, or against them, all is one : and for the reprobate likewife, that they may be faued, as wel as the elect, whatfoeuer God hath decreed to the contrarie; and some thinke it a poynt of charitie too, to pray for the diuels, and it may be in good policie that they doe it, for by this meanes, if they should chance to goe to hell, they may finde more fauour as the diuels hand, then others, because

because they were so charitable as to pray for him when they lined. Now as touching those that of their charitie are so good as to pray for the faluation of the reprobate (who foeuer they be that is known to God) what warrant, or example out of Gods booke have they to beare them out in this superfluous and toolish charitie? I cannot yet finde of whom they should learne to bee so pitifull, except it bee of Pope Gregorie, of whom in the Popes Legend there is this ftoric recorded, to his everlatting commendation as they thought, viz. That on a time going through the Market of Rome, called Trainnu Market, he remembred that Trainns was in hell torments, because he dyed a Painime or Infidell: and all on a fudden hee betooke him to his denotions, and in great pitie fell to prayer for Training being in Hell, and (as the storie fayth) a voyce from heaven told him that his prayers were heard, and Traianus should bee delivered from the paines of Hell, but not from the prison of Hell : and hee for his part (because he was so sawcie and bolde with God as to pray for one that God had decreed to be damned) must needes be punished, and two penalties were appoynted him, of which he was to take his choyce, and that was either to lye two dayes in Purgatorie, or to fuffer ficknesse while he lived. He knowing the paines of Purgatorie very well, would none of that, but chose rather to endure sicknes all daies of his life: whereupon he prefently fell ficke, and difeafed, and was ever after to his dying day troubled with feuers, or the axes, or head ach, or fore eyes, or gowte in the feete, or with one discase or other. And well enough served, to teach him to pray for a reprobate another time. And furely if all those that are so charitable as Pope Gregorie was, that is, to pray for the faluation of all men, without exception, If (I fay) they were fure to bee iniouned Pope Gregories penance, it would make them take heede how they prayed against the will of God for reprobates and all, while they lived.

But now for the better fatisfying of those which have been troubled about this matter, and defired refolution at my hands for the remouing of their doubtes, wee will a little further confider of the matter, and fee what we are to judge of it by the word of God, which is the perfecteft rule that wee can goe by. Your que- The flatt of thion (beloued in the Lord) is, Whether it be lawfull to pray for all the question. anen or no; yea euen for the very reprobate whom God hath reiected in his eternal counfel, that they may be faued in the day of the Lord: and as they be reprobates or in respect that they be reprobates: for that is the flate of the question indeede. To which my answer is,

that all men being taken in that fense, we are not, nay we ought not to pray for all, because all shall not be faued. Indeed some of the an-Origen. cient writers have thought that all men shall be faued, and that the divels and all shall be faued in the day of judgement. But that was their error: for it is euident by the whole courte of the scriptures that all men shall not be faued. There is a broad way, & there is a narrow Matth.7. way fayth the Lord lefus, the one leading to destructio, the other to faluation. Many walke in the one, few find the other. And being once in hell there is no redeption. Again, many shall trine to enter, & shall not enter : to fhew that all shall not be faued. And the Apostle faith, that the Church is like a Noble mans house, wherein are veffels some 3,Tim. 1. appoynted to honour, and some to dishonor, and the Lord knoweth who bee his; as if he should fay, also the Lord knoweth some that be not his; and all to shew that all shall not be faued. The whole world standeth of beleeuers and vubeleeuers; they that beleeue passe from death to life; they that beleeve not are condemned alreadie: there-John 3. fore all shall not be faued. When the Son of man commeth to judgement, who shal stand before him? Goates and sheep fayth the Euangelift, to whom he shall fay, Depart ye wicked into hell fire: to the other, Come ye bleffed, &c. therefore all shall not be faued. This doth S. John also plainly shew, when he sayth, that there is a burning lake Apoc.21. without the heavenly Ierusalem, wherein the whore of Babylon

Zam.9,21. 23.

shall be tormented, and with her dogges, that is, dogged people, enchanters, whoremongers, lyers, blafphemers, the fearefull and vnbeleeners, &c. all which places do crye lowde enough, and tell vs that all shall not be faued. The Apostle Paul rendereth a reason for it, when hee fayth, that it pleafed the Lord to chuse Iacob, and to reiect Esan, that he might shew his wrath, and make his power knowne in the veffels of wrath prepared to destruction : and that hee might declare the riches of his glorie vpon the vessels of mercie, which hee hath prepared vnto glorie. But you will fay, that wee know not who be reprobates, and who be not, therefore wee ought to pray for all. It is true indeede, that no man knoweth certainly who are the Lords but the Lord himselfe, doth it therefore followe, that wee mult pray that all may bee faued? What? for those whom God will not have faued? God forbid. Our Saujour Christ (that was as wife and as charitable as they that hold this poynt) hath taught vs to pray otherwise: When you pray, fay, Thy will be done: that is, Lord faue those whom thou wilt faue, and not whom thou wilt not faue. So that our prayers wee fee must bee grounded upon Gods will,

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will, and not ypon our owne willes. If then hee will not faue all, we must not pray against his will, that he would saue all: For then in flead of faying, thy will be done, wee should pray thus or to this effect : Lord we know that thou haft decreed, and appointed from cuerlasting, whom to glorifie in thy kingdome, and whom to cast E/4.46.10. downe to hell for euer; and we know that thy counfell shall stand, for so faith thy word : but yet for all that we have a minde and defire to have all men faued, therefore alter thy decree, and chaunge thy purpose, that is, be contrarie to thy selfe, and so not thy will, but ours be done. From fuch kinde of praying, or rather blafphemous and prefumptuous prating, the Lord deliuer vs, and giue vs grace to pray as his word doth teach vs to pray, that is, in our prayers to referre our wils to Gods will, and not to prefume to craue that which God will neuer graunt. But for as much as God hath his number in all parts of the world, who are knowne to himselfe, and Christian charitie which is a most lively fruite of faith, bindeth vs to pray for the whole Church of Chrift, which is Catholike, that is, scattered upon the face of the whole earth, which Church likewise is fometime vifible, and fometime inuifible vnto men, and fometime more visible, and sometime lesse visible, as in the daies of Elias, when the Lord had feuen thousand in Ifrael more then Elias faw, as sharpe fighted as he was ; and because all are not called at one houre, but fome to day, some to morrow, some at one time, and some at another: therefore it is lawfull for vs to pray for them thus: That in Spayne, Portingale, Rome, Turkie, learie, and in all other places of the world, yes, and of those which doe now persecute Gods Church, as fometime Paul did, fo many of them as doe belong to Gods eternall election, it would please his Maiestie to convert by the preaching of his word, and the effectuall working of his holy spirit in their harts, or by fuch meanes as shall seeme good to his divine Maiestie in his best appointed time. And as for the rest, which doe not belong to his eternall election, and couenant of grace, we are to pray that his will may be done vponthem, and he may be glorified in his judgements vpon them, as he was glorified in the overthrow of Pharao, & his hoft.

But the matter must not be so lightly carried away: for they that obinst. hold the contrarie, seeme to have Scripture to beare them out. The common alleaged place is out of 1. Tim. 2.4. God will that all men shall 1. Tim. 2.4. be saued, and come to the knowledge of the truth. Now for an answere, this I say, that that place must of necessitie be vinderstood either of the reuealed will of God, or of his secret will. If this place be vinder-

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flood of Gods repealed will fet downe in his word, then the fense is this, that God doth call all men by the preaching of his word to the knowledge of his truth, and to eternall life, if they beleeve in Christ; and this faluation is offered to all men, though all men beleeue not. For by this meanes the reprobate and vibelecuers, are shewed what they should doe, and so are left without excuse in the day of judgement. But God doth not give them grace to repent, and beleeve, as he doth to the elect, because he hath otherwise decreed of them, and if he doth not, who shall compell him so to doe? or who shall complaine iustly against his divine Maiestie, seeing as the Lord is bound tono man? If that place be understood of the secret will of God, then the fense is three-fold. First, God will that all men shall be faned: that is, God in his eternall counfell, according to his good pleafure, hath decreed of all forts and degrees of men to faue fome, of lewes and Gentiles fome, of Kings and Princes fome, of fubicets and commons fome, of learned and vnlearned fome, of rich and poore fome, of Captaines and fouldiers some, of Merchants and Marriners some, of Craftimen and Husbandmen some, and of all forts, of all estates, and of all degrees, and conditions of men some shall be faued; which agreeth with the faying of S. Iohn in the Reuelation, who faith, That he faw a great multitude of all nations, and kindreds, and languages follow the Lambe, that is, lefus Christ, and stood before the throne, and praised bim that fate upon the throne. And the cause of the Apostles writing thus to Timothie, was for that the Church of God lived then vnder Nero a wicked Prince and cruell Tyrant, and an enemie to the Gofpell of Chrift, in fo much as fome doubted whether hee were to bee prayed for or no: therefore the Apostle puts them out of doubt for that matter, and sheweth that prayers must be made for Kings and Princes, and all men, and therefore for their Prince, though he were a wicked enemie, for that of all men and all forts of men God hath

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There is a second sense or meaning of those words delivered by the learned, and that is this: God will that all men shall be saned, &c. That is, so many as are saued, are saued by the will of God, for as much as none are saued against his will. And that this may likewise be the Apostles meaning, it may appeare by another place of Scripture like vnto that. It is in John 1.9, where the Euangelist speaking of the Sonne of God, he saith thus: He was the true light that lighteneth every man that commeth into the world: meaning indeede,

his number, and what could they tell whether hee were one of that

number or no? therefore they were to pray for him.

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that who foeuer is lightened, is inlightened by the Sonne of God; not that every one particularly that commeth into the world is lightened, none excepted : for there be some in the world which remaine in darkneffe, and the Gospell is hidden from them, such as a, Car 4.3-4 the god of this world hath blinded, that is, the divell hath blinded their eyes, that the light should not shine vnto them, as the Apostle sheweth. And this is no otherwise spoken, then wee vie in our common manner of speaking: For if there be but one man in a towne that teacheth Grammar, wee fay, fuch a man teacheth all the towne Grammar, meaning, that althat are taught of that town e are taught by him. Or if there be but one way into a Noblemans house, and suppose by one gate onely the way lieth into the house : if any man aske of vs whether he may not goe into the house another way, wee will answere and fay: No, all men goe in at this gate, or the Nobleman hath given commandement that all shall come in at that gate: meaning, that so many as doe goe in, doe enter by that gate. So in God there is but one will, by which all men doe enter into heaven. that is, all that doe enter into heaven doe passe by that will of God, and not without it, nor besides it, nor against it.

But yet there is a third fense of that place in Timothie : God will The third that all men shall be faued, c. That is, God hath certainly decreed, fenfe. that all his elect and chosen people shall be faued, but not every particular man in the world. And wee are to confider, that this word (all) is not put alwaies in the Scripture for enery particular man, woman, and childe, but sometime for the greater part, and fometime for the elect onely. For the greater part it is taken in Genel.47.15. All the Egyptians came unto Tofeph, and faid, Gine us bread, Gen.47.15. erethat is, a great part of the Egyptians came to lofeph: for you must imagine that some might be sicke, and some were infants, and could not come. And fo it is also taken in Matth. 21.10 When he was Man. 21.10 come into I erufalem, all the citie was moved, that is, the greatest part of the citie was moved. And in Mark.1.5. All the countrey of Indea went Marke 1.5. out unto Iohn, and were baptized of him, that is,a great companie of Iudea. For the elect onely it is also taken tometime : as in Luk. 3.6. All flesh shall fee the Salvation of God, that is, all the elect shall fee it. Inke 2.6. And in Rom. c. 18. As by the offence of one man, the fault came on all Rom. 5.18. men to condemnation : fo by the instifying of one, the benefit abounded toward all to the instification of life : that is, towards all the elect it abounded. And in 1. Cor. 15.23. As by Adam all die, fo by Christ shall all 1, cor. 15.23: be made aline : that is, all the elect shall be faued by Christ. These generall

nerall speeches must be restrained to their kindes, because (as Peter Martyr faith) the holie Scripture doth make two forts of men, one of the godly, and another of the wicked: and doth viually fet downe vniuerfall or generall propositions of them both, which the wife and discreete reader should obserue, and referre them, or restraine them to their proper kinde of which they be spoken, and of which they are to be understood. As for example, in Ioh. 6.45. They Ball all be taught of God Ich. 12.32. If I were lift up from the earth, I will draw all men unto me, faith the Lord Iefus. And in Efai. 66.23. From mo-Ich. 12.32. neth to moneth, and from Sabbath to Sabbath shall all flesh come to worship £[4,66,13. before me, faith the Lord. And in Iocl 2.28. I will powre out my firit upon all flesh: with many fuch like. Now all these places are valuerfally and generally propounded, but yet they are to be restrained onely to the godly and faithfull people of the Lord, of them onely they are to be understood, and cannot be applied to the wicked. So there be other places of Scripture, which bee as vniuerfally propounded, but are to be understood only of the wicked and unfaithfull, and not of the godly : as in lohn 3.32. That he testifieth, which he hath seene, and heard, but no man receive th his testimonie: that is, none of the wicked receive it, or very few doe receive it : for the faithfull doe receive it, but the reprobate and vnbeleevers doe not receive it.

Mas. 10.22 And in Matth. 10.22. Te shall be based of all men for my names sake : that is, of all the wicked. And againe, fee the like in Philip . 2.21. All feeke their owne, and not that which is Jefus Christs: that is, a great number doe fo, all the wicked doe fo, but not the godly. There bee many moe places like vnto thefe, which must be restrained to their proper kinde : but this may fuffice for an answere to that objection

out of Timothie.

There is another objection as common as the former, and to as great purpofe. And thus they reason: So many shall be saued as Christ died for : but Christ died for all, therefore all shall be faued. To which objection some answere as the Schoolemen doe, that Christ died for all men, sufficienter non efficaciter, sufficiently, but not effectually : meaning, that his death was sufficient to have faued ten thousand worlds, in respect of the merite of his death, by reason of the worthines of his person, if all did beleeve in him; but all doe not beleeve in him, therefore all shall not befaved. But this diftin-Chion of sufficiencie and efficacie, is thought, and that of very learned Dinines, to be a very idle diftinction, and too weake to beare away the burthen of the question : for if Christ died sufficiently for

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Job. 6.43.

Inel. 2.18.

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all, he died effectually for all: and if it be not effectuall, how is it fufficient? And they hold that the efficacie of his death, and the fufficiencie of his death be all one. But to this replie, will be answered againe, that it is sufficient, in respect of his owne merite, and should be effectuall for all, if all did beleeve. But all doe not beleeue, and for them it is not effectuall. True it is, for vnbeleeuers it is neither effectuall, nor fufficient. And whereas it is effectuall for the faithfull, it is in re rect of the infinite merite of his death and paffion, by reason of the worthines and excellencie of his person, wherein dwelthe fulnes of the Godhead bodily : or els it had been cobff:2, neither sufficient, nor effectuall for them, no more then for the other. Now whereas they fay, if all did beleeue in him, his death were fufficient to faue all; it is true : but then it is demaunded againe, Why all doe not beleeue? It cannot be denied, but that faith is the gift of God, and that it is not in mans power to beleeue when hee phille r. will, as freewill Papifts dreame. Sure it was neuer intended in the unchangeable will and eternall purpose of God that they should beleeue, as it was his purpose on the other fide to give faith to his elect. And as it was neuer intended by God that all should beleeve, to likewife was it neuer intended by God that his Sonne should die for all : but it was ever intended by his divine Maiestie that his elect onely should beleeve, so likewife was it intended that his Sonne should die only for the elect, whom onely the Lord purposed from euerlasting to saue by faith in the merits of his Sonnes death and passion. But as touching the vibeleeuers, it was never intended by his Maiestie that his Sonne should die for them: for if he had, then hould they also have believed as well as others. And therfore what sufficiencie of Christs death can be there imagined for vnbeleeuers, where there was neuer any intendment of his death for them? The death of Christ had been indeed sufficient for all men, if God had decreed it for all, or els not; for his will, power and grace, doe alwaies goe together; for what he will doe, his power is sufficient to effect, but what his will or nature refilteth, his power and grace can not effect : 2. Timoth. 3.13. He is faithfull, and cannot denie himfelfe. In 2. Corinth. 12.9. the Lord faith, My grace is sufficient for thee : but in Rom. 9. 18. he joyneth his will and his mercie together in the foftning of the elect; and likewife matcheth his will and his wrath together in the hardening of the reprobate: to shew, that both of the elects faluation, and the reprobates damnation, there is a higher cause then faith in the one, and vnbeleefe in the other, and

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that is the will of God: with which his grace is sufficient to saue many, and without which it is not sufficient to saue any: for neither doth his grace draw any to heaven, nor his wrath send any to hell against his will, but both are according to his good will and pleature, and in both his owne glorie is the marke that he aimeth at. If any man will say that Christ hath saued more by his death, then his father had from everlasting elected and chosen, he doth plainly deceive himselfe: for Christs will & his fathers are all one: He prayed, Thy will not mine be done. Christ died for none but those and such like, as hee prayed for, being our Mediatour: And he prayed for none but for such as his father had given him, that is, for such as hee had elected to be saued by faith in him, as appeareth in Iohn 17.9. I pray not for the world, but for such as thon hast given me, for they are thine. Now, if the Lord lesus had died for all the world, as he did for the elect only, shall weethinke that he would not also have prayed

for them as well as for the elect? But (todraw to an end) if it be lawfull to pray for the faluation of the reprobate, then is it lawfull to pray for Indas, and Sanl, and E-Can, of whom the Scriptures doe telline, that they be rejected of the Lord. Indas is called the loft child of perdition, and a diuell, John 6. Esau is said to finde no place to repentance, though he sought the bletling with teares, Heb. 12. And of Saul, the Lord himselfe in expreffe words faith, that he hath rejected him, 2. Sam. 7. Shall we now pray that he would change his decree and receive them againe to fauour? (Suppose that they were aline againe, as they be dead) but indeed prayer for the dead, and prayer for the reprobate, are much alike, the one bath as good warrant as the other, and the one shall bee heard as soone as the other. That it is not lawfull to pray for fuch as God hath cast out of his fauour, appeareth plainly by diuers places of the Scripture : In Ierem. 7.15.16. the Lord faith thus, concerning the obstinate lewes which contemned the word of the Lord: I will cast you out of my sight, as I have cast out all your brethren. ec. Therefore thou halt not pray for them, neither entreate me, for I will not beare thee. Voon which place we may reason thus: Whosoeuer God hath call out of his fight (whether vnto some temporall punishment (as he did this people here mentioned by the Prophet ) or vnto eternall condemnation, as he doth the reprobate) and will not be entreated for them, for such we must not absolutely pray : but fuchare all the reprobate, therefore in that respect (viz.as they be reprobated) we must not pray for them, I meane still for their falua.

tion. The very like words we have againe in Ierem. 1 1.14. (fpeaking of obstinate Idolaters in the land of Iudah and lerufalem) he faith thus to the Prophet: Therefore thou halt not pray for this people, neither lift up a crie, or prayer for them, for when they crie voto me in their trouble I will not beare them : To teach vs that we must pray for none but for fuch as shall be heard themselves when they pray ; but fuch are not the reprobate, for the facrifices of the wicked are an abomination to the Lord : therefore wee mult not pray for them. Many Prov. 28. moe reasons might be brought to this purpose, but these may suffice.

Now, as the Scripture hath forbidden prayers to bee made for those that are cast out of Gods gracious presence, so doth it also approue the prayers of the faithfull which have bin made against such as have bin apparant and professed enemies of Gods truth and Church: and therof we have many examples; as the Ifraelites praying against the Egyptians, both when they were oppressed in Egypt, and when they were distressed at the red sea. We have also Mofes holding up his hands in prayer against Amaleck till they End. 7.12. were wearie: Hezechiah against Rabsakah, and Senacherib: David prayeth against the vnnaturall conspiracie of Absalom his sonne. and the vingodly counfell of Achitophel his subject. And in the Pfalmes how many prayers doth he make against the enemies of God, that the Lord would confound them in their deuices, and defroy them in their conspiracies, that their memoriall might perish out of the earth? and many fuch : which are to teach vs, that as wee are not to pray for the reprobate, whether they be knowne to man or not knowne: fo also wee are bound sometime to pray against them, but especially against such as oppose themselves maliciously against God, against his cruch, and against his Church and children: for fuch were the persons against whom Danid prayeth so earnestly, and denounceth such fearefull curses and judgements. For shall Asthe Pope, wee pray God to bleffe and faue those that goe about to destroy his Twite, Spa-Church, his truth, his annoynted, and his children? God forbid, but Papilis, and that either the Lord would convert them, or fo many of them as other train doe belong vnto his Maiestie, or else confound them in their mile toredee, chieuous deuices and practifes, when, and how it pleafeth him, that they may not make spoyle of the Lords inheritance, And yet thus Now, farre the Scriptures doe teach vs to pray for the very knowneenemies of Gods Church, that the Lord would youch fafe in his mercie to bleffe them with temporall bleffings, as health, and plentie, and

Iere.29.7.

3. lohn,

peace for the Churches fake, that is amongst them : which is manifest in Ierem. 29.7. The Iewes being Captines in Babylon, are commanded to pray for the prosperitie of Babylon : his reason is this; for in the peace thereof you shall have peace : which is nothing else but to pray that the Whale may doe well, and come fafely to the shore, for Jonas his fake which is in his bellie, and liueth in hope to be caft ypon land. And what elfe is this kinde of praying, but in policie to reprieue a woman condemned by law, and to vie her well, to faue the childe that is in her wombe, which may proue a profitable member in the Common-wealth? But otherwise, if Gods enemies come to inuade, or deale extreamely with Gods fernants, or goe about any wicked enterprise against the Prince, or Countrey, or Gospell, or any Christian professor of the same, we ought to pray against them, and do what we can lawfully to suppresse them and roote them out, which is nothing else but to kill a Lion, that a man may be faued which is in the Lions clawes readie and likely to be denoured ; or to plucke downe one house that is on a fire, for the fauing of many that elfe are likely to be confumed ; or to pull vp the weedes that the corne be not choked. And further, as it is in their & fuch like points touching the manners of men, so ought it also to be in matters of faith and doctrine, which (if it be not found, but corrupt and falle) tendeth to the destruction of the faith, and the foules of men, as the fword commeth to deftroy the bodies of men. And therefore is commandement given by the Lord, that the falle Prophet, and feducer of the Lords people should die the death; and if any come with any other doctrine, then that which is agreeable with the word of God, Saint John faith, wee must neither receive him to house, nor so much as bid him God speede, that is, wee must not be familiar with him, much leffe must we pray for him, except it be for his conversion, if it standeth with the will of God, and not else neither.

Now a little to cleere our selues from the suspition of Pelagian heresic, wherewith some think that they are tainted, which deny praiers for the saluation of reprobates, and all men without exception, not respecting the will of God, whereunto all our prayers indeede are to be referred. Indeed Pelagius and his followers as they held many very soule and monstrous heresies, so in that matter of prayer they erred most grossy. But that the difference may appeare betweene Pelagius and vs, it will not be amisse to set downe the words of Saint Augustine, as they be gathered by that learned man Damens in his booke of Heresies, who I beleeue did as well understand S. Aug-

Stine,

fline, as they that would feeme to make this doctrine Pelagian herefie by alleaging S. Angustine: Destruunt etiam orationes, quas facit Ecclesia, sine pro insidelibus, & doctrina Dei resistentibus, ut connertantur ad Deum, sine pro fidelibus, ve augeatur eis fides, & persenerent in ea. Hac quippe non ab ipfo accipere, fed à seipsis homines habere contendunt, gratiam Dei, qua liberamur dicentes secundum merita nostra dari : that is, The Pelagians doe deftroy prayers which the Church maketh either for Infidels, and those that refilt the doctrine of God, that they may be converted vnto God : or for beleevers, that their faith may be encreased, and they may continue in the same: for that they hold that men have not this grace from God, but of themselves, saying, that our deliverance is given vs according to our deferts. Here wee haue the herefie of Pelagins and his disciples plaine enough; which for my owne part I hold to be most accurfed, and all true Christians fearing God, doe with all their hearts detelt, and abhorre it. But let vs fee what it is. They wil have no praiers to be made by the Church, either for the conversion of vabeleeuers, or for the confirmation and strengthening of the faithfull. We hold the contrarie to them both; for with the true Church of Christ we pray for the conversion of Turkes, of Iewes, of Papifts, of Atheifts, and all vnbeleeuers, and heretikes, and vngodly men, if they belong to God, and stand with his facred will : and we doubt not but that God hath his number amongst them all, which are knowne best to himselfe, for hee knew feuen thousand in Ifrael that were no friends to Baal, more then Elias faw. Againe, amongst our selves that professethe Gospell, an vnbeleever to day may be a beleever to morrow, if his houre be come which God hath fee ; for all Infidels or vnbeleeners, which is al one, are not reprobates, for some may be converted, neither are all called at one houre; therefore charitie bindeth vs to live in hope of him fo long as he liueth, and in hope of his conversion (if he belong to God full I fay, which no man knoweth but God himfelfe) we are to pray for him, but still referring our prayers to the will of God. And againe, wee hold it a most necessarie and Christian dutie of love, to pray for the confirmation of Gods children, and the proceeding and growing vp of the faithfull in faith, and godlines : therefore there is great oddes betweene the herefie of Felagins and our doctrine.

There is no leffe difference in the reasons, then there is in the propositions: the reason why they denie the prayers of the Church for the conversion of Infidels, and the encreasing of the faithfull, is for that man hath (as they say) this grace of converting, and abilitie of I beleeving, beleeuing, repenting, &c. of himselfe, which wee veterly both denie and defie . But our question is of praying for the saluation of reprobates, quatenns funt reprobi, as they be reprobates, and our reason is grounded vpon the will of God, and the vnchangeablenes of his will. And thus you fe, beloued, that we are as farre from the herefie of Pelagins, as they which would charge vs with herefie, are from vnderstanding what Pelagian heresie meaneth. Much more might be faid of this matter, but the large and full handling thereof I leave for those that are more able to performe it then my selfe, as God shall give them occasion to deale therein. In the meane time, this may ferue as a plaine confession of that which my selfe beleeues of that point, according to the word of God, both for the cleering of my felfe from all suspition of herefie, as also for the better satisfying and further confirming of you, my beloued in the Lord lefus, which are of thy congregation which feare God, and are defirous of the truth: and for your benefit indeede I was principally drawne to the penning and publishing hereof. The Lord give that bleffing vnto it which I could wish : and the God of all mercie and grace confirme and establish your hearts and soules, in the fauing knowledge of his bleffed truth; and grant that your love may abound yet more and more in all knowledge and judgement, that you may discerne those things which differ, and allow the best things; and that you may

be fincere and without offence, vnto the comming of the Lord
Iefus Christ, filled with the fruits of righteousnes, which
are by Iesus Christ vnto the praise and glorie of
God. Reade with your best affections:
and assist me with your prayers.

Your feruant for Christ Iefus,
WILLIAM BYRTON.



# OF PRAYER IN GENERALL.

Question.

Hat is Prayer?

Answere.

Prayer is a familiar and friendly talke of This definimiferable and mortall man with the glorious tion of Prayer and immortall God, wherein (the heart being tralifted vp, with fure faith and stedfast considence in his promises) we doe either craue for such things as we want, or else give thankes for benefits alreadie received.

Q. Now let me heare how you can prove this definition of prayer by the Scriptures and first that it is a familiar talke of man with God?

A. That it is a familiar talke of man with God, it appeareth by A-brahams maner of entreating and praying for Sodom, in Gen. 18. verf. 27.

Q. How proue you that it is a friendly talke betweene God and man?

A. It appeareth in that the Lord Iesus vouchsafeth to accompt of the faithfull as of his friends, and so to call them: in Ioh. 15.14.

Q. You say that prayer is a familiar and friendly talke of man with God, what may we learne by that?

A. We may learne two things.

 That the loue of God is vnspeakeable, which will vouchfafe to talke with most miserable and sinfull men, and not seldome, but when where, and how we will.

2. That wee ought to prepare our felues both with outward and inward worship, and reuerence, when we come in prayer before his Maiestie, like Hester, who fasted and prayed before she went in vnto Host. 416. the King.

Q. You fay in your definition of prayer, that prayer is made to God: ought we not to pray to Saints as well as to God?

To God only. A. No, but to God only.

three reasons A. I proue it by three special reasons, or arguments drawne out of the word of God.

Q. What is your first reason?

1. Reason. A. In Matth. 4.10. The Lord lesus sayd vnto the divell, Thoushalt worship the Lord thy God, and him onely shalt thou serve.

To pray to God is to worship and serue him, therefore to him on-

ly must wee pray.

Q. What is your second reason?

a. Reason. A. We must pray only to him to whom we may fay, Our father. But we can say thus to none but to God only: and therfore we must pray to none but to God onely.

Q. What is your third reason?

A. In Rom. 10.14 it is fayd: How shall we call on him on whom we have

not beleeved? vpon which place I reason thus :

The object of our faith must be the subject of our prayers: Christ only is the object of our faith, therefore Christ onely must be the subject of our prayers.

Obied. Q. The Papists say wee must believe in the Saints, and therefore pray to them: and that they seeme to proone by two places of Scripture: the one is, Philem.4.5. I thanke my God for thy love, and faith which thou hast towards the Lord Iesus, and all Saints: only by placing the words: How an-

fiver you this place?

3. Reafon,

A. There must bee an inversion of the words, for love in the first place is given to the Saints, and faith in the second place is given to Christ.

Q. How proone you that?

A. It appeareth plainly in the 7. verse, where the Apostle sayth: We have great ioy, and consolation in thy lone, because by thee brother, the Saints hearts are comforted.

Q. The other place is in Exod. 1 4. last verse, They beleeved God, and

bis fernant Mofes.

A. To beleeue one is to give credit to his word, so did they: for they beleeued Moses, that is, they gave credite to his words, but it is not sayd they beleeued in Moses: so wee may beleeue the words of Saints, when they speake the trueth: but to beleeue in Saints we

h

t

may not, for that worship is proper to God onely.

Q. We pray to Saints not as unto helpers, but as unto mediatours.

Obied.

A. Wee stand in need of no mediatour, but onely of one, and that is Iesus Christ, as appeareth in 1. Tim. 2.5. There is one God, and one mediatour betweene God and man, the man Iesus Christ.

O. Why may not a Saint, or a bolie man, be a mediatour to God for

vs?

A. Because none can bee a mediatour between God and man, but he that is perfectly just; but none is so but Christ, and therfore none can bee a mediation but Christ.

Q. How proone you that ?

A. In Heb.7.23. He is able to faue perfectly them that come to God by him. feeing he euer liueth to make intercession for them: for such a high Priest it became vs to haue, which is holy, harmeles, vndefiled, separate from finners, and made higher then the heavens.

Q. It were great presumption for us to steppe to Christ at the sirst, considering our owne unworthines: therefore we must have one more worthine then our selves, who being in greater fauour with him for his worthines,

may boldly make intercession for vs.

A. To this objection lantwerthree waies :

t. If it be presumption to goe to Christ at the first, then were all r. Answers, the Prinitiue Church very presumptuous, who concluded all their prayers not by Peter, nor Paul, nor the Virgin Mary, nor any Saint, but onely by Iesus Christ.

2. The Saints of God having most occasion to cast downe them- 2. Answere. selves by reason of their fins, yet neuerthelesse had accesse by prayer

to God humfelfe.

Q. What examples have you of any such?

A. There be divers examples :

1 Dauid in confideration of his murther, and adulterie, was grealy humbled, yet when he was thus abased in his owne eyes, hee went to God himselfe: as appeareth in Psal. 51.

2. The Publican was greatly humbled, when he durst not looke vp to heaven, and yet he prayeth to God himselfe, saying, Lord bee Luk, 18.72.

mercifull to me a sinner.

3 The prodigall fonne in his greatest extremitie vsed not the helpe of any his fathers servants, which were in greatest credite with him, nor of his owne brother, but steppeth to his father himselfe.

4. The Centurion had no conceit of himselfe, when hee sayd to the Lord Iesus, I am not worthie thou shouldest come under my roofe:

. .

Zuf.15.25.

Man, 8.5.6. and yet he went not to any of his Disciples, but to the Lorde himfelfe, for his servant that was sicke.

The third

It is no prefumption to be bold where wee are commanunded, and warranted; but where wee have no commandement, nor warrant, there it is prefumption: the Papifts have no warrant to pray to Saints, therefore they are prefumptious.

We have a warrant out of the scripture to goe vnto Chrift.

Ephef. 3.11. Heb. 4.16. By Christ we have boldnes or entrance, with considence by faith in him. Let us therefore goe boldly to the throne of grace, that wee may receive mercie, and find grace in the time of neede.

Obiection.

If men may not presume to come to earthly princes at the first but by the meanes of many mediatours they do come unto them; much les may we presume to God, that is the prince of all Princes, without the mediation of manie.

Answere.

To this objection I answere, that the comparison holdeth not between God and earthly Princes: for, 1. No king knoweth the want of all his subjects; and though he doe, yet he must have some to put \*Gov. 19.29 him in mind of them: but \* God knoweth and remembreth all the

Pfal. 105.8. wantes of all his children himfelfe, and of himfelfe.

Pfal.111.5. 2. It is not safe for all sorts of mento be admitted vnto the Kings

\*Pfal.2.3.4 presence because of treasons: but the Lord b feareth nothing that

Pros.21.30 man can doe to him.

3. They for pride will not, or for waightie affaires cannot attend \*Pfal34.15 to the fute of every man: But the Lords \* eares are alwaies open Pfal39. to heare the faces of al his children in all the world at one inftant.

7.8.9.10.

But to graunt that the comparison holdeth: Wee say, that if the Prince should appoint any one, by whom, & by no other we should offer to him our supplications, then it were our part to effer our sutes to him only; and the Prince might justly punish vs, if we should goe to any other.

Euen so, seeing God hath appointed his donely Sonne to be the only meanes by whom we shall present our successive to his Maiestie, weemust goe onely to him, and if we shall go to any other, the Lord

may juilly punish vs for the fame.

Obiection.

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The Saintes prayed for vs while they lined among it vs in this vale of miserie, much more therefore will they pray for vs now being in perfect toy and happines.

Answere

It followeth not : for,

1. We have precepts commanding vs to crave their prayers

being aline : but being dead there is no fuch matter.

2. We doe not so desire prayers of the Saints which be alive, as the papists doe of them which bee dead: for they pray to them, that by force of their intercession, and by vertue of their merits they would obtaine that at Gods hand which they stand in neede of:but we pray them that be living to joyne with vs in humble prayer to God, or to commend vs to God in their prayers.

3 Here in earth we may certific them of our wants, and so they may pray with vs for the supplie of our wants: but after death we cannot tell them of our particular wants, neither doe they knowe our wants your earth: as appeareth most plainly in the scripture.

Elai.63.16.Doubtles thou art our father, though Abraham beeignorant of vs, and I frael know vs not yet thou O Lord art our father, and our

redeemer, thy name is for ener.

Q. You say in your definition, that in prayer the beart must be lifted up to

God: how proone you that?

A. I product by the word of God Pfal. 25.1. Vnto thee O Lord, lift I up my foule.

Plalm. 86.4. Reioyce the Soule of thy Sernant, for unto thee O Lord, doe

I lift up my soule.

Ephel. 6.18. Pray alwayes: in all manner of prayer and supplication, in

thesprit. See more in Esai.29.13,14. Hose.7.14.

2. The lifting vp of the hands, and eyes, &c. ought to put vs in minde of the lifting vp of the heart: for the hand lifted vp to God

without the heart, is but hypocrifie.

3. This lifting up of the hart without the outward gestures of the bodie hath prevailing with God: See 1. Sam. 1. 12. 13. Exod. 14. 15. Q. You say againe in your definition of prayer, that prayer must be isyned with faith in the promises of God: how proone you that?

A. Because faith is the very life of our prayers, yea, there is such affinity between faith and prayer, that without faith there is no prayer.

2. Our prayers are answerable to our faith; much faith, much prayer; little faith, little prayer, weake faith, weake prayer, no faith, no prayer.

Iam. 1.6. Let him aske in faith, and waner not.

Pal. 71.1. In thee O Lord, I trust, let me neuer be ashamed.

Pial 116.10. I beleened, therefore did I feake.

14

Q. If

Q. If our faith be weake, how may it bee strengthened!

A. If our faith bee weake, it may bee strengthened two waies. 1. By remembring the sweete promises of God made to them

Pfal. 50.15. Efa.65.24.

Pfalgi.15. that pray to him vnfainedly. See Efa. 65.24. Pfal. 50.15.

2. By looking to the performance of these promises, either to our felues, or to some other, as Danid did, 1.Sam. 17.37. and lehofaphat.2.Chron.20.7.

Q. Now it remaineth to be prooned, that in prayer we doe either crane fuch things as we want, or els gine thanks for benefites alreadie receined:

which is the last thing I observe in your definition of prayer.

A. It is true : for every true prayer standeth vpon petition , or thankfgiuing, if not both, vnto which two, all kind of prayers may be referred.

Q. But are not these two, viz. petition, and thank-sgining to be ioyned toge-

ther in prayer?

A. Yes, they are ofte coupled together, as in 1. Tim. 2.1. I exhort that Supplications prayers, intercessions, & giving of thanks be made for al men.

Col.4.2. Continue in prayer, and watch in the same, with thank spining. Philip.4.6. Be nothing carefull, but in all thinges let your requests be shewed unto God in prayer, and supplication, with gining of thanks.

Q. What if one of these bee wanting?

A. It is no true praier which wants one of thefe.

In Lut. 1.28 Q. The Popifts have added the falutation of Mary and the Creed, to fill up the number, what fay you to the falutation of Mary, is it not a prayer?

A. The falutation of Mary, is no prayer: for, 1. There is no petition, nor thank fgiuing in it.

The Calus-Ty , No prayer.

2. If we should grant it to be a prayer of y Angell, yet it is not to sion of Ma- her, for Auc, is as much as if he faid, I pray God thou maiest reioyce.

3. It is a falutation and no prayer, as appeareth in verse 29. She thought what manner of salutation that should be.

Q. What fay you of the Creed, is not that a prayer?

The Creede во ртаует.

A. No: It is nothing els but a briefe rehearfall of our faith, or a briefe summe, or abrigement of the chiefe heads of Christian religion : wherein wee doe not addresse our speech vnto God, but make a publique confession of those thinges vnto the congregation: Ergo, it is no prayer.

2. There is in it neither petition, nor thankfgining, that is, wee doneitheir craue any benefite, nor give thanks for any benefite in

the Creede: therefore it can bee no prayer.

Q. When are petitions to be made?

A. When

A. When occasions be offered, and that is at all times both in re- The weeffspect of outward and inward wants. If we looke to our soules, they me of prager. have three wonderfull enemies, the world, the flesh, and the divell: therefore wee ought continually to bee exercised in petition, or prayer. Yea, it is so needfull, that without it there is no comfort to a troubled minde.

Q. Have any veed prayer as a meanes to finde comfort, when their minds bane been troubled?

A. Yea, it is faid of Annah, that the was troubled in her minde, and 1. Sam, 1.10. prayed to the Lord. It is also faid of our Saujour Christ, that he went Lak 22, 41. afide from his Disciples, and kneeled downe, and prayed; and there 43. appeared an Angell vnto him from heaven comforting him: and 46. afterward he bad his Disciples to rise, and pray, vsing this as a reafon, lest ye enter into temptation: to shew that prayer is a speciall meanes appointed of God, both to preuent temptations, and to comfort in temptations.

Obicet. God knoweth all our wants before wee pray, therefore it is a

needlesse thing to pray.

Answ. He hath commaunded vs to pray, therefore it is not needleffe, and he knoweth our wants before, and therefore we ought to pray vnto him : for if he did not know our wants, wee ought not to pray vnto him.

Q. Seeing as God knoweth our mants before wee aske, why doth he commaund vs to tell him of our wants in prayer, as though be knew them not? A. Not to be enformed at our hands of any thing which hee knew

not before : but,

1. To acknowledge him to be the author and giver of all good

things, and our helper in time of neede.

2. To exercise our faith & obedience : our faith, while we waite patiently, and looke stedfastly for the performance of his promises: our obedience, while we do that which he hath commanded vs.

Ob. Gods decree is unchangeable, and therefore to pray is in vaine.

Anf. Nay therefore wee are fure to be heard, because his counsell and purpole is immutable, for according to his promise he will heare our prayers, alwaies prouided, that our prayers be agreeable to his will: fo that this ferueth rather to make vs more willing, and carnest in prayer, because we have Gods commandement for our warrant, and his promise for our encouragement.

Q. When is thankeffining to be made?

A. At all times, and in all our prayers, for wee have occasion of it, whenfocuer whenfoeuer we looke, and sceing the Lord neuer ceaseth to do good vnto vs.therefore we must not cease to speake good of his name.

#### Of the divers forts of Prayer.

Q. TJOw many forts of Prayer be there? A. Although wee haue fet downe but two in generall, yet under them are contained many particular kindes.

Q. Shew which those be.

A. Petition is two fold. 1. In respect of others.

2. In respect of our selves.

Q. Petition in respect of others, of how many forts is it?

for them, A. It is of two forts, eitheragainst them.

Q. Petition for others, how many waies is it?

generall, A. It is either. ( speciall.

Q. How generall?

A. When it is made for the whole Church of God, militant vpon the face of the whole earth, as in Pfalme 28.9. Sane thy people, and blesse thine inheritance, feede them also, and exalt them for ener.

Q. How is it speciall?

Churches, A. When it is made for particular perfons.

Q. Where finde you that prayers have bin made for particular Churches? A. In Rom. 1.9.10. Paul faith, that continually in all his prayers, he prayed for the Church which was then at Rome. And in Philip. 1. 3.4. he faith, that in like manner he remembred the Church of the Philippians.

Q. Where finde you any praying for particular persons?

A. Dauid prayed for his childe. 2.Sam,12.16 The Centurion for his feruant,

Matth 8.6.

Men 15.22 The woman of Canaan for her daughter. All.10.5. The congregation for Peter in prison.

1.4.5.16. And S. lames faith, The prayer of a righteom man anaileth much, if # be feruent. Q. When

Q. When is prayer to be made against others?

A. 1. When we fee Gods glorie by others defaced.

2. When we our selues are injuried, and oppressed by others.

Q. How prone you the first?

A. In Elai. 37.17. Hezekiah hearing the railings, and blasphemies of Rabsakah (who was sent by Senacherib for that purpose) sell to prayer, saying: Encline thine eare O Lord and heare, open thy eyes, O Lord and see, and heare all the words of Senacherib, who hath sent to blaspheme the living God.

Act. 4.2 4. And when they heard it, they lift up their voyces to God with

one accord, dec.

Q. How prone you the second?

A. In Exod. 22.23. If you vexe or trouble such, that is, the widow, or fatherles childe, they shall call and crie vnto me, and I will surely heare their crie.

Apoc.6.9. I faw under the Altar the foules of them that were killed for the word of God, and for the testimonie which they maintained, and they cryed with a loude voyce, saying, How long Lord, holy and true, doe's not thou indge and amenge our blood on them that dwell on the earth?

Alexander the Copper smith bath done me much harme (saith Saint 1.Tim.4.14 Paul) the Lord reward him according to his worker. See also in Luk. 18.

verf.7.8.

Q. What fay you of Prayers which respect our selnes?

A. In them we defire of the Lord two things in generall.

1. To turne away euill things from vs, and this is called depre-

2. To grant vs good things, which we stand in need of, and this is called petition.

Q. Where have we any examples of the first?

A. Salomon prayed: Remone from me vanitie, &c. Iacob prayed in pro.30.8. like manner: I pray thee deliner me from the hand of my brother Esan, Gen.32.11. for I feare him, &c.

Q. Where finde you any of the Latter?

A. In Salomon, when he faid, Gine me foode convenient: And in A- Pron. 30.8. brahams feruant, who prayed and faid, O Lovd God of very master A- Gen. 24.27. braham, I befeech thee fend me good peed this day, and her verreie, ore.

Q. When wee have occasion to prav against ends and calamities, what course is best to be taken?

A. In these prayers the Saints in times past have yied two things, which doe also belong to ys:

1. A confession of their finnes, whereby they deserved that punishment which was vpon them.

2. A lamentation of their present estate, thereby to fet an edge

vpon their prayers.

Q. How prone you this?

Dan. 9.5.6.7 A. In Dan. 9.5 We have sinned, and have committed iniquitie, and have done wickedly, yea, we have rebelled, and have departed from thy precepts, and from thy indgements, for we would not obey thy servants the Prophets, which spake in thy name to our Kings, to our Princes, to our Fathers, and to all the people of the land: O Lord, righteousness belongeth unto thee, and

unto us open shame, as appeareth this day, orc.

Q. When we pray for any good thing which we want, what must we doe?

Gen. 32.40 A. We must acknowledge our owne a vnworthines, and craue it

bb, 16,18. in the b name and worthines of the Lord Ielus.

24. Q. When God hath granted our requests, what is then to be done?

Abrahams feruant did, as Deborah did, as Mofes and the Ifraelites

Gen. 24.27. did, as Hanna did, as the Leper did, and as all the faithfull doe.

Twiges 1.

Exod. 15.1. Q. But in whose name must wee returne our thankesgining? in our owne,

2.Sam.2.1. or in some bodies else?

Luk. 17. 15. A. It must not be in our owne name, but in the name and medialoba 16.

tion of Icsus Christ, in whom God is well pleased, and in whom all
our service and sacrifices of prayers and praises must be accepted, or
else they are most abominable in his sight.

#### Of the place of Prayer.

Q. Where must all these kindes of prayer be made?

A. The place is either generall and vncertaine, according to necessitie and occasion; or speciall, and certaine, according to order and custome.

Q. How generall?

A. In every place, or in any place it is lawfull to pray, if occasion 6th.24.12. doe ferue, as Abrahams servant prayed in the field, Daniel in the Dan.6.22. Lions denne, Paul in prison, David in the wildernesse: and to this agreeth the Apostle when he faith: Let men pray enery where, lifting 25.

Plata.6. up pure hands without wrath or doubting.

2.Tim.2.8. Q. What place call you a speciall place for prayer, that is according to order?

A. It is of two forts, either publike or private.

Q.Whieb

Q. Which call you publike prayer?

A. That is, when the Church of God is met in a publike place with a publike confent, for publike benefits.

Q. Where have you a warrant for that?

A. Iehosaphat proclaimed a fast through all Iudah, and Iudah ga- 2.chro. 10.
thered themselves together to aske counsell of the Lord.
3.4.

Peter and lohn went up together to the Temple, at the ninth houre of Ad.3.1.

prayer.

Q. These are good examples indeede, but what promise of blessing doe you finde, that God hath made unto publike prayer?

A. It is promised as a bleffing of it felfe, and a bleffing is promised

vnto it besides.

Q. Where is it promised as a bleffing?

A. In Elai. 56.7. Every one that keepeth the Sabboth, and polluteth it not, and embraceth my covenant, them will I bring to my holy mountaine, and make them ioyfull in my house of prayer.

Q. Where is a bleffing promised unto it?

A. In Match. 18.19.27. Verely I say unto you, that if two of you shall agree in earth, upon any thing, what soemer they shall desire, it shall be given them of my Father which is in heaven: for where two or three are gathered together in my name, there am I in the middest of them.

Q. What fay you of prinate prayer?

A. Of private prayer there be certaine degrees.

Cmoreprinate,

Some be

leffe prinate.

Q. When is it the more prinate?

A. When a man fequeftreth himfelfe from all companie, and hath none to heare him but the Lord.

Q. Where base we any warrant for this?

A. We are exhorted vnto it by the Lord lefus himselfe, in Mar. 6.6. and we are therein confirmed by the example of Christ, in Luk. 22. 41. and of Peter in Act. 10.9.

Q. Which call you leffe prinate prayer?

A. That is leffe private when a man prayeth in companie of others, as the Master with his familie, the Tutor with his pupils, the Husband with his wife, the wife with her servants and children, in her husbands absence, or one friend with another, as Cornelius prayed with his household.

Q. Of publike prayer and prinate prayer, which is most forcible?

A. That

Lam.5.16

A. That is publike prayer, for if the prayers of one righteous man be availeable, much more are the prayers of many together with one confent; and therefore this hath been most desired; and Dauid complained that he was not suffered to come to the house of God with the congregation, and tooke it for one of the greatest crosses that ever came vnto him, as it appeareth in Pial. 27.10. Pial. 42.1.2.3.4. Pial. 84.1.2.3.4.

Of the Conditions of true prayer.

Q: W Hat conditions are required in prayer that it may be acceptable in the fight of God?

A. They are of two forts.

1. In respect of God, and they are fixe.

2. In respect of our brethren.

Q. Which is the first condition that is required imprayer in respect of Godt
A. First, it is necessarie that wee bring in our prayers true and vnRepensance. fained repentance, humblic confessing, and earnestly bewaiting our
felues, and crauing pardon for our finnes.

Confession. Q. Why is confession to God necessarie?

A. Because it is as a key to open Gods prime chamber dore; for our finnes have made a wall of separation betweene God and vs, so that this must first be removed, before our prayers can ascend to him, or his graces descend vnto vs.

Q. Where find you that the Saints bane taken this courfe in prayer?

A. The Saints and holy men have alwaies vied to confesse their fins to God, making mention of all their fresh fins, and by them bringing to minde their finnes done long agone, as Dauid did Psal.25.7. Remember not the sinnes of my youth, nor my rebellions. Craving pardon for murther, and adulteric newly committed, he calles to minde his naturall sinne and corruption, Psal.51.5. Behold, I was borne in iniquitie, and in sinne hath my mother conceined me.

Q. What may we learne thereby?

A. By this we may learne that when we cannot repent effectually as we would, that then wee should presse our selues to repentance, with the remembrance of our former sinnes, like him that calleth for more weight, that he may be the sooner dead.

Q. What fay you then of impenitent persons which pray, but are never

touched, nor griened with the feeling of their finnes?

A. They which continue, and goe forward in finning without repentance, are not heard.

Q. How

Q

Q. How prone you that ?

A. Dauid faith : If I regard wickednes in my beart, the Lord will not Pfal.66.18.

Salomon faith: The facrifice of the wicked is abomination to the Pros. 15.8.

Lord, but the prayer of the righteom is acceptable unto him.

Againe: He which turneth away his eare from hearing the law, enen Pron. 28.9.

his prayer shall be abominable. And,

Efay faith in the person of God, When you shall stretch out your Efay. 1.15. hands, I will hide my eyes, and though you make many prayers, I will not heare you, for your hands are full of blood: that is, full of oppression and cruestie.

#### The second Condition.

Q. WHat is the second condition?
A. It is a true and lively faith.

Q. VVbat meane you by that?

A. I meane that in prayer wee must have a sure and stedsast considence in the promises of God, that they shall be performed, yea albeit we can see no naturall reason for it.

Q. Why is it necessary that we have faith in Gods promises when we pray?

A. 1. Because without faith our prayers are but vaine babling.

 Because prayer is a fruit of faith, and a branch of it, and therfore it is impossible that true prayer should be without faith.

3. He that doubteth of the promifes of God (as the Papifts doe, and teach) doth make God a lier, and no performer of his promifes, which is as great dishonour to him as can be, for then is hee not a God, but a very diuell: for the diuell is a lier from the beginning, Ish. 2.44 and the father of lies.

4. What hope can hee haue to obtaine his request, that makes God a lier; & Ichoua, who is perfect holines, no better then a diuell?

Q. By what Scripture doe you prone that we must pray in faith?

A. In Mark. 11,24.and 1.loh. 5.15. lam. 1.6.

Q. How shall we know the promises of God?

A. That wee may know the promises of God, it will stand vs in hand to frequent the word preached, which is the onely ordinarie meanes to beget faith in vs: and often to reade the Scriptures, because they are the store house of Gods promises.

Q. What must we doe when we doe know the promises of God by the word

of God?

29.

A. We must beleeve, and embrace them, and ever in prayer charge God (yet in all modeftie and reuerend humilitie) with his promifes, and make vie of them in our prayers as Simeon did, faying: Lord now lettest thou thy fernant depart in peace according to thy word: that Lak 2,26. is, according to thy promife.

Q. May not we vie those words of Simeon as a prayer as well as be?

A. If wee be readie to depart as Simeon was, and have fuch a promife of departure, and in that manner as Simeon had, wee may, or els not.

Q. Wby fo?

A. Because wee must pray for nothing, but wee must have a commandement for it, and a promife to be heard.

#### The third Condition.

Q. WHat is the third thing that is required in prayer? A. True humilitie, and reuerence.

Q. Why is that requisite?

A. Because wee present our selues before the great King of Kings, and that as beggers, and wee have nothing in vs that is good, but looke for all graces of him. Yea, we come as theeues, and traitors before our Prince, and therefore we must come with reuerence, and in all lowlines proftrate our selves before him.

Q. Then belike we may not come in a confidence of our owne merits and

righteoufnes?

A. No, all our deferts must be cast away, and wee must relie onely vpon the mercie of our Prince : for if we come arrogantly, wee shall rather moue him to anger, then to pitie vs.

Q. How prone you all this?

A. In 1. Pet. 5.5. God refitteth the proude, but gineth grace to the lowly. The Publicane came in all humilitie, when he durit not life up his eyes to heaven, but fell downe, and faid, Lord be mercifull to me a finner: and the Lord Icfus faith, he went home more justified then the other. Such humilitie had the Centurion when he faid, Lord I am not worthie thou shouldest enter under my roofe, &c.

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me

Lut.18,12, Luk.7.6.

#### The fourth Condition.

Q. WHat is the fourth?

A. It is also required that our prayers be neither cold, nor

nor fainting, but zealous and earnest, not comming onely from the lippes, but from the bottome of our hearts.

Q. What reason bane you for that?

A. Because it is as odious, and vnseemly a thing for a mans heare to be led away in prayer, as for a man that is making his sute to the Prince, to turne his backe upon him, or to turne his side to talke to another, as though he regarded him not: for our secret a thoughtes \* Pfal. 1394.

are so visible unto him, as outward gestures are unto man.

And againe: Colde prayers have colde entertainment, for hee Heb.4.13.

queft.

Q. What if wee want this hartie prayer, or would have this earnessues and zeale excreased in us how may it be done?

A. It may be done two wates.

1. Our hearts must bee inwardly touched with the want of those things which wee craue, and for this end, we are seriously and duly to consider by our selves, how necessary those things are which wee

aske, and how insterable we are without them,

"2. We are to confider our owne wants, our pouertie, weakenes, and inabilitie to accomplift those things which wee aske without the bleffing of God: for if wee care not for those things which wee aske, or put any confidence in secundary causes, as strength, friends, riches &c. it is no merualle though our prayers be cold.

Q. What other reason have you for this?

A. Heethat defireth mercy must be touched with the feeling of his miserie, or els for want of this, our wordes are but winde, our prayers are but prattings, and our pitifull shewe of mourning is but a shamefull mocking of God; this may suffice.

Q. As bow for example?

A. As thus, to fay (as many doe commonly and customably fay, by the booke of common prayer,) That it may please thee to give vs grace to amend our lines according to thy boly word, &c. Yet meane nothing lesse, neither doe they knowe wherein they doe amisse, though the wordes in themselves bee good, yet in them that so say them, it is a meere mocking of God, and prophaning of his name.

Againe: to fay, Pitifully beholde the forrowes of our beartes: when their hearts be no whit forrowfull for their finnes, it is the like.

Likewife, to fay: O Lorde let thy mercie be shewed upon us, as we trust in thee? when wee trust in God no further then wee see outwarde meanes to helpe ys withall: though the wordes bee good, yet to

them that fo viethem, they bee not fo : and fo I might fay of manie moe fuch prayers.

Q. Are not fuch kinde of prayers forbidden and condemned in the words

of God?

A. Yes; in Leuiticus. 22.21, 22. the Lorde layth thus: Tour free offring shall be perfect, no blemish shall be in it: blinde, or broken, or maimed, or having a wenne, or skurnie, or skubbed, these shall ye not offer unto the Lord, crc.

Q. But this concerneth the facrifices of the lens, what is this to our praiers?

A. Yea, and it toucheth vs and our prayers too, for vnder those offerings of heafts commanded to the lewes, were shadowed and figured out the praiers of the faithfull vnder the Gospel, which are called by the names of sacrifices, and calues of the lippes. And therefore we are to know hereby, that as he then could abide no sacrifice that was of the blinde, or broken, or maimed, skuruse, or skabbed, &c. to have it offered upon his Altar: so nowe he can as ill abide our ignorant prayers, or prophane, or cold, or sluggish, or counterfeite prayers to be offered unto him: for hee accounteth of them, but as of lame, and skuruse sacrifices, &c. but as then the Lord looked for the best, so doth he still.

#### The fifth Condition.

Q. W Hat els is necessary to true prayer.

A. It is further required that our prayer

V A. It is further required that our prayers be made according to the will of God, and not according to our corrupt affections.

Q. What meane you by that?

A. I meane that wee must not appoint vinto God, what, and when, and where, and how, and how much, or how little &c. but all to bee as himselfe will in his holy word.

Q. What if wee pray for spirituall graces, as for faith repentance, hope,

lone, patience, knowledge, zeale, wifedome, coc.

A. Then wee must pray absolutly without anie condition, because the Lord hath promised to give his spirite vnto his children, whatsoeuer els they lacke.

Q. What if wee pray for temporall bleffings?

A. Then we must pray conditionally, if the Lorde see them good for vs, and if they may bee for the furtherance of our saluation, and the aduancement of his glory.

Q. Hen

Q. How proone you this?

A. In lam, 4 3.1. loh, 5.14.

Q. What if a Christian be in paine, or the Church under the erosse of persecution, or other affliction, is it not lawfull to pray against those things,

and to be delinered from them?

A. If God may get more glorie by our sufferings, then by our ease and quiet, then wee must not pray against them, but as the Lord Iesus did, Iohn 17.15. I pray not that thou shouldest take them out of the worlde, but that thou keepe them from enill. So we must pray, not that God would take vs out of our paine or sufferinges, but that in them he would keepe vs from euill, as from murmuring against his hand, distrust, impatiencie, despaire, &c.

Q. What fay you to the infirmities and weaknesses of Gods children which remains in their unregenerase parse, to humble them: whether is it law-

full to pray against them or no?

A. Yes, it is lawfull, because they are sinne, and sometime the Lord doth heale some of them, and manie times he denieth his children their request, when they pray against their infirmities, because his power is made manifest in them, and so his glory is thereby the more advanced.

Q. But what? doth the Lord then gine his children leane to lie still in their sinnes?

A. Not so, but with his grace he doth so vphold them, that they shall not fall finally away from him.

Q. How may all this be proued?

A. By the worders and witnes of the Apostle who saith thus of himselfe: And lest I should be exasted out of measure, through the abundance a Contaof revelations, there was given unto me a pricke in the sless the messenger of 7.8.9.
Sathanto husses me, (by which he meaneth the unregenerate part or
remnatures of sin in him because I should not be exasted out of measure.
8. For this thing I besought the Lord\*thrise, that it might depart from me. i.e. of sem9. And he said unto me, Mr grace is sufficient for thee, for my power is times.
made perfect through weaknes.

Q. What do you conclude upon this place?

A. I conclude that wee must pray, That Gods name may be ballowed: i.e. that hee may have glory by vs: but whether it shall be by our infirmities, or without our infirmities he hath appoynted, and must appoynt that himselfe.

#### The fixt Condition.

Q. W Hat is the fixt and the last condition that is required in respect of God himselfe?

A. That wee continue in prayer, and not give over at the first, nor

prescribe God a time, but patienly wait his leysure.

Q. How proone you that?

A. Out of Luk.11.5.6.7.&c. by a parable propounded by our Sautour Christ. 2.Out of Mat. 15.22.to v. 29. by the example of the woman of Canaan. 3. Out of Gen. 32.24. to 30. by the example of lacob, striuing with the Angell, vntill he received a blessing.

Q. Shew in what respects our prayers must be like lacobs wrastling?

A. There must be, 1.a striuing: 2.a suffering: 3. a denial of our request: 4.a continuance all repulses notwithstanding: 5. blowes and crosses more then wee looked for: 6. perseuerance for all that: 7.a blessing will come in the end. See more in Esa. 62. 6.7.

Q. Why dooth the Lord defer to heare the prayers of his children?

A. For many caufes:

1. To try their faith and patience, not that (he) is ignorant of their faith, &c. but to make them more manifest to the world.

2. That they may humble themselves and suspect themselves of

fome finne that they have not repented of.

3. To make them more earnest in prayer, for, the more wee bee denied, the more we doe entreat to obtaine, if we defire it greatly.

4. That they may make the more account of Gods benefites and graces, when they have them, and may bee the more thankfull for them.

Q. What bee those conditions that be required in respect of our brethren?

conditions A. In generall it is required, that wee pray in loue and charitie toin refect of wards all men, so far forth as we can.

Q. What branches bath this generall?

A. This generall poynt hath two branche.

1. To forgive them that offende vs.

2. To fatisfie them that bee offended with vs.

Q. How prone you the first?

shren.

A. Out of Marke 11.25.

Q. How prone you the second?

A. Out of Matth. 5.23.24.

Q. Why must wee satisfie them that be offended at vs, before we pray?
A. For two causes.

1. If we have injuried any in deede, he shall pray to God against vs, and be heard against vs, and so his prayer shall counterchecke ours.

2. If our brother hath taken offence vniuftly against vs, before we gave any, we must not withstanding labor to satisfie him, because, while he thinkes euill of mee without cause, his prayers are stained with the blot of vncharstable judgement, neither can he pray with a quiet minde, and so his prayers are sinne to him: therefore in pitty and compassion towards his soule, we ought to talke with him, and to labour to satisfie him.

Q. What if he be such a one as will not be satisfied with any reason?

A. Indeede there bee vnreasonable persons in the worlde, such as

Dauid complained of that when he spake of peace, they made themPsatiso.7. selues ready to warre: such wee must leave vnto God, and if they continue so after admonitions given by the Church, they are to bee cut off, and cast out by the censures of the Church, vntill they doe Man. 18.17 repent.



## OF THE LORDS

Marth.6.9. Luk.11.2. Our Father which art in Heauen, hallowed be thy name, &c.

1, A preface to the C1. What God is to all that call vpon him fincerely, namely, a louing Father, and therefore willing to heare. Prayer, which the-2. What he is in himfelfe, and of himfelfe, namely, a God of weth two things : all power, and maiestic, and therefore able to helpe, r. For the advancement of his glorie, in the first Petition. Hallowed be thy name. 3. Con-1. That his Kingdome may Inthe cerne come. Lordes Godas 2. For the meanes 2. That it may be encreased by Praver to accomplish the doing his will, and this is illutwothings r. Perisame by desiring strated by a comparison in are genetions,in carth as &c. rally to n:mber/ be confifixe. 1. All things necessarie for this life, under dered of: wherof the name of bread, 1. The 2. Concerne our 1. Forgiuenes of fins sclues, wherein Prayer 2. Spirituall things paft, in the fift Peit felfe. we craue which concerne tition. which . the life to come. 1. Preferuation from is of finnesto come, in two the fixe. parts, CKing-1. A praising of God, in which we ascribe dome. vnto him three things eternall, 2. The conclusion of Power. Glory, the whole prayer, which hath two 1. A heartie confent to that which we pray, and parts, defire, and that is in the last word, Amen.



# OF THE LORDES PRAYER IN PARTI-

OF THE PRE-



Hy is Godcalled a Father?

A. In two respects.

1. Of his naturall fonne lefus Chrift.

2. In respect of lis Church.

Q. How is bee called a Father in respect of his Church?

A. In two respects.

1. Inrespect of our creation,

2. In respect of our adoption. As for preservation and sanctification, they may be reduced vnto these two heades.

Q. Is God a Father by creation, of his Church onely?

A. Nay, so hee is a Father of all mankinde.

Q. Is Goda Father of all mankinde by adoption?

A. No, so he is Father of the faithfull onely.

Q. Where finde you that God is called a father, in respect of our Creation?

A. In Mal. 2.10. Efa. 64.8. Deut. 32.6. So Adam is called the fonne of God by immediate Creation. Luk. 3. last verse.

Q. Where finde you that God is called a Father in respect of adoption?
A. In Ela. 63.16. loh. 1.42. Rosn. 8.14. Gala. 4.4.5.1. loh. 3.1.

Q. How is be called a father in this place ?

A. Not onely in respect of our creation, but especially in regarde of our adoption.

Q. What is your reason for that?

A. Or elfe we could have no comfort, by calling him our Father, if hee were not our Father by adoption, but by creation: for then we K 4 should

should not differ from the reprobate, whose Father God is by creation as well as of others.

Q. Cannot the reprobate call him their tather, as the elect doe in this

place?

A. No, not so: for onely they which are made heires and fellow heires with Iesus Christ, by Gods free grace and fauour, with whom his spirit hath wrought reconciliation, sonnes by adoption I meane can onely call him their Father to their comfort.

Q. Why if God be the Father of the reprobate by creation, then they are his children, are they not? For there can bee no Father without a

Childe.

Gen.4.10.

A. It followeth not, for some are called by the name of Father only in regarde that they were the authours & inuentors of things, which things cannot properly be called their Children.

Q. Yea? how proone you that?

A. Iaball is called the father of all that dwell in tents, that is the first inventor of tents; and yet the tents are not his children.

So Iubal is called the father of fuch as play vpon Organs, the Harpe, i.e. the first inventor of winde instruments, and yet winde instruments are not his children.

Q. What inferre you upon this?

A. Euen fo, God is called the Father, euen of the reprobate, because hee first created them, and yet they cannot be called the children of God except by creation, no more then the tents, and pipes can bee called the children of Jaball and Juball.

Q. It had beene some benefit and priviledge if God had been our naturall Father, but to be our Father by adoption, seemeth to be no great matter, is

at?

A. Although God be not our naturall father (for so he is onely of Christ, but by grace, yet performeth he all the partes of a naturall Father, better then any natural father dooth what soener.

Q. The naturall Father beareth lone and affection unto his children?

A. So dooth God vnto his, for the Psalmit saith, As a father hath compassion on his children, so hath the Lord compassion on them that feare him: See more of this poynte in Esay 49.15. Match: 7.9.

Q. The natural Father provideth thinges necessarie for this life?

A. So dooth God for his, Matth. 6.30.31.32. And though wee receine them of our naturall parents, yet they come from God, See more of this poynt, in 2. King. 6.27.

Q. The

Q. The naturall father brings up his childe in some aree and knowledge

to get his liming by?

A. So doth God by his children : Ierem. 3 1.3 3. I will write my law in their hearts, &c. befides that they have the best schoolemaster, the lab.44.17. spirit of God.

Q. The naturall father defendesh his children from iniuries and wrongs.

A. So doth God, and willeth vs to come vnto him, Shall not God Laf. 18. avenge his elect, which crie vnto him night and day?

He is therefore called the helper of the helples, and the widow,

and a father of the fatherleffe.

Q. The naturall father chastifeth his children whom he loueth, and if he hath cast any out of his fanour he less him alone to doe what he list.

A. So doth God correct his children whom he loueth, and there- Proug. 12.

fore doth he correct them because he loueth them.

But as for the wicked world and worldlings he lets them grow in prosperitie, giving them vp to their owne hearts lust, because he hath cast them out of his presence and fauour.

Q. The naturall father prepareth an inheritance for his children.

A. So doth God for his, Luk. 1 2.32. It is your fathers pleasure to gine you the kingdome : yea, he hath provided for vs an inheritance (as Peter 2. Pet. 1.4. faith) immortall, and undefiled, that withereth not, which is referred in beauen for vs.

Q. What vie may we make of this word [Father] in this place? A. This word Father, may ferue to expell all dittrutt.

1. Of Gods fauour and all feare in prayer.

2. It maketh ioy in our hearts, and emboldeneth vsto goe vnto

the throne of grace.

3. It teacheth vs, that wee owe him the dutie of children, and Mains, that we must live like the children of such a father, if we looke for benefits at his hands.

4. It is availeable to worke patience in vs in trouble, and affliction, and at fuch times as our prayers are not granted at the first, Heb. 12.7. If ye endure chastening, God offereth himselfe unto you as unto sonnes.

Q. It should seeme by this preface, that we ought not to pray to the second nor third person in the Trinitie (that is to say) the Sonne, and the holse Ghost but only to the first person, that is the Father : for so are we taught topray, Our Father : what fay you to that?

A. For the better understanding of this point, wee must confider that this word Father (being spoken of God ) is put two waies in

the Scripture, sometime personally, sometime essentially.

Q. What doe you meane when you fay it is put perfoually?

A. It is taken personally, when it is put but for some one of the three persons or beings in the Trinitie, and cannot be attributed to any of the other persons.

Q. What doe you meane when you fay it is put effentially?

A. It is taken effentially when it doth extend to the whole effence or being of the Deitie.

Q. (If you can) make your meaning more plaine.

A. Then more plainly this is my meaning; that whereforeur this word Father is attributed vinto God, being joyned in the same sentence, with the Sonne, or the holie Ghost, or both; then it is taken personally; that is, it is restrained to the person of the Father only. But when it is not coupled, nor compared with any of the persons, but is taken simply, without relation to the other persons; then it is taken effentially for the whole Godhead, and for all the persons in the Godhead.

Q. Where is it taken personally?
A. In these places following:

The Comforter which is the holie Ghost, whom the father will fend in my name, he shall teach you, c.

John.3.35. The father lower the some, and bath ginen all things into his hands.

Lute 11.13. If ye then which are easilt can give good things onto your children, how much more shall your heavenly father give the holie Ghost to them that desire him?

Q. Where is it taken effentially?

A. In these places following :

Mash.6.26 The foules of the ayre sowe not, &c. and yet your heavenly father feedeth them.

Heb. 22-9. We have had the fathers of our bodies which corrected vs., and we gave them reverence: should we not much rather be in subjection to the father of spirits, that we might line?

Q. How is it taken in this prayer?

A. Inthese words: Our Father which art, &c. it is taken effentially, for the whole Deitie, and doth not exclude, but include the Sonne and the holy Ghost, for they are all one in nature and substance with the Father.

Q. If they be all one in nature and substance, then the second person, lesus Christ, is called Father too, is he not?

Efai.g.6. A. Yes, he is fo called by the Prophet Efay, To vis a childe is borne,

to vs a some is given, &c. and they shall call his name Counsellor, the mightie God, the enerlasting father, &c.

Q. Then it appeareth that we may also pray to Iesus Christ, and the holy Ghost, and we doe so in this prayer: but can you seew any that have prayed onto them by name?

A. Yea, Stephen called on God, and faid, Lord lefus receine my fpi- Att 7.59.

And S. Paul prayed to the holy Ghost, saying: The fellowship of the a.com. wh. holy Ghost be with you all.

# Now of this word, Our.

Q. WHy doth the Lord lefus teach vsto fay, Our Father, rather then my Father?

A. For divers caules :

1. To teach vs that true prayer is tied to the Church of God on- 1. Delirine. ly, and therefore requireth of necessitie vnitie with the same.

Q. What reason can you give for this?

A. My reason is this: We cannot pray aright, except God be our father in Christ; if God be our father in Christ, then we be his children; if we be his children, then are we also brethren to his children; if we be brethren to them, then have wee true faith and love; if wee have true faith and love; then are we knit to Christ, and one to another: if we be so, then are we of the true Church of Christ.

Q. What if we were not of the Church? .

A. They that are not of the Church, cannot make this prayer.

Q. Why then believe of necessitie wee ought to have unitie with the true

Church in fasth, and dollrine, and substance of religion.

A. It is very true: for as wee have our father adopting vs, and making vs his children, so here we professe that wee hold our faith with all the members of Gods Church, and hold one and the selfe same true religion and worship of God with them: yea, and all that can say this prayer truly, are joyned in vnitic of faith and religion, in respect of the substance.

Q. What thinks you then of Schifmatikes, which doe separate themselves

from the publike exercises of the Church?

A. It followeth therefore, that no Schismatikes can truly say, Our Fuber, because in their hellish pride they count the children of God none of their brethren.

Q. What elfe doth this word [Our] teach?

A. Secondly, it teacheth vs that we must have Christian love ento all men, without the dishonour of God, and breach of a good confcience. Sec 1.loh. g.1.

Q. What els doth is teach vs?

A. Thirdly, it putteth vs in minde of that fympathie and fellow-3. Dollrine. feeling of our brethrens miferies, which may moue vs to helpe them euen when we can, and have fit occasion ; for we are all as members Rom. 12,15. of one and the fame bodie by faith ; therefore if one be hurt, all must Heb.13.3.

helpe; if one be grieued, all must be grieued; and if one rejoyce, all 1.Pet.4.10.

Iam.5.16. must reioyce. See the places quoted.

Q. May we not fay at any time, My father but alwaies Our father?

A. Yes, as in fickneffe, pouertie, &c. fo that we have a care of others as well as of our felues; for in prayer all pride and felfe-love must be quite flut out.

Q. What els may we gather from this word, Our?

Dellrine. A. Fourthly, it banisheth all pride and disdaine of our brethren, and breedeth all humilitie, and lowlines, yea, and it teacheth vs to have a base conceit of our selves, and a reverend opinion of others, Rom, 12. yea even of the simplest, if they feare God, and have the spirit of adoption (which God knoweth) for then are they the fonnes and daughters of the fame father that we have, or professe to have.

> Q. What ? must superiours, and men of authoritie, which have great places and callings, fo farre humble themselues unto simple and poore Chri-

Stians, as you say?

A. Yea, that they must, if they will call God their father, and (to deale plainly) no superiour can vie this prayer aright, before they so abase themselves, that they take the most simple and meanest Christians that are for their brethren, and so likewise vie them.

Q. Some will not be called brethren, nor call others by that name: for they hold this name of brother or fifter (especially in Christ) to be a most odious name, and they vie it (if they doe vie it at all) in scorne and reproch, accompting them Puritanes, &c. which wfe fuch kinde of fpeeches : what fay

you of them?

A. Surely, I thinke that they doe much forget themselves: for howfocuer they will feeme to deny and defie that name of brother and filter, out of prayer, yet in prayer (if they pray as they ought) they doe confesse it; except they doe mocke and dissemble with God (which is no finall finne) for God cannot be our father, except the rest of his children and true Christians be our brethren.

Q.If

Q. If superiours must so abase themselves, as to take the supplest and obiest, meanest for their brethren, and so their equals: then you hall agree with the Anabaptists, which would have no distinction, nor difference so be allowed betweene the Prince and subject, the Magistrate and people, betweene one and another, but all must be as one.

A. No fir, that is not my meaning, farre be it from me, for there must be degrees of persons, of callings, and of estates, and there must be a distinction betweene Magistrates and inferiours, for the auoiding of disorder and confusion, and maintenance of peace, which is Gods ordinance, or els all should be head, or all should be foote, &c. which were as monstrous and absurd in the bodie politicall, as it would be in a bodie naturall.

Q. If that be not your meaning, then what is your meaning?

A. This I meane, and affirme, that all those which have any prerogative above others, should consider, that though they be above others in things of this world, yet others may be above them in heauenly things, and equall with them in respect of their heavenly father, who hath called vs all with a heavenly calling to a heavenly inheritance.

Q. How may this point be confirmed?

A. By the testimonic of holie Scripture. When S.Paul would per-Ephes. 6.9. swade Masters to deale well by their servants, he vieth this as a reason: that they have a Master in heaven, with whom is no respect of persons. And this is the Apostles meaning, when he saith: There is Galas, 2.2. neither sew, nor Grecian, there is neither bond nor free, there is neither male nor semale, for you are all one in Christ sesses. In the 26 verse he sheweth the reason why, and how: For, ye are all the somes of God by faith in Christ sesses, And for this cause it is said: The King shall have Deas. 27.18 the booke of the law by him, that he exalt not himselfe abone his brethren. 19.20.

For want of the true knowledge of this point, the Corinthian's despited the poore, and would not receive the Lords Supper with 1.Cor. 11-33 them: and therefore the Apostle reprouet them, and willeth them

to tarrie one for another.

Q. How can this equalitie and superioritie stand together, and he acknowledged on both sides at one time, and in one place, and in one astion or busines?

A. Very well: as they do in the publike affemblies and exercises of the Church, where first, that a distinction and difference of persons and degrees may appeare (for auoiding of confusion, &c) euery man bath his place appointed according to his worthines, in respect

of

of office, or calling, or learning, or degree, or birth, or wealth, &c... Then secondly, that it may likewise appeare that we are all brethren, having one God, whom we call (Our Parber) in the merits of Christ, and because all by one faith believe one Sauiour, and looke all by him for one kingdome, therfore there is also in token thereof a community and equalitie of divers things, without any respect of persons.

Q. How doe you meane that?

A. Not as the Anabaptifts, which would have all things common: but my meaning is this: There is not one place for the poore, and another for the rich; one Minister for the greater learned, and another for the lesse learned: one Sabboth for superiours, and another for inferiours: one water for the baptizing of great mens children, and another for poore mens children; one bread and wine for the veluet gowne, and another for the frize gowne: But on the contrarie in the reformed Churches of Christ, there is one place of meeting for all, one pastour to instruct all, one Sabboth to be kept of al, one font, and one water for the baptizing of all, one time for the receiuing of all: and at the Lords Supper, all receiue together, all partake of the same bread and wine, all drinke of the same cup, and all give thankes by the same spirit, for the same benefits: and where it is not so, it should be so.

Q. You have satisfied me for that point : but have you any thing elfe to

note woon this word (Our)?

A. Yea, it teacheth vs further, that if we be of the number of Gods children, then all the faithfull in all places doe commend vs to God in their prayers, even as themselves: and amongst those there are some Abrahams, some Moses, some Elias, some Icbes, &c. whose prayers are more effectuall then others.

Q. What ? and is this fuch a benefit ?

wer of faith, &c. in prayer, which we defire, yet we are not to be discouraged, for that is ever in some of them which is wanting in vs: and Christ hath so framed this prayer, that saying it, we cannot chuse but pray as well for others, as for our selves.

Q. But will not this make men negligent in prayer?

A. No, this is not to make any negligent in prayer, but to strengthen those that are diligent.

Q. If you have any thing else to observe from these words [Our Father]
note it briefly that we may goe forward?

A.But

143

A. But one thing more I draw out of them, and that is a confirma- 6. Dedrine.

1. Concerning particular faith in applying Christs merits vnto

our selues.

2. The certaintie of our faluation.

For the first, when I say, Our Father, I am taught to call God, my father, and so Christmy redeemer, Ste. for when I exclude my selfe, I cannot truly say Our Father.

For the second, I know that God being my father, he loueth me, and that I shall be partaker of faluation: for whom he loueth once he loueth for ouer; therefore my saluation is certaine and sure.

VV bich art in Heauen.

Q. Why are these words added?

A. In the former words we are taught what the Lord is concerning vs. viz. a louing father.

In these words we learne what he is in himselfe, viz, a God of all

maiestie, power, and dominion.

The first sheweth his willingnes to helpe vs.
The second sheweth his abilitie to helpe vs.

Q. Why doth the Lord lefus fpeake of his willingnes and abilitie?

A. To shew that of those two wee must be perswaded in prayer, or els wee cannot pray aright. Some came to Christ doubting of his willingnes, as the leper, Master if thou wilt thou canst make me cleane. Manh. t. ... Some doubting of his power, as the man whose sonne had a dumbe spirit: If thou canst doe any thing for vs, helpe vs, &c. But here wee are taught not to be like either of them.

Q. God is enery where, why then is he faid to be in heanen?

A. Because he is enery where, therefore he must needes be in hea-

Q. But why is he faid to have his dwelling in beauen, rather then in any place of the world, or in all the world?

A. Fortwo caufes,

1. Because his glorie is most apparant there.

2. Because we see from thence most euident signes of his properties, and attributes, more then in other places, as of his omnipotencie, wisedome, goodnesse, iustice, mercie &c.

Q. What wfe may we make of thefe words?

A. We may make wie of them many waies :

1. They teach vs that God hath power ouer all, and can performe that which he promifeth, and it is took so the

Q. How doe you gather that ?

A. I gather it thus: As the heaven is hier then the elementall world, fo he that fits in the heaven, must needes have all things in subicction under him. And as wee cannot fee any thing about heaven, fo we are not to imagine any thing about him. See Pial. 2.4. Pial. 24.2. Pfal.113-4.

Q. What elfe may we gather from them?

A. They teach vs that God is no earthly father, but heavenly and immortall, therefore not subiect to alteration in nature, nor change in his purpole, as men be. And this makes much for the certaintie of the election of Godschildren, Seeing it dependeth vpon such a

29. father. See the places quoted. Rom. 3.19.

Q. What elfe doe we learne from them? lam.1.17. Remely.6. A. They ferue to breede a reuerence in vs when wee pray, because Doctrine,

we be but dust and ashes, and we speake vntothat God that (as the Pfalmilt faith) bath denouring fire going before him, and mightie Pfalm. 10. Pfalm.60. tempefts are ftirred vp about him, &c.

Q. Declare your meaning more fullie.

A. I meane that feeing in prayer wee speake vnto the immortall King of heaven and earth, wee should not clappe our selves downe fo vnreuerently (as viually many doe) thinking of any thing rather then of the mightie Maiettie of him to whom we pray : but with a reuerend trembling and affection of all our parts : and (to vie the very words of a reverend father) leifurely, earefully, and beartely, confidering the puillance, glorie, and imperiall Maieftie of him to whom we speake.

Q. What elfe doe they affoord vs?

A. Lastly, they teach vs, That not only our mindes ought to be fequestred from other, but in all our conversation to behave our felues as becommeth the children of fuch a heavenly father.

#### VV buch art in heauen.

Q. Thefe words [ which are ] are the words of one feaking unto another, and not of another what may we learne by that?

A. They thew the Churches primledge, which is fuch, that enerie true childe of God may have free accesse vnto God by Christ, and may not only speake of God, but vnto God himselfe.

Q What

Doffrine.

1.Sam,15.

4.8.17.

O. What of may we make of this point?
The vie of this point is foure-fold.
Two waies against the Papists.

Two waies for our felues.

Q. How may it ferne against the Papists?

A. 1. It teacheth vs that (feeing as wee talke with God himfelfe) therefore we neede no Images to put vs in minde of him: for what neede one haue a picture to put him in minde of him with whom he is conuerfant, and in conference?

2. It teacheth vs that we need no other mediatours then Christ, to goe vnto God for vs, seeing as we speake in prayer vnto God our

felues.

Q. That is very true : now what wfe may me make of it for our felues ?

A. 1. It is a comfort to the children of God, to remember that their prayers goe straight from their lips into the eares of the Lord, and are not spilt upon the ground.

2. This point must be our instruction: and it servet to breed in vs reverence, and a care what to speake, and in what manner to speake, or doe, because we are alwaies in the Lords hearing.

#### THE FIRST PETITION.

### Hallowed be thy name.

Q. WHat is the effect of this petition?

A. This first petition craueth the advancing of Gods glorie: as the first Commandensent of the morall law requireth the same, and doth also binde vs to feeke the same.

Q. Why is this order observed?

A. To shew that not only in our prayers, but also in our whole life, we must first seeke the glorie of God.

Q. Why are we taught to pray for the aduancing of Gods glorie, before we pray for our daily bread?

A. To shew that the glorie of God must be preferred before all the pleasures and profits of this life.

Q. Why must wee pray for that, before wee pray for the forginenes of our sinnes, and the saluation of our soules?

A. To shew that we must rather defire that his name may be glorified, then our soules to be saued.

Q. Yea? must wee have more care to winne him glorie, then to gaine out selves saluation? what if we have not that care?

A. If wee have not, then doe wee not pray like dutifull children,

rightly affected to our father.

Q. What if any preferment, or benefit or pleasure, or affection of ours should be found to fight against the glorie of our heavenly father?

A. Wee must not reit till our consciences doe beare vs witnesse. through the power of Gods spirit, that we have renounced it.

Q. This is hard, but yet I confesse it ought to be, but ( for our encouragement ) doe you'reade of any that bane been thus affelled as you (peake?

Pfalm. 69.9. A. Yea, Dauid faid : The zeale of thy boufe hath confumed me. Moles had that affection to Gods glorie before his owne taluation, when he faid : If thou will pardon their finne, thy mercie shall appeare: if not, I Exed. 22.22 pray thee rafe me out of the booke, oc. The like zeale and affection Rom-9.1. was in Paul, When he wished himselfe to be separated from Christ, so that God might be glorified in the faluation of his brethren the lewes, which

were his kinfmen after the flesh.

Q. These examples be good encouragements, for by them I perceive that (as hard as it is) yet it hath been found, and therefore it may, and ought to be found in the children of God?

A. Yea, and shall be granted, if wee pray hartely for it : for Christ

hath promised, that if we aske, we shall obtaine,

Q. There are some, which (if their owne credit be touched never so little) chafe like Naaman, when the Prophet refused to come at his sending for him:but if Gods glerie be never so much defaced, they are not a whit moned, nor touched, what say you of them?

A. It is a great finne indeede, and the best of vs all are guiltiesof it; but they and eucry one of vs that deale to, thould confider what we pray, when we fay: Hallowed be thy name, left we be found continual!

mockers of our heavenly father.

Q. What is here meant by the name of God? A. That we shall know the better if we doe first consider how farre this word [Name] reacheth vnto other thungs.

1. To diftinguish one from another, as, what is his name ? John ? or Thomas? or, &c.

2. It fignifieth credit, or good report, as, what is a man but his good name?

Q. How is it ginen to other creatures?

A.Tro

What is ment by the mame of God.

Q. Very well. I pray you doe fo. A. This word [Name] is given vnto men in two respects.

#### A. Two waies. data wasnessen tade and lyenra

1. To diftinguish them from other kindes, or one kinde from

2. To make the natures of them to be the better understood, every creature of every kinde hath his severall name.

Q. Is any name ginen to God in such respects?

A. No, God hath no fuch name, for he is one, and but one, and hath no fellow, nor any of the fame kinde.

Q. What then is signified by the name of God?

A. His name fignifieth two things.

1. That honour which is due voto him.

2. All things whereby he is made knowne.

Q. By what things is be made knowne to vs?

A. By threethings.

1. His workes, for as men are knowne by their names, fo is God by his workes, See Pial. 19.1. Pial. 105. 10. Pial. 20. 1.7. Mar. 16. 17.

2. His word, which is also called the name of God, because it maketh his will, and nature more cuidently knowne vnto vs, then his workes doe. See Leuit. 22.31.32. 1.Timoth. 6.1.Act. 9.15.

3. His Titles, which he himselfe declared to Moses, as in Exod. 34.5.6. where it is said, that The Lord descended in the clowd, and stood with him there, and proclaimed the name of the Lord. So that the Lord passed before his face, and cried, The Lord, the Lord, strong, mercifull, and gracious, slow to anger, and aboundant in goodnes and truth, &c.

Q. What is meant by ballowing of the name of God?

Hallowed,

A. By this word is not meant any adding of puritie, or holines vnto Gods name which it had not before, but the publishing, and profelling of it.

Q. How proue you that ?

A. By the like speech in another place of Scripture: Wisedome is in-Luke 7.35. Shifted of ber ebilden (faith the Lord Iesus) and yet wisedome is alwaies inst, and instified. So God is hallowed of his children, and yet he is alwaies holy and pure: but then we doe hallow his name, when we thinke so of it as it is, and as we ought.

Q. Now shew what we crane in this petition?

A. Generally in this petition wee craue that the honour of Gods name may be aduanced.

More particularly: first, that his instice, mercie, wisedome, trueth, goodnesse, and all his properties may bee knowne to all.

L 2 Secondly.

Secondly, that he may have that reverence which is due vnto him. Thirdly, that they which obscure his glorie may be removed.

Q. His name being taken for his titles, what doe we crane?

A. In this respect we craue three things.

1. That the names of all Idols, and fained Gods, may be taken

away, because they obscure his glorie.

2. That those names whereby God is described, be not abused and given to others in swearing, persurie, or soothsaying, &c. And that when we be called to swears, we doe it in all reverence.

3. That every man may make vie of them to himselfe, and call vpon others to doe the like: as for example, he that is overwhelmed with miseries, may comfort himselfe with this, that God is almightie, wise, mercifull, the governour of all things, &c. He that is tempted to presumption, may bridle himselfe with the consideration of Gods instice, and severitie, &c. He that is assaulted with despaire, may arme himselfe with this, that God is truth, and his promises are sure, &c.

Q. As it fignifieth his workes, what doe we aske?

A. The name of God being put for his workes, wee craue three things.

1. That in his creatures all may fee him, and extoll him, and his

name for them.

2. That wee and all men may make vie of his workes, as by the workes of his inflice to become more dutifull, by his indgements to become more humble, by his benefits the more thankfull, and by his

keeping of promise, to become the more faithfull.

3. That his creatures may not be abused, as that wee vie not our meates and drinkes to surfeiting, &c. but may vie all his creatures modestly, soberly, and reverently in the searce of his name, with thanksgiving for the same. Yea and as well for taking as giving, as Iob did.

Q. As the name of God signifieth his word, what doe we erane?

A. 1. That his word and Gospell may be continually and faithfully preached, and also may be beleeved, obeyed and reverenced.

2. That men in preaching the word of God, doe not feeke their owne praife and glorie, nor their owne reuenge which is worfe.

3. That the doctrine of the word of God be not cuill spoken of by the lewd and loose conversation of them that professe the same. See 2.Sam. 12.14.

Jah 1,21.

#### THE SECOND PETITION.

# Thy kingdome come.

A. Because then Gods glorie is advaunced by vs, when he ruleth in vs as absolute king, and we are content to be subject to his lawes.

Q. What is meant by the kingdome of God?

- A. The kingdome of God is three-fold.
  - 1. Of power.
  - 2. Of grace.
  - 3. Of glorie.

Q. Which call you his kingdome of power?

- A. His vniuerfall gouernement ouer all things.
- Q. What meane you by the kingdome of grace?
- A. The particular regiment of the elect.
- Q. Which call you the kingdome of glorie?
- A. The life to come which is in heaven.

Q. For which of thefe three doe we pray in this petition?

A. Not for the first, because that is alwaies ouer all the world, and euer was, and euer shall be, though all should conspire against him.

Q. But all things are not governed by the power of God. some things come by chance and fortune doe they not?

A. Not fo, for in those things that are most casuall (as we say) God hath the greatest stroke: as in the a casting of lots, the comming of \*Pro. 16.13 b Saul to ease himselfe in the caue where David hid himselfe. And b 1. Saun. 24. the same may we say of those that are a borne blinde, and dease, and 4-19. dull, &c. the losing of a d haire from our head, the lighting of a spar- a Manh. 10. row your the ground, and a thousand such like.

Q. If wee pray not here for the kingdome of Gods power, which then is it that we pray for?

A. For the comming of the second, and the hastening of the last.

Q. What is that kingdome which you call the kingdome of grace?

A. It is that po ver and government which God of his free favour and goodnes, doth exercise in his elect to fave them from hell, and to bring them to heaven, which is his kingdome of glorie.

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Pfalog.I.

Reference 2 Library 2 Secondly, that he may have that reverence which is due vnto him.

Thirdly, that they which obscure his glorie may be removed.

Q. His name being taken for his titles, what doe we crane?

A. In this respect we craue three things.

1. That the names of all Idols, and fained Gods, may be taken

away, because they obscure his glorie.

 That those names whereby God is described, be not abused and given to others in swearing, periurie, or soothsaying, &c. And that when we be called to sweare, we doe it in all reverence.

3. That every man may make vie of them to himselfe, and call vpon others to doe the like: as for example, he that is overwhelmed with miseries, may comfort himselfe with this, that God is almightie, wise, mercifull, the governour of all things, &c. He that is tempted to presumption, may bridle himselfe with the consideration of Gods instice, and severitie, &c. He that is assaulted with despaire, may arme himselfe with this, that God is truth, and his promises are sure, &c.

Q. As it signifieth bis workes, what doe we aske?

A. The name of God being put for his workes, wee craue three things.

1. That in his creatures all may fee him, and extoll him, and his

name for them.

2. That wee and all men may make vie of his workes, as by the workes of his inflice to become more dutifull, by his indgements to become more humble, by his benefits the more thankfull, and by his

keeping of promise, to become the more faithfull.

3. That his creatures may not be abused, as that wee vie not our meates and drinkes to surfeiting, &c. but may vie all his creatures modestly, soberly, and reverently in the searce of his name, with thanksgiving for the same. Yea and as well for taking as giving, as Iob did.

Q. As the name of God signifieth his word, what doe we erane?

A. 1. That his word and Gospell may be continually and faithfully preached, and also may be beleeved, obeyed and reverenced.

2. That men in preaching the word of God, doe not feeke their owne praife and glorie, nor their owne reuenge which is worfe.

 That the doctrine of the word of God be not cuill spoken of by the lewd and loose conversation of them that professe the same.
 See 2.Sam, 12, 14.

Jah 1, 11.

#### THE SECOND PETITION.

# Thy kingdome come.

Q. T. T THy is this in the second place? A. Because then Gods glorie is aduaunced by vs, when he ruleth in vs as absolute king, and we are content to be subject to his lawes.

Q. What is meant by the kingdome of God?

A. The kingdome of God is three-fold.

1. Of power.

2. Of grace.

3. Of glorie.

Q. Which call you his kingdome of power?

His vniuerfall government over all things,

Q. What meane you by the kingdome of grace?

The particular regiment of the elect.

Q. Which call you the kingdome of glorie?

A. The life to come which is in heaven.

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row vpon the ground, and a thousand such like. Q. If wee pray not here for the kingdome of Gods power, which then is it that we pray for?

A. For the comming of the fecond, and the haftening of the laft.

Q. What is that king dome which you call the king dome of grace? A. It is that po ver and government which God of his free favour and goodnes, doth ex-reife in his elect to faue them from hell, and to bring thein to heaven, which is his kingdome of glone.

Pfal.99.1.



Q. But I would have you make it more plaine?

A. To understand this kingdome of grace more plainly and fully, we must consider of three points.

ice D. Bab. meten,

Gen. 6.5.

Rom.7.14.

9.11.13. I.Cor. 2.14.

Eptef. 2.1.2

- 1. How we were created.
- 2. How we were corrupted. 3. How we are restored.

Q. Very well. How were we created? reation.

A. According to the image and likenes of God. Gen. 1. 26.

Q. How was that?

Epbef.4.24 A. In rightcoufnes, and true holines, for fo the Apostle expoundeth it.

Q. What doth be meane by righteousnes and true bolines?

A. By these two words, hee understandeth all perfection, as wisedome, will to doe good, Truth, Innocencie, loue of God, &c.

Q. And doth man continue in this perfection ftill ?

A. No, for when Adam transgressed, Gods image was defaced and Corruption. his happines forfeited according to the doctrine of the Apoftle: Be

one man came sinne, and by sinne death entred oner all onto condemna-Rom.3.11. tion.

Q. How is it now then with man?

Sinne is entred. Sathan ruleth. Death followeth.

A. Now it is other-Our familiaritie with God, turned into mortall hatred.

Our wisedome into folly, and our happines into euerlafting curfednes. Rom. 8.7.

Q. And doe we thus continue?

Regamanio, A. No, for God in a contrarie course of loue: Takes away our corruption by little and little.

Begets vs anew to a better life.

3. By Christ restoreth his image againe.

4. Lighteneth our mindes to know him aright. 5. Strengtheneth our wils to embrace his word.

6. Purgeth our hearts to loue the Lord.

7. Makethall our members in measure to become weapons of righteoulnes.

(Sinne dieth.

And fo Grace liveth, (We loue him, and are loued of him. And this is now the kingdome of grace.

Q. In this kingdome of grace, who be the subiects?

A. The elect and faithfull only.

Q. What chaire of state bath this King?

A. The hearts of men.

Q. What scepter bath be?

A. His word.

Q. What lawes doth herule by?

A. The old and new Testament.

Q. How doth he put them in execution?

A. By the power of his spirit.

Q. What kingdome is opposite to this?

A. The kingdome of Sathan.

Q. What is Sathan?

A. An enemie, and the prince of darknes.

Q. Where doth bernle?

A. In the children of disobedience.

Q. How doth be rule?

A. Like a tyrant.

Q. How doe the wicked ferue him?

A. Like miserable bondslaues.

Q. How doth be reward them?

A. With eternall confusion of bodie and soule.

Q. Why doe they ferme him then?

A. Because he hath blinded their eyes.

2.Cor.4.4.

Q. How doth he blinde them?

A. With faire shewes and promises, which he can neuer make good Gen. 3.4.5. nor performe.

Q. Where may we reade of Christs kingdome, or the kingdome of grace?

A. In loh. 18.36. Rom. 14.17. Col. 1.13.

Q. Where may we reade of the kingdome of Sathan?
A. In Rom. 6. vers. 12. Ioh. 12. vers. 31. 2. Cor. 4.4. Ephel. 6. vers. 12.

Luk.11.21.

Q. What difference is there betweene the kingdome of grace, and the The Kingkingdome of glorie?

A. The kingdome of glorie differeth from the kingdome of grace

two waies.

1. It is not in this life, as the other is.

2. It hath no enemies, as the other hath.

Q. Who shall inherit this kingdome of glorie?

A.None

\* Manh.19 A. None but a those which have been subjects vnto Christ in the as. kingdome of grace,

Lute 12, 28 Q. Which is the way onto it?

A. The one bringeth vs to the other: for by grace we must come to gloric.

Q. And not by nature?

1.Cor.2-14. A. No : for the naturall man feeth not the things of God.

Q. Nor by merits?

A. Yes, by the merits of Christ. Q. And not by our owne merits?

A. No, tor then it were a kingdome of merit, and not of grace; of defere, not of fauour.

Q. Where may we reade of this kingdome of glorie?

A. In 1. Cor. 2.9. Reuel. 7.9.14.

Q. Non shew what is meant by comming?

A. To come, fignifieth the approching of any thing in our prefence.

Q. But what is understood by the comming of Gods kingdome?

A. Here it being spoken of the kingdoine of grace, it signifieth two things.

1. An erecting of it where it is not begun before.

2. Where it is once erected, a full continuance of it to the end.

Q. Being understoode of the kingdome of glorie, what is meant by com-

A. Then it fignifieth alfo two things.

Apreal, 22 1. A hastening a forward of that time wherein we shall be par-

Manh.27. 2. A full b possessing of it when that time is come.

Q. By what meanes is this kingdome erelted, and maintained in vs?

A. The principall meanes are in number foure.

Q. Which is the first?

Rom. 1.16. A. The powerfull ministerie of the word, vnto which are joyned 2. Cor. 10.4. the Sacraments, for the greater strengthening and confirming of 1. Per. 1.23. our faith.

Q. Which is the second meanes?

\* Egech. 36. A. The effectuall working of the spirit of God in our harts, with26.27. out which the other meanes are unprestable unto vs.

Efa.11.3. Q. Which is the third?

A. Godly Princes, good Rulers, and Magistrates.

Q. Why? what must they doe ?

A. It belongeth to them to reforme religion, to purge the Church of God, and to defend the true worship, and worshippers of God: and to lubdue all that be enemies vnto the fame.

Q. How proue you that?

A. By the tettanonie of the Apostle, who willeth that they bee 1. Times. 2. prayed for, for this end, that men may leade vnder them an honest Ef4.49.33. and a godly life: As also by the Prophet Elay, who for this cause calleth Kings and Queenes nurfing fathers, and nurfing mothers for the Church of God.

Q. What is the fourth and last meanes for the building up of the kingdome of God?

A. Ecclefiasticall discipline, or the gouernment of Christ in his Church.

Q. Wherein standeth it?

Admonition. A. It standeth in three things. - Suspension. Excommunication.

Q. Bywhom and how must these things be put in execution?

A. By fuch officers, and in fuch manner as Christ himfelfe hath ordained in his Gotpell.

Q. What be the effects and benefits of this kingdome?

A. The Apostle hath set them forth,

Rom,14.17. 1. Negatiuely, not meates and drinkes, that is, not any transitorie, or earthly matter.

2. Affirmatively, but Righteonfnes peace, and ioy in the boly Ghoft.

Q. Now shew briefly what is the sense and meaning of this second petitions A. The meaning of it is this, wee pray that the Lord would fubdue vnto his Maiestie all the power of Sathan in vs, and all the wicked lufts of the flesh; and enable vs both in bodie and foule by his holy spirit, to worke acceptably in his fight: And to throw downe all his enemies and ours, that hee may glorioully raigne and triumph ouer all : And that we by Christ may finally be made pareakers of his euerlasting kingdome of glorie in heaven.

Q. Now as briefly show the particular graces that we crane in this petition.

A. The particulars are thefe; we crave, first, that it would please the Lord to pull downe by the preaching of the word, and working of his holie spirit, the kingdome of sinne and Sathan; and to establish his owne kingdome in the hearts of the faithfull.

Q. What els?

A. That Christ may raigne by his owne lawes, and that he would give all furtherance vnto it.

As that it would please him,

1. To encrease the number of faithfull preachers.

2. To encrease the gifts of the preachers, 2. To maintaine all schooles of learning.

4. To joyne with the outward preaching his spirit within.

g. Toftirre vp the people, to heare, conferre, reade, beleeue, and obey,&c.

Q. What els doe we pray for?

A. 3. That the Lord would raise up carefull Magistrates, which may be nurses to his Gospell.

Q. What els?

- A. 4. That God would erect and maintaine fuch an Ecclefiasticall government for his Church, as he knoweth fit to advance his glorie. Q. What els?
- A. c. That he would remoue all contrarie lets, and whatfoeuer is against the furtherance of his kingdome.

Q. Is there any more?

2. Tim. 4.8. A. 6. And lastly, that God would hasten either the day of indgement, or the day of death.

Q. But many you know cannot abide to heare of death, nor the commine

of Christ.

Ad1 24.

Apocal.22.

left.

A. It is true indeed, for the wicked tremble at the hearing of them, as Felix did when Paul spake vnto him of the judgement to come. But the children of God being holden with the temptations of Sathan, and their owne corruption : crie out with themselues, Come Lord left, and with hartie affection do pray and fay : Thy kingdome come.

Q. What fay you to fuch as hinder the kingdome of Christ?

A. I would wish them to consider that when they say this petition, they pray for their owne confusion and destruction.

#### THE THIRD PETITION.

Thy will be done in earth, as it is in beauen.

THat is the summe of this petition? V A. 1. That every man in his calling may obey God.

2. In

2. In our callings to direct all things to the glorie of God.

4. To take in good part whatfocuer God fendeth, whether it be with vs, or against vs.

Q. Why is this next?

A. To shew that then Gods kingdome doth come, when his will is done.

Q. What is your meaning more plainly?

A. I meane that the Lord doth not rule in vs, if we remaine vnwilling to obey his word, and striuing against his will.

Q. How may we come to the true understanding of this petition?

A. For the better understanding of this petition, wee are to consider of three points.

1. Of how many forts the will of God is.

2. Whether God willeth finne or no.

3. Whether the will of God should be done, if wee pray noe for the doing of it, or no.

Q. Very well, the points are very necessarie, what say you then of the first point?

A. In respect of God himselfe, his will is alwaies but one, and that most simple, but in respect of vs,

The will of God is two-fold, Reuealed.

Q. What doth the Scripture Speake of the secret will of God? A. The Scripture compareth it to a great deepe or a bottomleffe plat 16.6. fea, which cannot be founded : and vnto hie mountaines which can Rom. 11.33; not be climed

Q. What call you the secret will of God?

A. That counfell which he neuer reuealed in his word, neither hath promised to reueale in this world.

Q. Whether may this secret will of God be searched after, or no?

A. No, it ought not. Q. How prone you that?

A. In John 21.22. Act. 1.7.

Q. What call you the renealed will of God?

A. That which he hath made knowne in his word.

Q. Whether may we search after that or no?

A. Yea, we may and ought.

Q. How prone you that? A. In Deut.29.29.

Q. Whether doe we pray here for the doing of Gods fecres will or no?

\*Efs.46.10. A. No.for that is cuer a done, and shall while the world endureth.

Num. 24 13 Q. Of how many forts is the renealed will of God?

A. Or two forts.

1. That which God doth require to be done by vs : and that is remeated in the Law.

2. That which hee hath decreed of vs in his eternall counfell, as touching our faluation: and that is reuealed in the Gospell.

Q. In what places finde you that renealed?

Ishn 6.40. A. Our Saujour Christ laith: This is the will of him that fent me, that enery man that feeth the Sonne, and beleeneth in him, should have enerlasting life, &c.

Ephef.t.s. And Saint Paul faith, He hath predestinate vs. to be adopted through Iefus Christ, in himselfe, according to the good pleasure of his will. And tot the doing of this will we pray here.

Q. But may we enquire after the knowledge of this will?

A. Yea, and diligently we ought to enquire after it.

Q. But if we doe fearch after it, may we know it ?

A. Yea, for as it is reuealed in the Scripture, fo is it confirmed and scaled before our eyes in the Sacraments.

Q. What if wee cannot at all times, or at any time, understand, and know this will of God?

\*1.Cor.2.14 A. The fault is in our felues, because we be a carnall, and destitute of the spirit of Christ.

Q. Towhom then is this will of God renealed?

A. To every one of Gods children this will is particularly revealed.

Q. How prone you that?

Gal. 2.20. A. Paul faith, that this will of God was manifested vnto him, when he saith that Christ loued him, and gane himselfe for him.

Q. Yea, but Paul is not enery one.

A. No, that is true, but if all the elect are led by the same spirit that Paul had, it will also perswade them of this will of God as it perswaded Paul.

Q. But how prone you that the same firit is given to all the elect?

A. It is manifelt in Efai. 5 9.21. Rom. 8.11.14.15.16.

Q. Will not this breede carnall securitie in men?

A. No, but cleane contrarie, for when we are once armed with the knowledge of this will of God, wee shall passe through fire and water, without any daunger, without scare of the world, or death, or the the dinell, and triumph over all our enemies, as Paul did. Rom.8.18.

Q. VV betber is any thing done in the world, whether God will or no? 20. The fecond A. God forbid wee should thinke so, that were to denie the omni-

potencie of God. Rom .9.19. Q. If nothing be done in the world against the will of God, then some is Efa. 46.10.

committed by the will of God?

A. Yea it is the will of God that finne should remaine in the world.

Q. You meane that God doth suffer it to be in the world, doe you not?

A. Nay, I meane that God doth will it, and worke it, which is more then permitting or fuffering it to be done.

Q. How prone you that?

A. It may be proued by these places of Scripture :

As they regarded not to know God, fo God delinered them up unto a Rama. 28.

reprobate minde, to doe those things which are not convenient.

Again, Recause they received not the lone of the truth, that they might s, Thes. 11 be faued, therefore God shall fend them strong delusions, that they should beleene lies. This is more then fuffering them to be deluded, and to be deliuered vp.

Againe, My people would not beare my voyce, and I frael would none Pfalst. 12. of me : So I game them up unto the bardnes of their heart, and they have, 12.

&c. This is more then permitting them to be given vp.

Q. Is not God then the author of sinne?

A. For the better cleering of this point, wee must consider two things.

1. How many waies sinne is to be considered.

2. What things are to be confidered in enery finne.

Q. How many waies is sinne to be considered?

A. Three waies.

1. As a thing contrarie to the law of God, and fo God is not the author of finne.

2. As a cause of more sinne following, neither that way is God the author of finne.

3. As it is a punishment of finne past, and so God is the author of it.

Q. How prome you that God doth punish one sinne with another?

A. By Rom. 1.28. 2. Theff. 2.11.12. Pfalm. 81.11.12.

Q. That God doth punish one sime with another, I now fee it manifestly : but why doth be fo?

A. To punish sinne, standeth with his justice, and every punish-

ment is a worke of his inflice : but how or which way he will punish finne, that is in his owne will or pleasure : if not, who shall teach him, and direct him?

Q. It is true, I am satisfied for that point, now shew how many things are

to be considered in enery sinne?

(1. The action, or deede done.

A. Twothings.

2. The corruption of the action.

Q. What meane you by the corruption of the action?

A. The swaruing from the rule of Gods word, or the transgression of his law.

Q. What fay you of the action, is that of God?

A. Yea, the action fo farre as it is an action, God doth will it, and worke it, for without him we can doe nothing, because (as the Scrip48.17.41. ture faith) In him we line, and mone, and have our being.

Q. Is not God also the author of the enill, or corruption that is in the

action ?

16 :

A. No, not of the euill in the action, except it be (as we have heard alreadie) a punishment of sinne past, and so a worke of iustice.

Q. How prone you that God is not the author of the corruption that is in the action?

A. It may be proued by these places : Pfal. 5.5. Habac. 1.13. Zach. 8. verf. 17. 1. Joh. 2.16.

Q. How elfe can you prone that God is the author of the action, and not of the corruption that is in it?

A. By the very light of nature, and common reason. For,

I. The Sunne shineth vpon carrion, and it stinketh more then
I it did before. It shineth also vpon flowers, and they smell more
sweete then they did before, the Sunne is the cause of their smelling
more then they did; but not of the stinking of the one, nor of the
sweetnes of the other, for the cause of that is in the natures of the
things themselues. So may God be the author of an action, and not
of the corruption of the action.

Q. What other similitudes have you?

A. A lame man, by the power of his foule doth moue and goe: now his foule is the cause of his mouing and going, but not of his lame going. Euen so God may be the cause of an action, but not of the cuil that is in the action. (

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Q. Haue you any more such similies?

A. Yea. A liberall father giueth his children their portions, which

they fpend riotoufly: the fathers liberalitie is the cause of their fpending, for without him they had nothing to fpend, but their riotous fpending commeth not of their father, but of themselves; and even fo God is the author of an action, but not of the cuill that is in the action.

Q. The case is cleere. Now show me why God doth let some be still in our nature, when as hee could by his grace (if it pleased him ) take it quite away?

A. The cause is this: That he may vie our sinnes to his owne glorie, for hereby he maketh knowne vnto vs two things, which other-

wife we had neuer knowne.

1. His justice in punishing fin. and both in Christ.

2. His mercie in pardoning fin.

Q. How prome you that?

A. By the witnes of the Apostle, in Rom. 9.22.

Q. Whether should the will of God be done, if we did not pray for the do- The third ing of is?

A. Yes, for his will flandeth not youn our prayers. Q. VV by then doe we pray that his will may be done?

A. Therein we acknowledge two things :

1. Our dutie in calling ypon God as we are commanded.

2. Our inabilitie to doe the will of God of our felues, except he helpe vs with his grace.

Q. VV bether may we by our prayers make the Lord to alter his will and

purpose in any thing, or no?

A. No, we cannot : for his decrees are, and alwaies have been, and alwaies thall be fulfilled, and none shall hinder nor alter his purpole: for it is vnchangeable...

Q. How prome you that?

A. By these places following: Numb. 23.19. Esay 46.10. Malac. 3. verf.6. Rom. 1 1.29. Pro. 21.30.3 1. lam. 1.17.

Q. What may we learne hereby?

A. To pray alwaies according to the will of God.

Q. What if we should defire any thing that we know God will not grant? A. Then wee finne against the commaundement of our Saujour Chrift : for he hathtaught vs to pray that his will may be done, not ours, and that his decrees may stand, and not be changed.

Q. What fay you of praying for all mentis it not lawfull to pray for all me? Of praying A. Yes, for all men, A. Yes, fo farre as our prayers agree with Gods will : but no fur-

Q. Yen, but may we not pray for the reprobate that they may be faued, as well as the elect?

A. No: for it is against the will of God.

Q. How doe you meane that it is against his will? A. I meane that it is a thing which shall never be graunted: for God hath decreed the contrarie in his euerlasting counsell.

Q. But good prayers may prenaile much with God.

A. Yea, that is true, if they be agreeable with his will, or else they are not good prayers.

Obiettion.

Q. Why? doth not the Scripture fay, that God will that all men fhall be LTim.2.4. Saued, and come to the knowledge of the truth? Now if all be not saued, then the will of God is mutable, is it not?

A. The meaning of the Apostle is to be taken as well as his words.

Q. Why, she words are very plaine, what should be his meaning?

A. Yea, but they be not lo plaine as you take them to be : for if they be understood of the reuealed will of God, then the Apostles meaning is one way : but if they be understood of the fecret will of God, then it is another way.

Q. What if he feaketh of the renealed will of God?

A. Then his meaning is this, that God doth call all men by the preaching of the word, to the knowledge of the truth, and eternall life, if they will beleeve in Chrift.

Q. What if that place be understood of Gods fecret will?

A. Then the fenfe is three-fold.

1. God will that all, e. that is, God hath decreed of all forts and degrees to faue fome.

2. God will that all, &c. that is, fo many as are faued are all faued

by the will of God.

3. God will that all, ere that is, God hath certainly decreed that all the elect shall be faued.

Q. But doth not this word (all) include enery particular person?

A. No not alwaies : for sometime it is put for the greatest part, or a great number, as in Gen.47.verf.1 5. Matth.21.verf.10. Mark.1.5. fometime for the elect onely, as in Luk 3.verl.6. Rom. g. verf. 18. 1.Cor.15.22.

Q. How must me then understand such uninerfall and generall speeches when we meete with them?

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A. These generall speeches are to be restrained to their kindes; as for example.

rP(al.14-3. Efai.66.2 2.7 Thefe are to be re-Inel. 2.28. Mar. 10.22. To the vnfaithfull. strained to the Luk. 2.6. faithfull : But. Ich. 6.45. Philip.2.3. leb. 12.32. .

Q. But did not Christ die for all men?

A. The common received opinion is, that his death was sufficient for all, but not effectuall vnto all ; for all have not faith.

Q. But I expelt a direct answere.

A. Then I fay that Christ died not for all men, but onely for theelect, whom God had chosen to be faued by Christ and his merits. from euerlasting.

Q. Where doe you reade of any that have been forbidden to pray for any in

particular?

A. Ieremie was forbidden to pray for the obstinate Iewes whom God had caft out of his fauour : and the reason why hee might not lerem. 11.14 pray for them, was grounded vpon the will of God : For (faith the leren 14.11 Lord) I will not beare thee.

Q. What, is it in no case lawfull to pray for the enemies of Gods Church? A. Yes, for temporall benefits, as peace, and plentie, and libertie, &c. fo farre as it may be for the case and benefit of Gods people which becaming them; but otherwise, if they practise any thing against Gods Church, we ought to pray against them, as Dauid did against Achitophel.

Q. How prone you that wee may pray for the prosperatie of the wicked,

when it may ferue for the ease and good of Gods people?

A. The Prophet Ieremie willeth the captiue Church of the Iewes which were at Babylon to pray for the peace of Babylon (now the Babylonians were Idolaters ) and giueth this reason: For in their terem. 29.7. peace (faith he) you shall have peace.

Q. Well then: Now I fee that our prayers must be agreeable to the will of God, because his will, and counsell must, and shall stand. Now show how wee shall be acquainted with the will of God which is to be done by vs, and

for us?

A. We must first looke what is required of vs in the word of God, we must heare it, reade it, mark it, and meditate in the same. Second- Pfalm. 174. ly, pray for the spirit of vnderstanding to open our eyes that wee may fee, &c.

2,500.15.

# In earth as it is in headen.

Q. What is meant by thefe words, in earth?

A. By earth in this place is meant the inhabitants of the earth, which ought to obey Gods will.

Q. What doe these words teach vs to pray for?

A. That we may doe the will of God, euen as the Angels which are in heaven doe his will.

Q. How doe the Angels in beanen obey God?

A. The Angels have fixe properties in feruing of God, which ought to be in every one of vs when we doe Gods will.

1. Willingnes without grudging

Pfal,103,20
2. Swiftnes, or readines, without delaying.
3. Faithfulnes, without adding or diminishing.

2.King. 19. 3. Partifulnes, without adding or distributing.

15. 4. Gladnes and joyfulnes without enuying, when they fee oLuk 15.10. thers pleafe God.

5. Constant perseuerance, without giuing ouer, till the Lord bid them stay.

Indg. 13.16. 6. What locuer they do, they still referre all the glorie and praise Remit 19.10 vnto God, not suffering any to be given vnto themselves.

Q. What doe we learne from all this?

A. We learne here that our obedience to God should not be hale, lame, or maimed, but whole, and perfect, such as is in heaven.

Q. Now shew briefly what particular graces we crane in this petition?

A. In this petition we defire :

lob, 6.4.

800.8.5.7. 1. That the Lord of his mercie would change, and frame our wils by his holy fpirit, that we may wil, & wish nothing that he milliketh.

2. That wee may beleeve in Chrift, and looke for faluation by

3. That we may have holines of life, in a true and lively faith.
4.5.6.7.
4. That God would make vs able and content to beare the la2.41.6.24. bours and forowes of this life.

25. Q. Some say this prayer, and yet looks for saluation by their own meanes, how doe they say this petition?

A. With their lippes, but they doe not meane as they fay : for not Gods will, but their owne must be done.

Q. What say you to those that say to God, Thy will be done, &c. yet line in all securitie and uncleannes, hating that which is holy, delighting in all that is unboly, hathing in wantonnes and pleasure, and wishing therein to live and die?

A. They doe most impudently mocke the Lord, and most desperatly deceive their owne soules.

Q You pake of suffering troubles and forrowes in this life, is that a part of Gods will?

A. Yea, this life is subject to many troubles.

Q. But a Christian man neede not feare any troubles as a wicked man doth, may be?

A. Hee neede not fearethem, because they worke together for the Rom. 9. best to those that love God.

Q. Tet bee that is a true Christian may line in this world without any

trouble, or persecution, may be not?

A. No: for the Apostles have set it downe for a certaine truth, that through many afflictions we must enter into Gods kingdome: And Ad. 44.22. all that will live godly in Christ Iesus, shall suffer persecution more or lesse: they say wee must, and shall, that is, wee must looke for it.

Q. Why we that line under the Gofpell in England are not perfecuted (God

make vs thank efull for it) as they are in other countries?

A. No, that is true: but perfecution is of divers forts: There is perfecution by the hand, and perfecution by the tongue; and though Gales. 4.29: many be free from the one, yet no man that fearoth God is free from the other.

Q. Why will God have his children thus to be exercised with croffes and tribulations?

A. That they may not be damned with the wicked world. 1, Car. 11.32

Q. What are men the better for troubles?

A. Yesmuch, when afflictions and troubles are fanctified of God, they are meanes to make Gods children the better: as pouertie feemeth to bridle luft, basenes to humble them, and many incumbrances serve to drive them to God.

Q. What if the world lower upon us? what if our friends for fake us? our foes defie us, what if persecution arise and wee be slaundered; and unkindly handled, must we then say, Thy will be done?

A. Yea euen then especially : for in prosperitie it is an easie mat-

Q. It is a bard thing to flesh and blood but what if God gine such a grace?

A. Oh, if wee can then say with a contented minde and a toyfull heart, thy will be done tit is a grace about all treasure, and a true note of a childe of God.

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Q.But

Pfalm.126.

Q. But many will fay, who can beare such things? what examples there-

fore have you to encourage vs?

A. There be many notable examples of divers, which in time of great trouble have been content with the will of God, even because 1.San.3.18. it was his will:as Heli, Tob, Dauid, and the Lord lefus himfelfe, as ap-

2.5am.15.25 peareth more largely in the places quoted.

Matt. 16.39 Q. What fiveete promises of God, or comfortable speeches have we in the Scripture to uphold our faith from fainting, when troubles doe come?

A. The Scripture is full of them ; as thele and fuch like ;

Our times are in the hands of the Lord.

Our haires are numbred.

Our teares are put into a bottell.

We must fow in teares, if we will reape in ioy.

He is our present helpe, and in a moment can deliver vs.

But if he will make a triall of vs, yet, The Lord is faithfull, and will 1.Cor. 10.13 See Heb.10, not fuffer vs to be tempted about that wee are able but will even give the 32,33,34.35 iffue with the temptation, that ye may be able to beare it, faith S. Paul.

36.37. Q. Thefe are most comfortable indeede to the children of God: Gods will therefore be done, and God gine vs grace to submit our wils to his will as we ought. Now rehearse the fourth petition.

# THE FOURTH PETITION.

# Give ws this day our daily bread.

A. That it would please the Lord as a father and a king, to prouide all necessaries for vs his children and subiects in this life.

Q. Why is this next ?

. . ( )

A. To teach vs, that then his name is hallowed of vs, his kingdome doth come vato vs, and his will is done by vs, when wee depend on his providence for all our provision, and flie to him in all our wants.

Q. What doth this petition teach vs? A. It teacheth vs many leffons.

1. To acknowledge the prouidence of God in the whole ordering of our life, as elegan benesens a cheval must out

2. To depend on his prouidence for our whole prouision in this life.

3. To flie to God in all our wants.

4. That we have no right to the creatures, before we have asked leave of the Lord for the vie of them.

Q. What be the graces that we pray for here?

A. They be in number three.

- 1. Carefulnes in measure how to liue.
- 2. Contentednes with that eftate wherein we line.

3. Confidence in the prouidence of God while we live.

Q. What sinnes doe we pray against?

A. The contrary to the former graces, Couetouines. and they be in number also three. Diftruftfulnes.

Q. Some thinks that religion will make men careles of the world, and

their families, is it fo?

A. They are deceived that thinke so: for all that truly feare God are carefull for the world, if they be not too carefull, which is more to be feared.

Q. Why are wee taught to pray for the things of this life, before the forginenes of our sinnest &c.

A. To relieue our infirmitie: for we doe not so easily pray for heauenly things, as for earthly things.

Q. How doth this relieue our infirmitie ?

A. It is a meanes to make vs pray for heauenly things better then we have done.

Q. How may that be ?

A. Very well: for when wee haue triall of Gods goodnes in the things of this life, wee neede nothing to doubt of his mercie in the things concerning another life. And having found him friendly in lefter matters, wee may fully account of his fauour in greater matters.

Q. This shall suffice for the order of it, now let vs come to the particular view of enery word, and shew what we are to learne from the same.

A. For the right understanding of this petition, two things in generall are to be considered of:

1. The thing it felfe which we are taught to aske.

2. The manner how we must aske it.

Q. What say you of the thing it selfe, or the benefit that we doe crane in this petition?

A. It is described by two adjuncts, or circumstances :

1. Of the qualitie, or nature of it.

2. Of the quantitie, how much we must aske.

Q. Of what nature or qualitie is it?

A. It is corporall, temporall, and earthly, and is called by the name of daily bread.

Q. What quantitie, or how much must me aske?

A. The quantitie is noted in thele words, our, and this day.

Q. 11 hat meane you by that?

A. I meane that wee must aske, first, no more then our owne : secondly, no more but for the present time and neede.

Q. After what manner must we aske it?

A. Concerning the manner of asking I observe two things:

1. We must aske it as a gift, not as a merit, or a thing bought or fold, or borrowed, or changed, but as a free gift.

2. Wemust aske it, for vs, that is, not for my selfe alone, but for

others as well as my felfe.

Q. This is briefe and plaine, but yet I would have every thing made as plaine as may be (if it were possible) that no doubt might remaine: therefore now shew first what is meant by bread in this place.

A. This worde bread is put in the Scriptures three manner of

waies.

1. Figuratiuely, for other things besides bread, as sometime for Christ humselfe, in Ioh. 6.51.

Sometime for the benefits of Chrift, Matth. 15.26.

Sometime for hunger, or a small portion, 1. King. 22.27.

Sometime for liberalitie to the poore, Eccle. 11.1.

2. Properly, for bread it felfe, Matth. 15.3 3.34.
3. Both properly, for such bread as we eate, and figuratively, for whatsoever is necessarie to the sustentation of this life, together, as in Gen. 3.19. Pfal. 41.9. and in this petition.

Q. By bread then I see the Lord Iesus meaneth, all necessarie things for this life: but why are they set downe under the name of bread?

A. For two causes.

1. Because bread is most vsuall and necessarie.

2. To teach vs that wee must flint our immoderate defires, and be content with a little.

Q. What if the Lord fend vs more then bread?

1. Times. . 8 A. If the Lordgiue more, we must be thankfull, and vie it well: and if he give vs but bread, that is to say, a little portion, wee must be content.

Q. Is it not lawfull to pray for riches?

A. Whatfoeuer is needfull to the life of man, is included in this word, bread, and prayed for here.

Q. But what call you needfull?

A. This needfull is to be measured and judged of, according to mens severall callings and charges.

Q. How is that?

A. If mens necessaries be great abundance, then great abundance is here prayed for : but if wee goe from necessaries to superfluities, then we have no such warrant here.

Q. As we have no warrant for it, so you can show nothing against it, can

you ?

A. Yes, both the precepts of God, and examples of Gods children are against it. See Deut. 8.7. &c. Prou. 30. 8.9. Iob. 31. 24. &c. 1. Timoth. 6.17.

Q. With what minde and affection must wee desire things necessarie for

our calling?

A. We may craue fuch things as are necessarie and convenient according to our calling, alwaies provided these two rules:

1. That it be with condition of Gods will and pleafure.

2. That the end be to ferue God, and our neighbours by them and with them. See lames 4.3.

Q. Why are we taught to call it our bread?

Our.

A. To teach vs, that we must not shift for our selues as well as wee can, or get our living when, or where, or of whom wee can, as the manner of the world is.

Q. No? bow then?

A. Every man is to vie fuch honest meanes as hee may eate the labours of his owne hands, and nothing to be found about vs, for our selves or ours, but that we have good right vnto, and wee may truly call our owne.

Q. What then doe we pray for here?

A. In calling for our bread we pray:

1. That we may be contented with that portion which the Lord giueth vs.

2. That we may not bereaue any of that which is theirs.

Q. How dotb that follow upon this word our?

A. It must needes follow, because that which is another mans, is not ours.

Q. But by your leave many doe racke and robbe, and pull from other men their right, and yet say this prayer too?

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A.Yea.

A. Yea, it is too true, but they say it to their owne condemnation. For their owne tongues have given sentence against themselves.

Q. But many will seeme to do it by law, and then it is well enough, is it not?

A. Yea, and it may be by such a law too as the Iewes put Christ to death by, and that was a law of their owne.

Q. Can you name any whom this doth concerne especially?

A. Yea, there be many in the world whom this point doth concerne very narrowly: and I could wish them to consider of it, lest they goe to hell for their mocking of God.

1. Those that keepe the Churches lands and liuings in their

hands, which they cannot call theirs.

2. Those that keepe backe the Ministers maintenance, and say, they will finde cause enough.

3. Those Ministers that take the sleece, and feede not the flock.
4. Viurers of all forts and sifes, with their bawdes the brokers.

5. All that live by forfeitures of bands, and poore mens pledges.
6. Al that live by volawful meanes, as filching, and stealing, &c.

7. All gamefters, and common dicers, which line onely vpon play, and make an occupation of gaming, &c.

Q. VV hat would you have thefe men to consider of?

A. Whether that which they get in this and that manner, they can call it their owne, as lawfully and truly gotten, without checke of conscience.

Q. What if they cannot?

A. If they cannot, then let them confider that when they fay this prayer, they play the monstrous hypocrites, and diffemblers with God.

Q. Why? what if they doe fo?

A. Then their finne is twice fo great as before, and their condemnation must needes be heavie, and iust, without great repentance.

Q. What other reason can you give to perswade men to be content with their owne?

A. Hee that can truly fay when hee commeth into his house, this house, this flusse, this money, this meate, &c. is mine by Gods ordinance and allowance, he may goe in, lie downe, and eate, &c. with comfort, because he hath no check of conscience to trouble him.

Q. Why? is conscience such a matter?

A. Yea, a good conscience (saith the Scripture) is a continual feast, Prou. 15.15. and it is that which makes a little so sweete to the children of God.

Q. How doe the wicked enior their goods?

A. They fill their houses, but their hearts do tell the that many a lie haue they made, many an oth haue they fworne, and many a poore bodie have they deceived, for that which they have.

The Viurers heart faith, Many a fatherles childe will curse me for

this that I have, which is fearefull.

Q. Oh Lord, I maruaile how these men can be merie with that they haue? A. Surely they eate and drinke, and feast, &c. but it is like the feafting of Balthafhar, when the hand was feene writing against him, Dan. 5.6.

Q. What should these men doe to prevent Gods wrath?

A. If they be able, they ought to make reflicution as Zacheus did; zaleza if not, to aske forginenes with heartie repentance, both of God and men.

Q. God grant it enen for his mercies sake in Christ Iesus. Now show me but one thing more concerning this word [Out] and then no more, and that is this : If it be our, why should wee pray the Lord to give it vs, as though it were not ours?

A. Because it is not ours by desert, but by mercie, and things given

in mercie, must be asked in a feeling of miserie.

Q. Are we not worthis of our daily bread, how prone you that ?

A. By the confession of Iacob in Gen. 32.10.

Q. What is the reason of our vieworthines?

A. The reason is, because when Adam transgressed, both he and his loft their right to all the creatures.

Q. How is this right to be reconered againe?

A. No way but by the merits of Christ, and faith in the fame,

Q. What? belike then we must aske our necessaries for Christs sake, and an Christs name, must we?

A. Yea, and by a lively faith, be in Christ too, or els wee have no right to any thing, but are like theeues and viurpers.

## Of this word, Daily.

Q. THy doe we call st daily bread? A. For divers causes.

1. To note our mortalitie, and fading estate, if the Lord should not daily feede vs, Act. 17.28.

2. To keepe vs in the exercise of prayer: for if wee should aske

for many yeeres prouision at once, wee would take libertie thereby

to pray no more.

3. To bridle our infatiable defires, and to teach vs to be content with so much as shall be fit to preserve life honestly, not wantonly. For see Pfal. 3.7.16.1.Tim. 6.6.2.Cor. 4.16.17.18.

4. To teach vs, that all our wants are knowne to the Lord fo well, that for every day he can tell what is sufficient, and what wee

haue neede of.

Q. What of e may we make of this?

A. The vie of this point is two-fold.

1. To preserue vs from distrust, and all bad meanes to be relie-

ued by, which come of diftruft.

2. To encourage vs to goe to God by prayer, when wee heare how privile he is to our estate.

### Of this word, Gine.

Q. TAT Hy doe we fay give ?

A. This word doth teach vs many things.

1. That God is the author and giver of all the good that wee have, either spiritual or corporall.

2. That fuch is our miserie by sinue, that of our selues we are not

worth a peece of bread.

3. That if we have but bread, we ought to thank the giver, and much more ought we to thanke him for our abundance.

4. To get our riches in such fort, as wee may rightly call them the gift of God, and that is when wee get our liuing, either by right

inheritance, or by true honest labour.

5. To fhew that all our labour is to no purpose (although wee be commanded to labour) except the Lord give a blessing. See Psaline 128.1.2. Eccles. 6.7. Psal. 127.1. Psalin. 107.34.35.36.37.38. Mic. 6. 15. Hag. 1.6.

6. To show that the nourishment of bread, and the vse of our goods is of God, as well as goods themselves. See Levit. 26.26. Ec-

clef.6.1. Dan.1.10.12.13.15.

Q. You say that we be not worthie of a peece of bread, but in the worthines of Christ, whether are we then worthie of heaven as the Papists say?

Gen. 32.10. A. If wee be not worthie of a peece of bread, much leffe are wee worthie of the kingdome of heaven: but if bread be the free gift

of

of God, much more is the kingdome of heaven the free gift of God.

#### Us.

Q. Why doe we say, give vs, and not give me?

A. For that there be two reasons :

1. To teach vs, that when wee pray, wee must pray for others as well as for our selues, or else wee pray not aright, and in loue, 1. Cor. 13.5. Lone seeketh not her owne, that is only.

2. To fliew that wee must possesse our goods, so as others may haue part with vs. For God by vs doth give vnto others, as he doth

by others give vnto vs.

Q. Who must have part with vs?

A. Indeede that is a needfull question, for we must not give to all, because the Apostle saith, If any will not worke, let him not eate. Nei-1.766.3.10 ther must we give to all alike, because the saine Apostle maketh a restraint, and saith, Doe good to all, but especially to the household of Galu.6.10. faith.

Q. Towbom then ought we not to give?

A. If we see any idle bodies, or counterfeit persons, or any that line without an honest trade, as Fidlers, Rimers, lesters, walking mates, Players, Luglers, conseners, and such like, I doubt whether we ought to give vnto such, or no, vntill they take a new trade of life.

Q. To whom ought we to gine?

A. To the poore and needie, but especially to the godly poore, such as are decaied by the hand of God, to strangers, fatherles and widowes, &c. This knew lob very well, and he put it in practise to his 101,37,17; greation and comfort.

This day.

Q. Why doe we say, gine vs [this day?]

A. By that we meane that the Lord should helpe vs when we have neede, and not tarrie too long.

Q. Why doe we ve the same words in praying for others?

A. To teach vs that we must helpe our brother, both by our praiers, and otherwise, when he needeth, and not to tarrie vntill he be past recourse. See Gen. 24.18. Exod. 22.26. Luk. 10.31.33.

Q. Is it not Lawfull to lay up in store?

A. Yes, to that in floring we keepe thefe rules :

1. Our refernation must be voide of couetousnes and distrust.

2. It muft be to lawfull ends.

3. We must not rob the poore to store our selues.

4. That we truft not in our ftore, but in the Lord.

5. That it be made only in the reuerence of the Lords gifts.

Q. What examples have we of such as have so stored?

A. There be many. See Gen. 45.7. Matth. 14.20. loh. 6.12. Ad. 11. 28.29. 2. Cor. 12.14.

Obiest. Q. The Lord lefus faith : Care not for the morrow, Matth. 6.34.

A. His meaning is that wee should not care for the morrow with distrustfulnes: but with moderate labour, and faithfull prayer.

Oblett.2. Q. He faith againe: Labour not for the meate that perisheth, loh.6.27.

And, Lay not up treasure on earth, where theenes breake through, c. Luk. 12.33.

A. These speeches are by way of comparison spoken, comparing earthly things with heavenly things, and his meaning is, that wee should not labour so much for this life, as for the life to come, because the one doth perish, the other doth not, and so for treasuring up treasure on earth, the like is to be said.

Q. What need rich men say this prayer, that have enough for many yeeres?

A. For two causes they ought also to pray this prayer:

1. To acknowledge the giuer.

2. Though they have riches, yet the comfort, is of God.

#### THE FIFT PETITION.

And forgine vs our trespasses, as we forgine them that trespasse against vs.

Q. Why is this next?

A. From the placing of this in the next place, we learne two things:

1. That we must have a care of the life to come, as well as of pro-

uision for this life.

Q. Why, if we have our daily bread, what need we care for any more?

Math. 16.26 A. All the things of this world will doe vs no good, except our fine be forgiven vs.

Q. What is the forginenes of our sinnes such a great matter?

A.Yca,

A. Yea, it is such a thing that without it there is no comfort in the things of this life.

Q. How prone you that?

A. By the speech of the Lord lesus to the man that had a palsie:
Some, be of good comfort, thy sinnes are forginen thee. To teach vs, that
nothing can give good comfort, but the forgivenes of sinnes.

Q. Why doth he fay, be of good comfort, rather then be of comfort, any

comfort is good, is it not ?

A. No, this is to teach vs, that all comfort is not good comfort, for fome is counterfeit and falle, as that which arifeth from transitorie things, but onely that is true comfort which groweth vpon the fauour of God in pardoning of finnes.

Q. What is the second thing we learne from the order and placing of this

next to the former?

A. Secondly, we learne hereby, that if wee want our daily bread, our finnes are the cause: for when sinne entred into the world, the curse entred. See these places, Gen. 3.17.18. Deut. 28.15.&c. Deut. 32. from the 12. verse to the 26.

Q. How shall we doe to avoide the curse of God?

A. We must desire the Lord in mercie to doe away our sinnes, and not to deale with vs in judgement, for sinne is the stop of Gods blessings, and when our sinnes are remoued, then is there a way made for daily bread.

Q. What vie may we make of this point?

A. This point scrueth for our instruction two waies.

1. To teach vs that religion is not the cause of want (as some do imagine, like Achab, who said that Elias troubled Israel, when in

deede it was himfelfe) but finne is the caufe.

2. That when wee want any temporall thing for this life, wee should examine our selues of sinne, and of some special sinne that God is angrie with, which hath deprined vs of that which we want and would have.

Q. How prone you that?

A. By the teltimonic of the Scripture, in Ierem. 5. 24.25. For they fay not in their hearts, let vs now feare the Lord our God, that giveth raine, both early and late in due feafon he referneth unto us the appointed weeks of the harnest. 25. Tet your iniquities have turned away these things, and your sinnes have hundred good things from you.

Againe, when Achan was vnknowne that plaied the theefe in ta- 10/6.7... king away the curfed thing, Ifrael was plagued : but when fearch

was made, and he executed, the plague ceased. So should wee also make search in our selues, when the hand of God is against vs, vntill we finde what sinne it is that hath moved God against vs.

#### Forgiue.

Q. What doth this word [Forgine] teach vs?

A. It teacheth vs many things.

 That before pardon can be obtained, our finnes must be truly and vnfainedly confessed to God, without couering, or excusing any at all.

Q. How prone von that?

A. Out of Plalme 32.5. I acknowledged my sinne unto thee, neither bid I mine iniquitie, for I thought I will confesse against my selfe my wickednesse unto the Lord, and thou forganest the punishment of my sinne.

Prou. 28. He that hideth bis sinnes shall not prosper, but be that con-

feffeth them, and forfaketh them hall have mercie.

Q. Of bow many forts is the confession of sinnes!

A. It is of two forts: either Civill, or Religious.

Q. What manner of confession is that which you call Civill?

A. That is a civill confettion of finne, which is made before a civill Iudge, or Magistrate, by malefactors.

Q. What example have you thereof in the Scripture?

A. Such kinde of confession was that which Achan made when he was examined before Ioshua, Iosh. 7.19.20.

Q. When is it religious?

A. When it is made to God only, as a part of his worship.

Q. Of how many forts is this religious confession?

A. It is double : either private to God onely, or publike in the affemblies of the Church of God.

Q. When must it be prinate?

A. When the sinne is private.

Q. Of how many forts is publike confession?

A. It is of two forts: either generally to be made by the Minister, with the whole congregation together: or particularly, by some one man before the congregation.

Q. How many waies doe you consider that which is made by the whole

congregation?

A. Two waies: for it is either ordinarie, as at the youll and common affemblies: or extraordinarie, as in time of some great and generall nerall calamitie. For the proofe of the former, fee Leuit. 16.20.21.

for the truth of the latter, fee Ioel. 2.1 (.16.17.

And this confession of the sinner of others, may be made also to God by any godly man privatly, in time of any great and generall affliction, as in Dan. 9.4.5.6.

Q. When must publike confession of sinne be made by one man particu-

Larly?

A. When any one hath committed any offence that is publike and heinous.

Q. Why must it be publike?

A. That the Church of God may be fatisfied, which by that finne was offended.

Q. What meane you when you fay, the Church is offended!
A. That is to be understood two manner of waies.

1. The spirit of God which is in the faithfull, is grieued at the

2. The faithfull (being led by the spirit of God) are also grieued

to fee God dishonoured.

Q. Why? every man shall be are his owne sinne, we shall not answere for an other mans offence, what neede we then care or be grieved at the matter?

A. Yes, we ought to be grieved in two respects:

1. In respect of God.
2. In respect of others.
Q. Whr in respect of God?

A. Because he is,

1. Our God, and father, therefore we must be grieued when wee fee him dishonoured, as children are grieued when they see their parents abused.

2. A God that loueth puritie, and hateth iniquitie, therefore we must be grieued when wee see that done in his house which he ab-

horreth.

 A God of all mercie and kindnes vndeserued, therefore wee must be grieued to see his mercie so abused, and his kindnes so vnkindly requited.

4. A God of iuftice, therfore we should be grieued lest his wrath

breake out against vs.

Q. How are the godly griened in respect of others?

A. 1. In regard of the partie offending.
2. In respect of the parties offended.
Q. Why in regard of the partie offending?

A. Because he is in daunger of Gods displeasure, and of being one off from the bodie.

Q. Why in respect of the rest of the bodie are they griened?

A. Because tome are in danger of learning his waies, and to be infected by his example. Some stand in doubt of his faluation, which so publikely offendeth: and some are in doubt of the truth, while he so falleth that professes the truth.

O. What doe you conclude upon all this?

A. I conclude, that therefore it is very necessarie and requisite, that when a fault is publike, confession be publique, that the Church of God which was offended, may be satisfied.

Q. What meane you, when you fay the Church is fatisfied by his open con-

fellion?

A. I meane that when he hath publikely confessed his sin with promise of amendment, and signes of heartie repentance, then the rest which before were grieued, are eased of their griese, as the bodie is when a corrupt member is healed.

Q. And is that all? .

A. No, then also those which were in doubt before, are now resoluted and out of doubt.

Q. Whereof are they resolved?

A. Of many things :

1. That it was cuill which he committed.

2. That the truth is still the truth, for all his fall.

3. That the bodie is not in danger of being infected by his euill example as it was before.

4. That he is in the ftate of grace againe.

5. That they may receive him againe as a member of the bodie, as he was wont to be, which before was doubtfull.

Q. Now I fee how necessarie it is that publike confession of publike offences be made: but what say you to punishing by the purse? is not that a better way to reclaime offenders, then open confession of the fault?

A. No, that is rather a meanes to maintaine finne : for who will not finne when hee knoweth it is but a money matter? effecially rich men which have money at will.

Q. What if the money be given to the poore, or to the mending of some hie way, or to some other good wse?

Manh. 27.6 A. It is counted with the Lord but as the price of a harlot, as the money that Iudas tooke, was the price of blood: and therefore is most abominable in the fight of God, what yse socuer it be put ynto.

Q.What?

Q. What ? is it not a good deede to relieve the poore?

A. Yes that is true, but yet wee must not doe euill that good may come thereof (for then as the Apostle saith) Our damnation is Rem. 3.8. inst.

Q. Why? what enill can there be in belging the poore?

A. To relieue the poore is good, but to relieue the poore by a meanes which maintaineth others in finne is not good, and there-

fore by the Apottles rule is condemned.

Q. Tou speake of the money that Indas tooke of the lewes, which ron say is called the price of blood, that maketh against you: for it is said in the Gospell, that he cast it into the Temple, and the hie Priests did accept of it.

A. That is true indeede, but how they also said it was not lawfull to put it into the treasure, because it was the price of blood: and besides that, that money was not a satisfaction for Iudas his sinne, for to shew that his money did him no good, neither in the taking, nor in the restoring, he went and hanged himselfe to make amends.

Q. But when they had his money againe, they did not east it away, but went and bought with it a field to burie strangers in : and why may not the like be done with the money of publike offenders now?

A. Your comparison holdeth not : for

1. Iudas neuer had any right to that money, and therefore ought to restore it againe.

 If hee had come by it lawfully, yet could not the lewes haue given it him againe, for he went prefently and hanged himselfe.

3. The lewes did not take him for a traytor, or an offender in that he did, for if they had, it is like his money would not have faued him from their centure and judgement: nay they were as deepe in the finne as he was.

4. When they had his money againe, it was not lawfull to cast it away, being of it selfe a good creature of God, but they must em-

ploy it to fome vie.

Laftly, the field that they bought withall, is called the field of Manh, 27.8. blood vnto this day: and so whatsoener vie that indney is put vnto (which is given to buy out their open punishment) should be called the work of sin.

Q. Shew your meaning more plainly in this last point.

A. I meane this, that if a harlot, or a whoremonger should with money buy out their open confession of their fault, in the Church, or the civil punishment to be inflicted by the Magistrate; and if that money were given to the poore, it might be called the reward

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or almes of a harlot, and to in other things: the high way of adulterie, the colledge of fornication, the hospitall of whoredome, the Church of blatphemie, and all, the reparations of iniquitie, which doe all crie for the curse of God to come vpon the founders, and authors thereof. See Habac. 2.11.12.14.

Q. What if any be so obstinate that they will not be brought to an open

acknowledgement of their finne?

A. Then by the censure and sword of excommunication, he is to be cut off from the bodie of Christs Church, as a rotten and infectious member, and to be cast out vnto Sathan, till God gine him repen-

1.Cor.5.45. tance, according to the doctrine and rule of the Apolile.

A. What if after that he doe repent, and offer to satisfie the Church of God?

2, Cor. 2.5.7. A. Then is hee to bee received againe as a brother, as the fame A-postle teacheth.

Q. What if then (after his publike repentance) he will give any thing to

the poore, or &c.is it not lawfull to take it?

A. Yes, for then it is taken as a fruit of faith, which before was on-

ly a fruit of finne.

Q. I am satisfied for that matter of confession, what els doth this word

[forgiue te sch vs ?

A. It doth further teach vs the wonderfull long fuffering of God towards mankinde, which is not wearie in forgiuing of poore finners when they aske forgiuenes at his hands.

Q. Why then we may sinne as much as we list, may we not?

A. God forbid, for this patience and goodnes of God is to leade vs to repentance, and not to prefumption, as the Apostle teacheth in Rom. 6.1. Rom. 2.5 and therefore we ought not to abuse it.

Q. What els doe we gather from this word forgine?

A. It doth further teach vs, that there is no latisfaction to Gods inflice for finne, by workes of our owne, no, not in temporall punishments, but the doing away of our finnes is of Gods meere fanour.

Q. How doe you gather that upon this word forgive?

A. It doth necessarily follow, for if God doth freely forgine vs our finnes, then we doe not satisfic for them: for to forgine and to satisfie be contraries.

Q. What is bere meant by forgining of sinnes?

A. To forgiue finnes, is to couer them, or not to impute them vnto vs. See P[2]. 3 2.1.

Q. But may not we make satisfaction to God for our simnes our selves?

A.No.

A. No,ic is not possible.

Q. How may that appeare?

A. It shall easily appeare, if we consider against whom we sinhe, or whose commandements we transgresse.

Q. We sinne against God, I know that, but what of that?

A. Yea, but that is not all, but wee must consider that God is infifinite, and therefore the offence is multiplied according to the worthines of the person against whom it is committed.

Q. And what doe you inferre upon that?

A. I inferre that our offence against God cannot but be infinite, and consequently so must our punishment be too.

Q. And must that punishment be suffered?

A. Yea, for Gods instice requireth the same.

Q. How shall we doe then to be faned ? for if we suffer it, we can never be sauch because that which is infinite is without end?

A. Indeede it is true, and therefore we have need of a remedie, or elfe we cannot be faued.

Q. But what shall that remedie be? Gods mercie?

A. No, for mercie must not be contrarie to iustice.

Q. What then? Gods instice?

A. No, for we have need of mercie.

Q. By what meane may God execute his instice with disamilling his mercie? or exercise mercie without preindice of his instice?

A. To appeale his wrath, and to make way for his mercie, there must come some satisfaction between God and man.

Q. What manner of fatisfaction must that be?

A. Considering the fault is infinite, and the punishment must bee proportionable to the fault, and the satisfaction likewise to the punishment, therefore it must be infinitely infinite.

Q. How shall that be made? cannot man helpe to make it?

A. No, he can doe nothing that way.

Q. No? what if he should doe the worker of the law of God, will not that satisfie Gods instace?

A. To fatisfie by the workes of the Law, wee cannot for two causes.

1. Because it is a taske which no man can keepe.

2. If we could, yet all the works of the law be debts, and no man can discharge one debt with another.

Q. What if men offer himselfe to God?

A. If man should offer hunselfe, he offereth nothing but vnchank-

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tulaes,

fulnes, and disobedience, and wickednes, that is, he prouoketh Gods wrath more and more.

Q. What if man should offer the whole world unto God?

A. If he should, what should he offer but that which he hath first received of God, and lost againe by his disobedience?

Q. What if the Angels Should ftep in to fatisfie for man?

A. If the creature should labour to pacifie the Creator: a thing sinite in goodnes, to couer an infinite eurll, the indebted to discharge one that is more indebted, what were that but a couering, that doth but halfe couer, and a plaster infinitly too little for the fore?

Q. How then hall this fatisfaction be made?

A. God himselfe must be faine to step in betweene his instice and his mercie, and as he created vs at the first, so to create vs new againe, and this is it which the Scripture calleth regeneration.

Q. VV ho then shall be this mediatour? God unto God? infinite to infinite? and able both to discharge the bond, and to asswage the infinite pu-

nishment?

A. That must needes be the second person in the Trinitie, the fonne of God, who is also God equall with the Father, and therfore infinite.

Q. Why must it be the second person?

A. For two caufes :

 Because he is the wisedome of the Father: for as he at the first vttered his wisedome in creating vs, so he was to employ the same in regenerating vs.

2. Because we were to be adopted his children, that is, admitted to an inheritance, which could not be done but by the mediation

of his owne naturall fonne.

Q. How did the some of God satisfie God for our somes he being God

bimfelfe?

A. He in his infinite Godhead recompenced our disobedience, with obedience; our stubbornnes, with lowlines; our vndesert with desert:neither did he purchase grace, but by punishment; nor life, but by death.

Q. But how could be (being God) doe all this feeing the Godhead is not

Subject to any such thing?

A. To the end that he might obey, he abased himselfe, to deserue, he'e did serue, to suffer hee became weake, and to dye he became mortall.

Q. How did he bring it to passe that he became weaks and morsall, &c.

A. By

A. By taking mans nature vnto his divine nature of the Virgine Mary.

Q. Then belike our Mediatour must be God and man.

A. Yea, for otherwisc he could not be a mediatour.
Q. Shew the reason why he must be both God and must

A. He muft be

Man, to be borne vnder the law.

God to performe the law.

Man to ferue.

God to fet free.

Man to humble himfelfe vnderall.

God to exalt himselfe about all.

Man to fuffer.

God to ouercome.

Manto dye.

God to triumph oner death,&c.

Q. How are we the better for all this?

A. We are the better for it two wates, if we beleeue :

these things for our takes, and not tor his owne, needes must his o- Discharge, bedience bee a discharge for our disobedience, and his desert for our yndesert.

2. As his obedience is a discharge for our disobedience, so it is also a purchase of obedience tor vs, and his death is a purchase of life Purchase,
for vs.

Q. What is the reason of that?

A. The reason is this. To his obedience is love due, to his descruing is reward due, to his humilitie is honour due, to his forrow is toy due, to his death is life due, and to his victorie is triumph due, all which are purchased and given by him, and imputed at Gods hand to all such as honour that great benefit, and call vpon the father in his name: and thus we come to the forgivenes of our sinnes, which here we are taught to pray for.

Q. You have well fatisfied me for this point, now let vs come to the next

word: why doe we fay, torgive vs, and not for gine me?

A. Therein wee are taught, to befeech the Lord as heartely to forgive the finnes of our brethren, as our owne. See Iam, 5.17. Exod. 32. 21. Rom. 9.1.

Q. What if we faile in this dutie?

A. Then wee faile in the greatest durie of brotherly loue, and Chri-

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ftian

ftian compassion, neither can we say that we loue the brethren, neither can we be assured that we are the members of Christ.

Q. What? doe wee not lone our brethren except we care for their soules? what if wee wish them riches, honours, and fanours in this life, is not this sufficient?

A. No: the best love of man to man consisteth in wishing his spirituall good the good of his soule, forgivenes of his sinnes, true toy

in the holy Ghoft, &c.

Q. Where reade you of any that were griened for the sinnes of the people?
A. In Plalm. 119.136. David faith, his eyes gushed out with teares, because men kept not the law of God.

Q. What thinke you of those that laugh for ioy, when they see men breake

the commandements of God, and yet fay this prayer?

A. If they know what they fay their finne is the greater, and they must needes be condemned of notable hypocrisie: but indeede it argueth that they neur felt that in their hearts which they otter with their lips.

Q. What els doe you gather upon these words, forgive vs?

A. Wee learne further, that if wee must defire God to forgine both them and vs, we must not allure them to finne.

Q. How doe you gather that?

A. It must needes follow: for if wee be mediatours and sutors for pardon, we may not in any case be procurers to wickednes: for shall he that such for the Princes pardon for a traytor, or a murtherer, or &c. when he hath so done goe presently and stirre up the same partie to worke treason againe, or to murther againe? God forbid.

Q. But thirtis a thing most rife, especially amongst such as beare the name

of good fellowes.

A. It is too true indeede, but it is wicked good fellowship that tempteth vnto sinne, and draweth to hell; which such good fellowes shall one day feele to their cost, if God give them not great repentance.

Q. What sinnes doe we pray the Lord to forgine vs?

A. All our finnes whatloeuer, our finnes committed in our ignorance, our finnes of weakenes and of prefumption, our finnes committed privatly and openly, and all the cuill thoughts and motions of our heart.

Q. What say you to the Papists distinction of sinnes, veniall, and mortall, and their senen deadly sinnes?

Rome. vb. A. It is most absurd and wicked : for all sinne in it owne nature is deadly,

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deadly, and every finne in the merits of Christs blood is veniall to him that truly repenteth and beleeveth in Christ, and not els.

# As we forgive them that trespaffe against vs.

Q. Why be these words added?

A. They are added as a reason of the former, and serueth to perswade the Lord, or rather to confirme our faith in Gods fauour towards vs.

Q' How can you make them a reason of the sormer?

A. It is a reason to proue that God will forgine vs our sinnes, and is drawne from a comparison of the lesse to the greater, thus: If we that are voide of all goodnes doe forgine others when they crane mercie; then the Lord who is the fountaine of all mercie will forgine vs.

Q. Where finde you that the Scripture veth to reason so, and to proone

Gods goodnes by mans goodnes?

A. Our Sautour Christ doth so reason in Luk. 11.13. If you which are enill (saith he) can give good things unto your children, how much more will your heavenly father give unto his children, or c.

Q. But what if men would not forgine one another, could we not then be

assured that Godwould forgine vs?

A. If all mercie were dried up in the bowels of men, yet it were to be found in the Lord. See for the proofe hereof, Efai.49.15. Therefore much more may we be affured hereof when men doe forgiue.

Q. What doth this clause teach vs?
A. It teacheth vs many things:

1. That all hypocriticall forgiuenes is condemned in the fight of God. See Pfal. 28.3.

2. That all lame and halfe forginenes is condemned, as to for-

giue a peece, and carrie a peece vinforgiuen.

3. That if we will be like our heavenly father, wee must be mercifull and forgive.

Q. How must we shew mercie?

A. 1. In giving of almes, Deut. 15.10.

2. Ingathering our fruits, Leuit. 19.9.2 3.22.

3. Intaking vp of debts, Matth. 18.27.

4. In pardoning of offences, Matth. 18.21.

5. In punishing offences. Deut.2 5.2.3.

Q. Our Saniour Christ nameth bere no degrees of persons, as parents,

friends, &c. why is that?

A. To teach vs that our forgivenes must not goe by affection of men, but in generall to all that have offended vs, whether they be friends or foes, &c.

Q. Our Saniour Christ nameth no manner of trespasses, as little ones, or

great ones, old or new, cre.n by is that?

A. To teach vs, that of what fort soeuer the offences be, we must forgive them all: because the Lord doth forgive all, both small and great, &c.

Q. But the matter may be fo grienow, or preindiciall to vs, that we may

take exceptions unto it and not forgine it, may it not?

A. No, for the Lord lesus in this prayer makes no exceptions, and therefore biddeth vs to make none. Againe, there is no offence committed against vs by man, but God forgiueth vs as great committed against him by vs, and why then should not wee forgiue, being so forgiuen?

Q. VV bat if wee deserned better at his bands that bath done vs the in-

inrie?

A. So doth God of vs.

Q. We meant bim no harme.

A. No more doth God vnto vs.

Q. What if we be his superiours?

A. So is God our superiour.

Q. What if we line not of him?

A. No more doth God live of vs.

Q. We have often warned bim.

A. So hath Goddone vs.

Q. We bene often forginen bim.

A. So hath God done to vs.

Q. Well then, I perceine we can finde no cause to retaine malice, if we consider things well: but so long as I cannot finde in my hears to forgine my enemic, what if I say not the Lords prayer, but some other good prayer?

A. That is a notable shift to deceive our selves, but not the Lord: for it is not the saying of the prayer that God only regardeth, but our being in that estate that wee may say it. See Esai. vers. 14.15.

1.loh.3.15.

Q. Then what if I pray not at all?

A. Not to pray at all is a manifest note of a wicked and a reprobate person. See Plalm. 14.

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Q. Whether is a man bound to forgine all debts?

A. Ciuill debts which come by lawful bargaining, may be exacted, so that it be with shewing of mercie.

Q. Whether may a Christian pray this prayer aright, and yet fue another man at law?

A. Yea, he may in a holy manner fue another for an iniurie, and be free from malice, fo that in doing thereof these rules be observed that follow.

1. We must take heede of all private revenge, and inward hatred.

2. Our doings must not be offensiue to the Church.

3. That our futes be taken in hand to maintaine godly peace.
4. The end of our fuing must be, the good of the partie offen-

ding, that he may be chaftifed and brought to repentance.

5. The law must be the last remedie, when all other good meanes doe faile. See 1.Cor. 6.7. And touching the lawfull authoritie, and vie of Magistrates, see 2.Chro. 19.6.7.8. Rom. 13.1.2.3. Of Pauls sending to the Centurion, and appealing to Casar, weemay reade in Act. 22.17. Act. 25.11.

Q. How may a man forgine trespasses, seeing as God onely forginesh somes?

A. In every trespasse which any doe to their neighbour, there bee

1. To God, and in that respect it is called a finne, which God only forgiueth.

2. To man, and in that respect it is called an iniurie, and so man may forgiue it.

Q. What vie may we make of this clause?

A. The vie of it is very profitable : for it sheweth vsa lively figne to affure our consciences that our sinnes be pardoned.

Q. How may that be?

A. Very well: for if we can finde our hearts as readily to forgiue, as we are to defire forgiuenes at Gods hand, then we may affure our felues of Gods loue to vs in this point.

Q. How prone you that?

A. In Matth. 9.7. Bleffed are the mercifull, for they fall obtaine mer-

Q. What, is our shewing of mercie the cause why God sheweth mercie to

A. Not fo: but a figne of Gods mercie to vs : for hee that sheweth mercie

mercieto others, hath first received mercie from God.

Q. How prone you that ?

A. By the words of the Apostle in 2.Cor. 1.3. Blessed be God even the father, &c. the father of mercies and God of all comfort, which comforteth ws in all our tribulations, that we may be able to comfort them which are in any affliction, by the comfort wherewith we our selves are comforted of God.

#### THE SIXT PETITION.

#### And leade vs not into temptation, but deliuer vs from euill.

Q. What, are they that have their sunes forgiven them subject to temptations?

A. Yea, forgiuenes of finnes and temptations voto finnes, be infe-

parable companions in this life.

Q. What the penitent sinner that is beloued of God, is he troubled with temptations?

A. There is none in this world so beaten and buffeted with temptations as the penitent sinner, that crieth most bitterly for the pardon of his sinnes.

Q. How prone you that?

A. By the words of our Sauiour Christ lesus to Peter, Simon Simon, Sathan hath desired to sift you as wheate is sifted, Luk. 22.31. to shew, that if we were as good as Peter, Sathan will be sisting of vs, yea the better Christian, the greater desire hath Sathan to site vs.

Q. How els doe you prone it?

A. By the confession of the Apostle Paul, who was continually exercised with the buffetings of Sathan, 2. Cor. 1 2.7.

Q. What meaneth the Apostle by the buffetings of Sathan?

A. He meaneth that rebellion which he felt in the varegenerate part against God.

Q. Why are Gods children thus troubled with temptations unto finne?

A. For two caufes :

1. To humble them, and keepe them under, least they forget themselves and waxe proud of those good things which God worketh keth in them, and by them, 2. Cor. 12. verf. 7.

2. That Gods power may be made manifest in their weakenes, and his grace may appeare in vpholding them that they fall not quite away from him, vers. 9.

Q. But doth God lone them that are fo troubled?

A. Yea, it is a note of Gods fauour and grace: for if wee had no griefe for finne, nor any buffetings, or ftriuings, it were a figne that we were vinder the power of Sathan, and not vinder the loue and fauour of God.

Q. But it is marneile that the dinell will be so bold with those whom God loneth.

A. No marueile at all: for he was as bold with the Lord Iefus himfelfe our head, and he cannot chufe fo long as he is a diuell, for he is by nature an aduerfarie: and therefore whom God loueth, the diuell hateth, and where God worketh in loue, the diuell worketh in malice.

Q. What are Gods children then to doe?

A. Hereupen we are taught (for feare of being ouercome) to pray continually vnto the Lord that we may not be led into temptation, but may be deliuered from cuill.

#### A fecond reason of the coherence.

A. To teach vs, that as we must be carefull to pray for the pardon of sinnes past, so also wee must be as carefull to preuent sinnes to come: wee must take heede that wee fall not into our old sinnes, nor be overtaken with new.

Q. Why? what need we pray against sinne to come? if we be forginen our sinnes past, we man take heede well enough of sinnes to come, may we not?

A. How needful it is to pray for Godsgrace against sinne to come, may appeare if we consider these fixe things following:

1. Our owne corruption, and pronenes to euill, lob. 15.16.
2. The infinite allurements to pull vs from God, Heb. 11.25.

3. The decentfulnes of finne, Heb. 3.13.
4. The power of the enemie, Ephel. 6.12.

5. The diligence of the adversarie, 1. Pet. 5.8.

6. The crueltie of Sathan if he doth winne.

#### Temptation.

Q. What is meant here by temptation?

By the corruption of mans nature, or,

A. Temptation is the entifement of the fouled or heart, either

By the allurements of The world, To any fin.

Q. What is meant by leading into temptation?

A. To be led into temptation, is to be overcome of the temptation, when it prevaileth and getteth the victorie.

Q. What then is the meaning of this petition?

A. It is as much as if we should say thus: When we are moved and entifed to sinne, O Lord, keepe vs that wee be not ouercome, and give vs a good iffue with the temptation.

Q. Doth God leade men into temptation, or only suffer them to be led into

temptation?

A. Indeede some reade it so, Suffer vs not to be led into temptation: but the text is plaine, Leade vs not into temptation.

Q. But doth not God fuffer men to be tempted?

A. Yes, and more then suffering, hee is the worker of the tempta-

Q. How prone you that?

A. By the Scripture which doth fo speake of God, as in these places following is manifest.

Exod. 7.3. God hardned Pharaoes beart.

2.Sam.24.1.God moned Danid to number &c.

Elai. 19.14. God mingled among it them the fpirit of error.

Elai. 42.24 Who game Iacob for a spoyle? and I frael to the robbers? did not the Lord?

Eai.63.17 Why haft thou made us to evre out of thy way, and hardned our heart from thy feare?

Rom. 1.26. God gave them up to vile affections. 2. Theft. 2.11. God fent them ftrong delufions, &c.

In all these places is more then suffering attributed to God.

Q. But if God doe leade men into temptation, is be not the author of since?

A. No, for all this God is not the author of finne.

Q. How may God be a worker in temptations, and yet free from sinne?

A.The

A. The Lord may be a worker in temperations, and yet free from finne five waies.

1. He tempteth by offering occasions, to trie whether a man will finne or no: as a master will lay money in his servants way to trie his faithfulnes, which money if hee steale he sinneth, but his master in trying him sinneth not.

2. By withdrawing his graces, as hee did from Saul:neither can

this be a finne in God, because he is not bound to any.

3. As temptation is an action, God is a worker in it, and he is the author of the action, but not of the cuill that is in the action, Act. 17.28.

4. As temptations be punishments of former fins, and so workes of justice, God is the worker of them, and yet free from finne.

g. In respect of the end to which God trieth his children, God is a worker in temptations, and yet free from sinne; for God hath one end, and the diuell another.

Q. Towhat end doth the dinell tempt a man?

A. Only to bring him to destruction.

Q. Towhat end doth the Lord tempt his children?

A. God hath divers ends and purpofes in tempting and trying his children and fervants.

1. Sometime to humble them for their finnes, and to trie how they will abide the croffe.

2. Sometime to make his owne graces in them (as faith, loue, patience, zeale, thankfulnesse, &c) to shine forth more cleerely to his glorie, and their comfort.

3. Sometime to open their shame and naughtie corrupt nature, as namely their impatience, their vnthankfulnesse, their dulnesse, their distrustfulnes, &c. which were in them and they not knowing

fo much.
Q. Why will the Lord thus lay open their shame?

A. For three caufes :

1. To let them see that they are not the men that they tooke themselves to be.

2. That they may live afterward in greater warines, knowing their owne weakenes.

3. That they may the more earnestly defire his helpe, knowing their owne wants.

Q. Is should seeme that these kinds of temptations which proceed fro God, may be better called proofes and trials, then temptations, may they not?

A.Yea,

A. Yea, it is very true, and so they ought to bee esteemed and accounted.

Q. But feeing as God veeth these trials to the profit of his chosen, and

his owne glorie, why should we pray against them?

A. We ought for all that to pray that we may not fall into them, because we must abhorre to commit any thing whereby our God is justly offended.

Q. If God be offended with our deedes, why doth he bring vs into them?

A. With our deedes he is offended, but with that which he bringeth to paffe by them (namely our humilitie, warines, &c.) he is delighted.

Q. What difference is there betweene Gods tempting of his children, and

his tempting of the reprobate?

A. This temptation into which God bringeth his elect, endureth but for a time: but the reprobate he bringeth into a perpetuall temptation, vtterly giving them vp to Sathan, and hardening them in wickedness for ever.

Q. Is it not wrinft, that God should leade some into temptation, and har-

den them in wickednes, and yet punish them for their sinnes?

A. No, for even in this life wee may fee good and just causes, that God should harden the reprobate, and leade them into this wofull and eternall temptation.

Q. What cause can you alleage for that?

A. They are worthing to be hardened, and therefore what varighteournes is it in God, to harden them that are worthing to be hardened?

Q. How can that be, when the Scripture is plaine that God himselfe bath bardened their hearts?

A. When the Scripture faith that God hardeneth men, the meaning is not that they were foft before, and that then God did harden them when they were foft before: but that God maketh them harder, and that is justly done, for their former hardnes descrued to be made harder.

Q. Why doth not the Lord foften all men?

A. If any man will fay, it is Gods fault that he softneth not al men, let him shew that God first hardened all men, and not them-selues.

Q. That is true indeed, but what of that?

A. If all men first hardened theinsclues, what shall constraine God to soften them againe?

If he will, he sheweth his mercie.

If he will not he sheweth his iustice.

But who shall compell him to shew his mercie, where hee may shew his justice?

Q. I am satisfied for this point but what vse may we make hereof?

A. By the knowledge of this point, the godly may learne to have in reverend admiration the exceeding great goodnes of God, when they shall consider that he vouchfasteth to take them into the number of those, whom of his mercie he would soften, whereas of his instice he might have hardened them for ever.

Q. Doe none tempt man but God?

A. Yes,man tempteth man, and Sathan tempteth man.

Q. How doth one man tempt another?

A. Two waies, sometime for good, sometime for hurt.

Q. When are they for good?

A. When we trie han whom we doe suspect: as some that aske to borrow money, &c. before they neede.

Q. How doe men tempt men for the burt one of another?

A. Two waies: sometimes by words, sometime by deedes, or both together.

Q. Howby words ?

A. By propounding captious and curious questions, as the Scribes and Pharifies did tempt Christ, Matth. 22.16. Luk. 20.20.

Q. What is that?

A. To entangle men in their words, to bring them within compasse of law, or to winne some advantage against the truth, by the weakenes and slendernes of mens answers.

Q. How by deedes ?

A. When by their owne example, or by vrging the examples of others they labour to draw men to euill.

Q. How are we to pray against these temptations?

A. We are to beteech the Lord, first, to keepe vs from trials aboue our power to satisfic. Secondly, that it would please him to give vs a mouth and veterance to speake to his glorie, that the enemie may have no just advantage against the cause which we maintaine.

## Of Sathans tempting.

How prove you that Sathan tempteth any man to enill?

1. By the testimony of the word of God, as in 1. Pet. 5.8.1. Joh. 3.8

Ioh.8.44.

2. By his owne confession in Iob. 1.7.8. for when the Lord asked him from whence hee came, he said that he came from compatting the earth.

Q. What doth be meane by compassing the earth?

A. He meaneth that he came from tempting the inhabitants of the

Q. Why did not Sathan tell the Lord a lie, as Cain did, but tell the truth fo plainly?

A. Because he knew that it was in vaine for him to lie vnto God, for he knew that God knew well enough where he had been.

Q. Seeing Sathan told the Lord the truth, why doth be teach men to lie?

A. By that wee may see that carnall men doe not know so much of God as the very divell Joth.

Q. But why will the dinell teach his schollers to doe worse then he will doe

bim(elfe?

A. That he might bring them (if it were possible) into a worse plight then he is in himselfe.

Q. Where doth Sathan tempt men?

A. In all places.

Q. What in Temples, and Churches, and at holy exercifes?

A. Yea, there he is most buse, both at the exercises of prayer and preaching, and when they be done.

Q. What is his drift at the time of holy exercifes?

A. His purpose is to compasse mens eyes with shewes, and their eares with sounds, and their senses with sleepe, and their thoughts with sancies, and all to hinder them from hearing.

Q. What if be cannot prenaile that way? what doth be then?

A. Then, when we are gone he will compaffe vs with bufines, and cares, and pleatures, and quarrels, either to make vs forget that wee heard, or els to contemne it.

Q. Papists teach men that the dinell is afraid of holy water, o holy bread, and holy candles, and hallowed bels, of the name of lesiu, of the signe of the crosse, and that these things will drive him away, what thinke you of that?

A. The divell invented those weapons himselfe for the Papills to fight withall, because he knew that they could never hart him with them, but themselves.

Q. No? is not the dinellafraid of the name of Jefin?

A. If the diucil were afraid of the name of lefus, hee would not have

haue tempted the Lord lefus himselfe: and how little the diuell feared the name of Iesus, appeareth more largely and fully in Act. 19.
13.14.15.16.by those vagabonds which tooke vpon them to vie his name without any lawfull calling.

Q. What say you to the signe of the Crosse, or a Crucifixe, is not the dinell

afraide of that?

A. No, for he did helpe to fet vp the Croffe, and to naile Christ vpon the Croffe.

Q. What fay you to the holy water, and holy bels, &c.

A. They be but childish toyes, and strawes to fight withall in stead of speares: for when the diuell deprined the Papists of true prayer, and the powerfull preaching of the word, he gaue them those bables to play withall, and made them believe that hee was afraide of them.

Q. Whom doth the dinell tempt?

A. All men in generall, both the elect and reprobate.

Q. But is he not more busie with some, then with other some?

A. Yes, his chiefest desire is to sift the godly, as his desire was to sift Peter, and his greatest malice is against the best men in the world, Luk. 22-31.

Q. Why doth be not defire as well to fift the wicked?

A. Hee needeth not, for hee hath them alreadie at commaunde-

Q. How can Sathan tempt all the world to sinne, seeing they be so many?

A. There be armies and multitudes of diuels and wicked spirits in all places, and these doe all conspire together the destruction of mens soules.

Q. But how doe they know all men, and all mens affaires?

A. They are neuer at reft, but night and day doe labour, and one certifieth another most nimbly and linely.

Q. But how can they know enery mans nature?

A. By observing their manners, and their customes, and their complexions, and their companie, &c.

Q. Doth the dinell know the thoughts of the heart?

A. Nosthat is proper to God only, who is called the fearcher of the Ierem. 17. heart: but the divell doth conjecture of mens thoughts by outward fignes.

Q. Shew how that may be?

A. By his owne long experience of the world he knoweth many things: for he is the oldest, and the greatest politike in the world.

2.By

2. By the words of a mans mouth, he can give a geffe what is in mans heart, because he knoweth that it is written : Out of the aboun-

dance of the beart the mouth fleaketh, Matth. 12.

3. He observeth what every man doth most busie himselfe about, and by the outward fruite hee judgeth of the inward roote which is in the heart, and when he knoweth the heart, he insecteth it, that it may bring forth euill actions.

Q. Doth Sathan tempt all men alike?

A. No, not so, but he marketh how every man is enclined, what he loueth, what he hateth, what he feareth, and what wants, and when he hath found him then he fits him.

Q. How doth be fit them?

A. He prouideth for every one according to his humour. The tyrant shall not want flatterers, the wanton shall not want a mate, the
Vsurer shall not want a broker, the theefe shall not want a receiver,
he is a factor betweene the Merchant and Mercer, he is a makebate
betweene the man and his wife: he is a talebearer betweene neighbour, and neighbour.

Q. Hath be but one fute or shift for one man?

A. Yes, the diuels riches is in baites, whereof he hath great varietie and store.

Q. As how, for example?

A. For every one that will fiveare, he hath a packefull of othes: for every one that will deceive, he hath a packefull of lies: for everie one that will diffemble, he hath a packefull of excuses.

Q. Hath he but one way to compasse one and the same man?

A. Yes, he hath many waies and fleights to deceive one man with-

Q. Show how he dealeth with one and the same man.

A. If he cannot compasse him with Idolatrie, nor adulterie, nor thest, nor any grosse sinne, then he will see if he can poyson him with vame-glorie: if not with carelesnes, then with distrust: if not with despaire, then with presumption: if he cannot keepe men in Poperie, then he will draw them to be Atheists, or Libertines, or Neuters, or Protestants at large, as the time serveth: if hee see any desire reformation, he will labour to draw them from the Church by schisse and separation, and he is alwaies in his extremities, either going too sarre, or comming too short.

Q. Will the dinell be willing that any should embrace religion?

A. Yea that he is, for hee hopeth thereby to give them the grea-

ter fall (except God by his grace doe mightily keepe men)especially inconstant men hee will perswade to become religious, but he hopeth ascerward by one meanes or other to make them Apostataes, and backshiders from the truth.

Q. Doth the dinell never cease from tempting one man?

A. Yes, sometime he will leaue a man, as it is said, he left the Lord Lake 4.13. lesus, that is, for a season.

Q. What? is his malice then at an end?

A. No, but he doth it onely in policie, to bring the heart alleepe, and to make men fecure, that he may come upon them afterward with greater force when they mistrust nothing, as the children of Dan came upon the people of Laish, and destroyed them when they were quiet and mistrusted nothing, ludg. 18.27.

Q. How doth he fet upon a man when he comes againe?

A. Where he feeth a man most carelesse, or most weake, there he makes the assault, like souldiers that invade a Castle.

Q. How may a man know that Sathan bath been with bim?

A. If God should make vs see our countrey naked, our Temples desolate, our Cities ruined, and our houses spoyled, wee would say, the Spanyards haue been here: so when we see our mindes corrupted, our hearts hardened, our wils peruerted, our charitie cooled, our Rulers persecutors, our Lawyers brablers, our Patrons symonists, our Patrours logterers, and our people obstinate, we may say the diuell hath been siere, and so hee hath indeede, for these be his sootsteps, and surely, in every place where he comes (like a foggie mist) he leaveth an evill savour behinde him.

Q. Why doth Sathan feeke to bring men to a custome in finne?

A. That he may the more eafily draw men to hardnes of heart, and fo to impenitencie, Rom. 2.4.5.

Q. Doth the dine! premaile against all that be tempteth ?

A. No, for although God suffereth Sathan to tempt, and to vexe, yea and oftentimes to comment his children, yet he doth not suffer him to destroy them.

Q. But would Sathan destroy vs if he might be suffered?

A. Yea furely, that he would, and not leaue one alive.

Q. How prone you that?

A. By the Scripture: 1. Pet. 5.8. for which cause he is also called by these names following, a tier, a deceiner, a tempter, an accuser, a demonrer, a murtherer, an adnersarie, a viper, a lion, a dragon, a wolfe, a ser-

pent, c. by which names appeareth his vnspeakable malice against

Q. The dinell nener called himselfe by any of these names, did be?

A. No: for he which is euill it felfe doth shun the name of euill, because he would not be hated.

Q. Thats a tricke of the asuell indeed, but I thinke no man will doe fo but

the dinell himselfe?

A. Yes, all the wicked and vngodly haue learned of their master the diuell, to call euill good, and would be counted honest, though they be neuer so lewd.

#### But deliner vs from euill.

Q. Wby are the fewords added to the former?

A. To teach vs how we are faued from the diuell.

Q. How is that?

A. Not by our selues, nor by any thing that we can doe, but by our heauenly father who doth deliner vs, and set vs free from his tyrannie and power.

Q. How doth the Lord delineres from the dinell?

A. By the meanes and merits of Christ his death and passion, who hath gotten the victorie for vs, and to our vse, 1. Cor. 15.

Q. But why doth the Lord suffer vs to come into his snares?

A. 1. That he might make his mercie and goodnes appeare in delinering vs out of his snares: for except wee were taken prisoners, we could not be deliuered.

2. That we might fee in what a miferable and wofull cafe we are in of our felues without our Captaine and deliuerer, the Lord Iefus

Chrift,

Q. What neede we care then, seeing we have such a delinerer ?

A. Indeede we neede not feare any thing that Sathan can doe vnto vs, being so brideled as he is, but wee must be carefull to serue the Lord, that hath thus mercifully and mightily deliuered vs. See Luk. 1.74.

Q. How must we ferne bim?

A. One principall part of the service which wee owe to God, standeth in resisting the divell.

Q. How must we resist the dinell?

A. In refitting fuch an adversarie as the divell is, two things must diligently be observed and regarded:

1. That

r. That we vie fuch weapons only as our heavenly father hath appointed vs.

2. That wee vie them in that manner and order which hee hath

appointed.

Q. VVhat be those weapons?

A. They be not carnall but spirituall, such as S. Paul fought with all himselfe, and he commendeth them to be mightie through God, to cast downe strong holds, and principalities, and powers &c. 2. Cor. 10.4. &c. and therefore also exhorteth all men to fight with the same: Eph. 6.12.13.

Q. What be the names of those weapons, that wee may both know them,

and prepare them in a readines?

A. The Apossel nameth a breast-plate, but it is of righteousnesse; and a girdle, but it is of truth; a shield, but it is of faith; and a helmet, but it is of hope; and a sword, but it is the sword of the spirit, the word of God; and shooes for our feete, but they be shooes of preparation for the Gospell of peace: and vnto all these he ioyneth prayer, Ephes. 6.14.15.16.17.18. and all these together he calleth the armour of God.

Q. These be the weapons, in what manner must they be handled?

A. They must be vied continually, with circumspect walking, or liuing circumspectly, Ephel. 5.15. with heedfull watching ouer our waies, and Sathans sleights, Mark. 13.33. and with manly courage standing fast in the defence of our selues, and of the quarrell of our Lord Ielus Christ.

Q. This is too precise and straight, is it not sufficient if wee line as our bonest neighbours doe, and serve God as the time serveth, like Protestants

at large?

A. Alas no, the diuell likes that very well: for he knoweth that the carelesse man is easily taken and ouercome, yea if wee be neuer so precise and strict in many things, and make no conscience of some one sinne, it is enough for the diuell: for he will catch a man to hell as well by one baite as by a thousand.

Q. Tea? how prone you that?

A. By the Scripture: for it is faid of Herod that he reverenced John Baptift, and his ministrie, and heard him gladly, but yet for all that, could he not abide to be told of having his brothers wife, and for that he is condemned. And so it is with others.

Q. Then we be to those that goe not so far as Hetod did, except God gine them repentance. And blessed be God our heavenly father for lesin Christ by whom we be delinered from the dinell, and from all his temptations, and fierie darts. Now come to the conclusion of the Lords Prayer.

#### Manh. 6.13

# For thine is the kingdome, the power, and the glory, for euer and euer. Amen.

Q. What is the effect of these words ?

A. They are a conclusion of the whole prayer with praise and thanksgining vnto God.

Q. What doe we learne thereby?

A. We learne thereby: first, not to craue any thing without giving thankes. Secondly, not to end our prayers without giving of God due praise. Thirdly', in all things, and at all times to returne the whole glorie and praise vnto him.

Q. What is meant by faying, Thine is the kingdome, feeing as there be earthly Kings and Princes which have kingdomes also besides the

Lord?

A. Though earthly Kings have kingdomes, yet they have them not from themselves, but of the Lord, as the Lord saith by Salomon: By me Kings raigne.

Pron.8.15.

Q. What is the meaning of these words, Thine is the kingdome?

A. They be expounded in 1. Chron. 29.11.
Q. Why is the kingdome faid to be Gods?

A. For two caules :

1. Because he is absolute possessor and owner of all things.

2. Because he hath soueraigne rule ouer all at his will.

Q. Why doewe fay, for thine is, &c.

A. Because it is a reason to induce vs to prayer, because he hathabfolute authoritie and interest in all things.

Q. Why is it faid, the power is his?

A. Because hee hath not onely authoritie, but also abilitie in himfelse, and of himselse; and all other powers are derived from him.

Q. How doth this ferne to ftirre us up to prayer?

A. We have neede to pray the more vnto God, because we cannot doe any thing that we aske but by power from him.

Q. Why is glorie afcribed to God?

A. Fortwo caufes.

1. Because the fulnes of glorie is in him.

2. Because the glorie of the creature is all of him, which is but a sparke of his glorie.

Q. How doth this mone vs to prayer?

A. Very much : for we must innocate his holy name, that in so doing we may give him that glorie that is due vnto him.

Q. VVby is it faid, foreuer?

A. For two causes:

1. To put a difference betweene the Lord and earthly Princes.

2. To shew the excellent and permanent estate of the happines of Gods children: for that kingdome and glorie, of which they are made partakers, is such as endureth for euer.

Q. VVby is this word added, Amen, or, So be it?

A. To teach vs two things :

 That wee must not (as many doe) craue that in words, which we have no defire vnto in our heart, but that we must defire with all our heart whatsoever we aske with our lips.

 That in prayer wee must striue against doubting and vnbeleefe, and to believe that as wee have craved, so God for Christ his sake will graunt it vnto vs in his good time.

Soli Deo gloria.





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## GOD WOOING HIS CHURCH.

Set foorth in three godlie Sermons.

By W. B. Minister of the Word at Reading in Barkeshire.



AT LONDON

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# GOD WOOING

THE FIRST SERMON.

IEREMIE Chap. 3.

Verset 4. O yee disobedient children, turne againe, saith the Lord, for I am your Lord, and I will take you one of a citie, and two of a tribe, and will bring you to Zion.

Vesse 1 & And I will give you Pastors according to mine heart, which shall feede you with knowledge and understanding.



Hefe words bepart of an Exhortation begun in the 12. verie of this chapter, and made to the captine Ifraclites in Affyria, in the ninth yeere of Hofbes king of the ten tribes, as appeareth in 2. King. 17.6. And it groweth vpon a complaint against Iuda, because that Iuda did not profit by the judgements of God vpon Israel: which complaint being ended, the Lord here

commandeth the prophet to labor with the ten tribes that were in captiuitie, that they might profite better by those afflictions which were vpon them, and by timely and hearty repentance to turne vnto God, which if they would yeeld vnto, the Lord doth also promise for his part to forget all their sinnes past, and to place them in their former estate of libertie agains.

This Scripture hath two partes; an Exhortation, and a Promife. In the Exhortation there are two circumstances to be considered of: the first is of the persons, the second is of the matter subject. The persons be two-tolde, exhorted, and exhorting: the persons exhorted are the captiue lewes described in the two first words, disobedient children. The persons exhorting are also double, the Lord by Iere-

my, and leremy in the name of the Lord; and that appeares in thefe wordes faith the Lord The matter fubiect is two-folde ; first, what it is that they are exhorted vnto, in thele words, Turne againe : fe-

condly, a reason why, in these words, For I am your Lord.

In the manner offpeaking to the persons exhorted, doth notably appeare the fingular wifedome, and vnfpeakeable mercy of God. Gods wifedome appeareth in ripping vp of their fins, before he exhorteth them to repentance: Yea that he may bring them to repentance for their finnes; he faith not fimply, O my children, turne againe, left they should take an action against Ieremy, for impeaching their eredit : but he faith, O ye difobedient children, that fo hee might conuince their consciences, stop their mouths, and take away all occasion of boasting, From this wife course of wisedome it selfe, in calling men to God, both the minister of God and every christian brother may learnethis profitable leffon; that the readicit way to bring me from their profanenesse to true repentance, is first to conuince them of finne, and then to exhort them to repentance. Many ery repent, and amend, thundering out the sudgements of God against the people : this ought to be done ; but if we do not first shew them what is amis, they will fay as the proud lewes faid to Malachie, What have we done? But let Malachie tel them what their words are, and then they will blufh for shame. Then will Felix tremble, when Paul preacheth of righteousnes, temperance, and judgement to come, all which doe concerne him. Then will David contesse his fin, 2.54m 12.7, when Nathan shall lay the parable close to his conscience. Then is 1.Sam,25. Nabal striken as a stone, when Abigaile shall wifely watch hir time, and tell him of his churlishnes. Then will the Samaritane woman leave hir scoffing, when Christ shall come home to her conscience. Then will the ten tribes returne (if ever they will returne) when feremy shall summon them before gods sudgment feat for disobedience. And then may the Preacher looke to profit by his publike doctrine; and the brother by his private counfell, when first they shall prove to their consciences, that of this and that fin they are guilty,

Secondly, from this wifedome of God wee learne that it is lawful & necessary for the minister of God somtime to vse sharp words, if he meane to doe any good, specially when hee hath to deale with men whole faces are of braffe, whole necks are of yron, whole hartes are of flint, and whose consciences are seared up swith an hote iron. And yet hee is not alwayes to lay on loade, but sometime with

Paul)

Mal 2.12. 14.16. AH.24.26.

Paul) to doubt whether hee should come with a rod, or with the spirit of mildnesse; and as he shall perceive them either obstinate, or tractable, so to make the edge of his reprehension blunt, or fharp; as he feeth his Stil to drop, fo to quicken or flake his fire; and fo to straine, or let downe the strings, as that neither by too much ftraining, or too much loofening, they bee brought more out tune then they were before.

Againe, he is not to handle all alike, but to remember that as all the strings of an instrument are not alike placed, alike natured, alike founded, nor all strained alike, nor all out of tune alike, and that according to their place, quantitie, and qualitie, every one must more or leffe bee strained, so it must be among men. The magistrate is to be reproued, but with great renerence, and fingular modeftie. The minister is to bee reproued, but as an Elder. The elder fort must a. Time, s. be reproued, but as fathers. The younger fore must be reprooued. but as children. And every one according to his place and calling

must be dealt withall.

Againe, if two be fallen into one and the same sinne, he is wifely to observe how they came down, and warily to put a difference betweene the one and the other. The one may fall by weakenesse, the other of wilfulnes: the one of ignorance, the other of malice; the one therefore with lenity, the other with feueritie must be proceeded against, alwaies tempering his speeches according to the nature and dispositions of persons with whom he hath to deale, and according to the qualitie and quantitie of the finne against which hee dealeth; examples hereof we have not a few in the scripture. Christ will not breake the brused reede, nor quench the smoking flaxe, Mar. 12.20. but the rebellious hee will batter in peeces, like a potters veffell. Pfale 2.9. Mofes was the meckeft man on earth, yet none more angry with Num. 12.3. Aaron, nor more seuere against Idolators then he. Paul wil perswade Dem. 31.6. Felix to become a christian, and will convey himselfe into the bo- 48.16.28. wels of the Gallatians to winne them to Chrift, but hee meaneth to Gal. 4.79. 1 take vp Peter for halting, and to pronounce Elymas the very child Gala.11.14 of the deuill.

As this doctrine was rlwayes profitable, so never more needefull then now, when there be quot bomines tot fententia, how many men, fo many minds. Some would hauethe preacher speake alwaies alike, and that of nothing but of mercy and faluation, to prophefie of new wine and strong drinke, but in no case to awake them out of their finnes Some, would have him alwaies to bee thundering out the indgements

Ad.11.3.10

judgements of God, and to minister nothing but bitter purgations, asthough all men were ficke at once, or of one difeate, or of one cause. Some againe can abide neither piping, nor mourning. If the minister reproue their sinnes, they call him a busic controlour : If he shall applie the word to the conscience, then, who made him a judge? If hee denounce the judgements of God, then hee fraieth his audience. If hee standeth about his houre, then he is tedious. If he entreat friendly, then he is glad to curry fauor. If he be sparing in reproofe, then he is afraid to displease. If he speake learnedly, then he is too deepe. If plainely, then he is no scholler, but if he will footh them vo with an Omne bene, or a nibil dicer, then he is the best church man

that euer they knew.

Thirdly the Prophet telleth the Iewes of their disobedience, that so hee might make them more ficto returne vnto God, being first humbled with the fight of their finnes, to teach vs, that in all our reprehenfions or admonitions, we must leek the good of our brother, and the glory of God; as John the Baptift called the Pharites and Sadduces a generation of vipers, not to make them desperate, but fruitfull in the workes of repentance. And furely (good brethren) then is there hope of doing good by fharpe centures, when men may fee that they are not centured of malice, or to make them odious, or for some other finiter respect, but of conscience and loue, feeking thereby the good amendement of our brother, and that we are no whit glad for their faults, but rather grieved at their falles, And if this rule were alwaies observed, amongst all those to whome the censures of the church are committed, I doe not doubt but that much more good might bee done, then is done; but if men shall fee that their censures (whatsoeuer they are) proceede not from a hatred of finne, nor a conference and care to amend their brethren, but either of flomack to revenge their owne quarrelles, or from a couetous affection, to maintaine their owne gaines; alas, how shoulde they be regarded as they ought? Nay, how shoulde the kingdome of Sathan be ouerthrowne, when the golden judge giveth fentence? Howe can the right marke bee hit when a wrong marke is fet vp to bee shot at? and howe can the Church bee terrible as an armie with banners, when the leaders of the army shall turne their fwords points against their owne fouldiers? but this may fusfise for the wifedome of God in mentioning their finnes, before he calleth them to repentance, in this first word desobedient.

Gen.6.9.

As the first word is a most euident testimonie of Gods wisedome,

make .

is the fecond of his mercie ; for loe, he calleth them still by the names of children. Oh loue vnspeakeable, that cannot so forget the workemanship of his owne hands, but albeit they had most shamefully abused his maiestie, yet still offerethto beetheir father. He ceaseth not to try them by afflictions, to call them by his prophets, to draw them by his spirit, to wooe them by his benefits, to pardon them in his mercie, and to receive them into his wonted fauour againe. Thus wee see that our God will not alwaies be chi- pfal 101.9. ding neither will hee keepe his anger for ever, but as a father pittieth his children so bath the Lord compassion on all those of whose 13 returne there is anyhope. This doctrine will stand vs in stead many application waies; first the papist may learne from hence, that the Lord doeth ; not deale with vs, according to our deferts, but according to his merits in Iesus Christ. Secondly, from hence the afflicted conscience a (that groneth under the burden of his finnes) may fetch comfort against all the firy darts of Sathan, when hee shall bee furely perswaded that in Iefus Chrift the partition wall is broken downe, and the hand-writing fastened vnto his crosse, and therefore, that all his fins shall not be able to rampier up the gate of Gods mercie against him. Thirdly this teacheth vs that if any befallen by infirmitie, wee 3 shoulde doe what wee can (with the spirit of brotherly loue, and long fuffering) to restore him againe. And good reason, for if we be bound by the law of God to helpe vp a beast under his burden, much more our brother; but alas, how frange is this among fl vs ? If a mans foote hath flipped neuer fo little, especiallie if hee bee a good man (and who can fay his heart is cleane?) profane men are ready to exclame of him, but never labor to reclaime lin; never remembring what our Saujour Chrift faid when hee wrote vpon the 16.8.7. ground, but forgetting themselves to bee laden both with moates, and beames, they doe as dogs doe, which (when one is in difgrace) run all together after him with open mouth and full cry. Now if the Lord should thus hotly purfue vs, as wee doe our brethren, what thould become of vs ? Fourthly , this gracious example of our 4. heavenly father, dealing fo mercifully with his disobedient children condemneth the vncharitable practifes of three forts of men: the first fortisthe Papists, whose fingers are died of a languine colour in the bloud of those men, which have but transgressed the dirtie decrees of an Italian prieft; and yet thefe gnatftrainers, and camel fwallowers, bewaile the want of loue among vs. Secondly, it meeteth with an abuse in church gouernours, who vie sometime to

fmall importance, as though the greatest censure of the church and the greatest judgement next to the generall judgement may be dallied withal, and fo farre abused, as thereby to cut off, and cast out members of the Church, to fathan at mens pleafures. Our good God cafteth not off his people, no not for disobedience, but still admonisheth them, and taketh them for his children, so long as there is any hope of returning. Thirdly, it meeteth with the rash and furious dealing of Brownitts, who (for tome defects and blemifnes) caft off the whole church of God in England for no apparant church of God, which is more then they ought to doe for two causes. First, though disobedience be (as it is indeed) as the fin of wichcraft, and who is not disobedient in many things? yet so long as they cannot challenge vs, for apoftacy, as we may fome of them, and fo long as there is any life of the fpirit at all in her, fhee is not to be laide out ypon the colde ground. But foft a while; though shee hath notall her ornaments according to the word of God, yet shee doeth not refuse them, if shee might lawfully come by them; but is readie to receine them when to euer the may lawfully obtaine them. In the mean time shee mourneth for her wantes, and seeketh a redresse as shee may, and fueth as fhee ought, and therefore no doubt is marked on the forehead for the deere spouse of lefus Christ, so long as the holdeth the foundation in him. But suppose that the church of England were proued as the church of Rome, a very harlot, and were adjudged for her continuance worthy to be put into the blacke booke of excommunication (which God forbid) yet for them to be their own caruers and bailifes, is more then they ought, being but privat men, and this is certaine, that no particular congregation, much leffe a prinate person may excommunicate a whole church,

Ezech.9.4.

Laftly, in joyning these two words together, wee are taught to cenfure finne in all men, but yet to judge charitably of all. And on the other fide to judge charitably of all, but fo as wee winke not at Leuit,19.17 fin in any, for that were to hate our brother. And this are wee taught here, while God calleth them disobedient; yet still children; and children, but yet disobedient. Many thinke that we hate them if we tell them of their finnes, taking those for their best friends, which do alwaies footh them vp in their finnes, but thefe men are much de-

ceined; for the reproofe of a friend is better then the kiffe of a flatterer; yea, if Shimei an enemie shall raile vpon Danid, though that be Shimei his fin, yet it may be and ought to be Danid benefit. Again,

the sweetest words to the care, are not alwaies the wholesomest to the heart : no, the bitter pill is better to purge, then the fweete perfume. The boifterous wind wil make a man hold his garment faft about him, when the gleaming funne will make him put off all to his shirt. The thunder and lightning doe more purifie the aire, then the calmest day in fummer. The greenest herbe doth often couer the fouleft coad; where the water is stillest, there is it deepest; the fairest garment doth often couer the filthieft carkas; when the baire is most in fight, the hooke is least suspected, the friendliest kisse in thew, is fometime but treason in substance; the Bee hath hir honey, fo hath fhee a fting, and the one shall wound more then the other shall heale; when Herodes courtiers shal crie to Herod, Oh the voice of God, not of man, then must Hered come downe with a mischiefe : when 400. falle prophets shall fay to Achab, go and prosper, then must Achab looke least to thrive, neither shall hee returne in peace : and fo much for the perions exhorted, in these words, O yes disobedient children.

The persons exhorting are, God by Ieremy, and the prophet in the name of the Lord, and this is of force also to enforce the exhortation: as if he should say, I doe not of my selfe thus reproue you, for then you might thinke me too busie, but the Lord set me a worke, whose will I must obey, and therefore you must heare me with patience. Thus Jeremy pleadeth his commission, partly for his owne difcharge, and partly to make his meffage of more credit and force with them. And thus might leremy reason. He that is but a servant, must doe his masters message: I am but a servant, therefore I must doe my mafters meffage. And againe, bee that doth but his mafters message, ought not therefore to be blamed; I do that, and no more, and therefore I ought not for that to be blamed. And againe, whatfocuer the Lord by his meffenger faith, that must bee beleeved : but the Lord (by me his meffenger) faith that you are disobedient, and promifeth that if you will turne againe, and obey him, he will bee your Lord, therefore you must beleeue it. And againe, whatfocuer the Lord by his meffengers doth command, that must be obeied; but the Lord by me doth commaund you to turne againe, therefore fee that you obey his commandement, as you will answere at your vtmost perill. Here then we have three things to consider of in the minitters of God : First, their authoritie : secondly their dignitie: thirdly, their dutie.

Their authoritie is very great , and their commillion is very Oftheir large; authoritie.

Ierem. 11.10 large; for behold (faith the Lord to Ieremy) I have fet thee over nations and kingdomes, to plucke up, and to root out; to destroy, and to throw downe, to build and to plant. But how? Exechiel theweth how; Thou Ezech.1. sonne of man, feare them not, nor their wordes, although thou remaine amone scorpious, feare not their lookes for they are a rebellious bouse; verse 7. Therefore thou fhalt fpeake my words vnto them ; fo that it must bee done without feare, and by speaking the word of God without ceafing. The minister of the word therefore bath authoritie to res. Chron. 36. proue princes, as the prophet faith, but not by the fword to remoue

15. princes, as the pope faith. He hath authoritie in Christs itead to pro-Joh, 20.23.

Ierem. 27.3. nounce forgiueneffe of finnes to the faithful, as the Euangelift faith; but not to abfolue whom he lift, as the pope faith. He hath authority to reproue things amiffe in the church, or the common-weale by doctrine as the word faith, but not of himfelf to reforme by practile, as Browniststaie; for deposition of Princes belongs to Cod only: forguenesse of sinnes, belongeth to God onely : reformation of churches and common-weales belongeth to Princes onely, but the reprouing of finne in prince, church, or common-wealth belongeth to ministers also. Andthis in wisedome and discretion, they may and ought to doe. Nay bloud for bloud, if they do leffe then this, if they do more then this, & if they do not all this; Why then should Mofes be murmured at? why should Miches bee fmitten? or why should leremy bee imprisoned? and all thus troubled for executing their commission? haue they not authoritie to speake? Nay we say to you, (if you be angrie with vs for this) as your feruants will fay for themsclues. We are but servants, it is nothing to vs, agree with our mafter, and we shall be content; we may speake what his word speaketh, for we have authoritie, and so much wee must speake, for therefore are we put in authoritic. And fomuch briefly for the authoritic of Gods ministers.

As their authoritie is great, fo is their calling excellent, and honourable, in respect of their office, and of his person, whose mouth they are. Wee can thinke as bately of our felues, as any can either thinke or speake of vs; but if it bee an excellent thing to bee a kings Apre. 12.1. ambaffadour, howe much more then to bee ambaffadour to the s. King. 2.12 king of heaven and earth? Therefore are they called in the feripture 1. San. 4.15. by names of greataccount, as Angels, Stars, Fathers, Horsemen, and Chariots of Ifrael, whereof some bee old as Heli was, some be young as Timothie was, yet all the melsengers of the Lord Iefus. Some hauetenné talents, some haue but one, yet all must occupie for

AEL. 22.2. AH.4.13.

their

their Lords aduantage. Some come at the first houre, some at the Managara last, yet all fent of God. Some are like James and John the sonnes Mar. 10.1, of thunder: some like Barnabas the sonne of consolation, yet all the Manh. 9.17. messengers of God. Some have received a greater measure of giftes, Ephis 4.7. fome a leffe ; yet all according to the measure of the gifte of Christ. 1.cm.4.1. And therefore let vs esteeme of them as of theministers of Christ, and the disposers of the secrets of God. Men they are as we are, that is our benefite, for it God himselfe should send forth his voice, wee must yeeld up our lives. Sinfull they are as others, that is, because they are men, mortall they are as others are, and that is, because they are finfull; yet still the messengers of God, and befeech vs in Christ his stead to be reconciled vnto God. If this were regarded, a. Car. 5.12. then Godsministers shoulde bee more regarded, and leffe despised, more beleeved, leffe difgraced, better provided for, leffe pinched, and not fo thamefully flandered and abused of so many as now they are. But alas, it is not once thought upon of many, and therefore euerie churlish Nabal denieth them maintenance, cuerie couetous Achab is ficke for their livings, every proud minion, and minfing 1. King 21.4 damfell longeth for their heads in a platter, eueric Inder is ready to 1.King. 22.4 betray them. Zidhijah the kings claw backe wil not sticke to take his fift from their cheekes, Tertullus the oratour dareth call them pe- All. 24.4.5. Ailent fellowes, and troublers of the state, if any man of his courtefie will give them the hearing. Festus in his mad moode, will call them 48,26,24. mad men, and lay the fault (if there bee any ) upon their learning too. Demas the wordling will give them the flip, onely the poore 1.Tim.4.10. widdow of Sarepta is founde releeuing poore banished Eliah. And 1.16 mg. 17. fome (thanks be to God) but not many in respect of the multitude, haue the ambassadours of the Lord lefus in that good account which they should, especially for their works sake; for doe not many grudge our meate, number our morfels, and reckon our livings to every farthing? Christ commanded his to carry neither bread nor Mark 6.3. mony, nor to put on two coates; he is a rich man now a dayes that hathtwo coates to put on, except seme that have two or three benefices, for many in the world are turned out of all, and yet (God bee thanked) they are delinered. Wee may fay as Paul faide, we are af- 1.cm.48. flicted on every fide, in poverty, yet not overcome of poverty; as dead, yet aline; as forrowing, yet reloycing; as posselling nothing, yet having all things. In the time of popery one congregation did maintaine many maffe-priefts, now many congregations wil hardly maintaine one good preacher of the gofpel; and no maruell, for

into the popes hive, and nowe we have too many droanes that fucke all the hony out of the churches hive ; yea too many horse-leaches, Pros. 30.15. which alwaies cry. Giue, giue, but neuer fay, Ho. One crieth, giue me the colledge lands, another crieth, and mee the landes of cathedrall churches; another longeth for the impropriations; the fourth must have an other benefice or two for to buy him bookes withall; one is ficke for a deanry; and fome are ticke of a confumption, and a bishoprike or two would restore them againe, or some other thing that should goe to the church, and some will not leave till they have the devilland all, or till the deuill haue them. If men take paines, fome will rewarde them with a thiftle the reward of an Affe; others would fend away their paftours in worfe case then the baseft officer in their kitchin, without either warning or wages. I blame not all, but all fuch. Why, fay fome of thefe men, can you not live as the apostles lived? Why, fay I againe, let them lay downe their goods at the Apostles feere, and then let them aske that question. AH.435. Truely many doe as Ananias did, if they give one groat, they will 484.2. brag of two. Many ask, from whence commeth the fal of the church? Indeede it is a question to be moved, though the disease will hardly or neuer be remoued. It is faid that feuen ilfauoured leane kine deuoured seuen fatte kine, and this was Pharaoes dreame; but now seuenty times seuen ilfauoured leaue kine haue denoured seauen hundred fatte kine; and this is no dreame, but a very troth; but wherefore I pray you are Gods messengers thus handled? Doe they demaunde their dueties? No, they dare not ; for the earthen potte dareth not strine against the brasen vessell, and men are now like drunken guetts, which having filled their bellies are loth to pay their reckoning. What is the caule? Any cause will serve the turne in this point. Facile inuenias baculum, quo canem cedas. It is an easie matter to find a staffe to beate a dog withall. When the Pharifies could not abide the doctrine of Christ nor his disciples, they quickly found a Motass inft defence of their quarrell. They do that on the fabboth day which is not lawfull. And wot you what that was; they plucked the eares

> of corne. Our Pharifies also have taken vp the same accusation against vs, for (fay they) we doe that on the fabboth day that is not lawful. And first to begin withal, they crie out youn him rebell, he will not weare the furplis euerie funday & holy day. Againe, he will not reade all service at all times, and therefore whether lawe dispence with him or no for his preaching, wee have found fufficient

> > cause

cause to denie him his dutie. Againe, he will not reade divine service to the walles and the windowes, to the stooles and the stones, and is not this cause sufficient to denie him his dutie ? Againe, they preach against papitts, Atheists, viurers, drunkards, swearers, Lords of mife-rule, abuse of apparrel, and other profanings of the sabboth day, and fuch like commendable, and common excercises of good neighbour-hood, and is not this a sufficent cause also? Lastly, if they should pay the minister his dutie, the lone of so much money were loft, which in many yeres would amount to fome round fumme, and are not all these, or any of these sufficient causes thinke you, to handle Gods poore ministers and sernants, as hath been shewed before? But what hath good queene Elizabeth done, that the can get nothing of some of them, I hope it is not because she hath banished idolatric and brought in the gospel. Some can rob Peter to pay Paul (they fay) but these men can cunningly rob both Peter & Paul too, and pay neither of both. Well : wee have beene all this while but among the eares of corne ; but what? Are wee sharpe in reproouing their finne? No, wee dare not fay to Herod, thou must not have thy brothers wife, we may not fay, that a right papift is a ranke traitour, left wee should be told, that when we are in our priviledged places wee prate what we lift, as once I was tolde. We may not fay the ma- Nobest 19 giftrates are profaners of the fabboth day, if they fuffer it to be profaned, though the word faith fo. And to meddle with any abuses or corruptions in the church, is Auribus canem, to pull a dogge by the eares, and to put our hand into a hornets nett. A learned father (who belike had experience of fuch things) faid once (if not often) Tutior est discentis, quam docentis ratio: It is better to learne then to teach: but we may fay now a dayes, Tutior oft peccantis, quam arquentis conditio, It is more daungerous to reprodue finne, then to commit finne. And if euer it were true, it is now true, that Lepores concionantur leonibus, we must preach in feare as poore hares before proudlyons ; for if wee please them not, they will say as Achab said, He doth not prophecie good vnto me, but cuill, and therefore my foule doth 1.King. 22.8 hate him. We reade y Pharas cried against the Ifraelites as appeareth in Exod. 5.8. Give them no more fraw, but let them gather it them felnes, and get it where they can, and yet we will have our whole tale of bricke. Andwhy fo? for they be idle and crie, Let vs goe three daies iourny into the wildernesse and offer facrifice unto God. So play many with ve, for they crie, let our pattors and preachers have no more liberty given them; let them gather their fraw themselves, that is, let them P 3 preach

strawe,) but in the meane time we wil have our whole tale of bricke. that is, all our old customes and ceremonies kept whatsoever they be : and albeit wee have no lawe for them, yet will we have them to doe as we will. And why fo? Because for footh (as they say) we be idle

and crie, let vs goe offer facrifice ; that is (fay they) they never leave calling to church, and to the fermon every day, and there wee must bereprooued for everiefault, and this diet is not for our humors; and they were as good bee idle as thus occupied. And as Pharas yrged those things at Ifraels hands, which hee would not touch himfelie with his least finger : fo these Pharaes would lay heavier burthens you the ministers backes, then either prince, or lawe, or confcience will warrant. Againe, because the Ægyptian taske was not done, the Ifraelites, and their officers were beaten: Euen fo, because their taske (I meane not the task e of the lawe, for that have wee borne, and are ready most willingly to vndergo it) but the vnstinted taske of mens vnbrideled affections, whose behausour sauoureth of the discipline of an alchouse, because their taske is not done: we are beaten with the flaunderous tongues of vngodly men, with the reproch of the world, with the difgrace of our ministery, with the, bitings of pouertie; and if some might prevaile, with the lose of libertie, living, and life it felfe; for they crie Crucifige already, the Lord (if it bee his will) turne fuch Pharaoes hearts. But, will not the Lord be reuenged of his feruants wrong and oppression? Yes no doubt; for if Princes take that contempt to themselves which is offered to their ambassadours, much more will God. If Hamon and 1.Chro. 19.4 Ammon ftincke in the nottrels of Ifrael, for their villanie offered to Danids messengers, much more shall these stinke before God. And if God made Ierusalem, yea euen famous Ierusalem a heape of stones, and the shame of the world, for mocking, despising, and mifuling of Gods mellengers, how shall God suffer these oppressing Pharaoes, whether they be papifts, or atheifts, or libertines, or neuters, or Machinels, whether in city or country, whether in village or in cottage, or whereforuer or whofoeuer they be, how shal God fuffer them at last though he suffer the long to escape his heavy wrath? Therefore I would with that this contempt and neglect of Gods ministers might be banished from amongst vs ; for although in respect of humane infirmicies, they are but as other men are; although the messenger of Sathan bee sent to buffet them; and though there be a lawe in their members, rebelling against the law of their minds, whereby

whereby many times they are led (against their wils captines to the law of finne) Oh wretched menthat wee are : yet in respect of their office which is honourable and excellent in respect of him whose meffage they bring; and in respect of the message it selfe which they bring, they are to be regarded and reuerenced; and so much for the

dignitie of Gods ministers.

Their authoritie is great, honourable is their office, and great is Oftheir their dignity; their ducty therefore must needes bee very great, but dusie. which is the greatest I know not. They are messengers of Gods counfelles, therefore they must be trusty; they are fathers vnto Gods Ad. 10,17. children, therfore they must be louing and tender; they are builders 1.Cor. 3.10, of Gods church, flewards of Gods houshould, shepeheards of Gods 1. Cor.4.2. flocke, therefore they must be skilfull, faithfull, and watchfull; they are captaines ouer Gods church, which is terrible as an army with Come. 6. banners, therefore they must not bee fearefull and faint-hearted; they are the lights of the world, and the falt of the earth, and there- Mang. 14. fore they must neither stand under a bushel, nor bee unfauoury; they are nurles of Gods tender ones, therefore their breatts should neuer be without milke; they are to deale with old and yong, with learned and vnlearned, with throng and weake, with wilful and ignorant, and with all forts, therefore they must bee wife. In the time of peace, and in the time of warre, in time of prosperity, and in time of aduer fity, in feason, and out of season, and at all times; therefore they must bee no time-servers : Against principalities and po. Ephes. 6.12. wers, against holds mighty and strong, against fiesh and bloud, the worlde and worldlings, the deuill and hell, prefumption and despaire, and against all sinne in others and in themselves ; before princes and subjects, before angels and men, before heaven and earth, and before God himselfe, and therefore their garners must bee stored with all kinde of graine, both old and new, their Man. 13.43. lippes must alwaies preserve knowledge. Their hands must bee Malae. 27. holden up, and their armes underfet when they faint in prayer, their Exed. 17.12. eies should dazel with waiting for the hope of their praier, their cheekes should bee watred with teares, when they pray for the finnes of the people, and when they can pray and preach no longer, Irrem.g.s. let them chatter like a swallow, mourne like a doue, and grone in their spirites ; for oporter Episcopum mori concionantem & orantem, faith a godly father; A good bilhop must die preaching, and praying, and must pray and preach till he die. What should I say more? bee is the minister of God, therefore of God he must learne his duty,

name of God, therefore he must speake both what, and when, and to whom, and in that maner that God wil. If therefore we fpeake mens inventions in painted eloquence to fet forth our felues, to fome and not to all, faintly & coldly to Tharfu for Niniuy, if we condemne the good, and commend the bad, encourage the wicked, and discourage the godly; if we focake but once a yeare, once a quarter, or when we lift, or not at all, and at all times as occasion serueth, both instantly and earnestly, wee doe not the dutie of good messengers. But if wee speak Gods glorious wil, without adding or diminishing, in the euidence of the spirite, to the conscience as well as to the care; to the courtier and countrieman, with courage & boldneffe, with wildome and discretion, with a zeale of Gods glorie, a loue of Gods people, and a defire of their good, and that continually, constantly, and faithfully, then we doe the dutie of Godsministers. If therefore any man shall fend for Gods minister, to schoole him before hande, and to teach him either what to speake, as generall doctrine without application, or howe to speake, as in fine tearmes, and filed phrases to please all, and to displease none (as the manner of some is, and who is not cunning in the ministers office, and in euerie mans office fauing his owne) wee are to fignifie thus much vnto him, that we are not ministers of mens unbrideled affections, but of the Lordes most holie will, and therefore wee must not speake either what they will, or how they lift, but all must bee both for matter, and maner as God wil; fo faid Michaiah the true prophet to the kings eunuch; fo faid Mand, 23.3. Balaam the falle prophet to the King himselfe; and so say we to every one. And good reason, for if the Lawyer will scorne to learne of the Diuine to pleade at the barre, why shoulde the Lawyer take vppon him to teach the Dinine how to speake in the pulpit? And if our ferwants are not to doe our busines by other mens directions; if the fteward must not dispose of his masters goods at another mans appointment; if the captaine must not fight when the meane souldier wil appoint him; and if the fouldier must not fight with fuch weapons as his enemie will appoint him; why then should Gods minifter(who is to pleade Gods matters, to doe Gods bufines, to difpofe of Gods treasures, and to fight the Lords battels) become a flaue and a feruant to mens affections? If he (hould (which God forbid) hurt he may doe much; but good he shal doe none. And yet I deny not, but that the minister is to receive good counsel of any man. And the Zerem. 23-32 Coloffians may fay to Archippus, looke to thy ministery. And fo much

Cal.4.17.

much for the authoritie, dignitie, and dutie of Gods ministers. And thus much both for the persons exhorted, and exhorting.

In the second part wee are to consider; first of that whereunto they are exhorted, and then of the reason why. For the first, it is repentance, and is here called a turning againe: alluding to one that is out of his way, and cannot come into the right way, except hee turne againe, or elfe to one that had left fome thing behinde him, without which his journey could not profper, but most likely to a forem. 2.1.8. wife divorfed from her husband for adultery; but he calling to mind the olde and fweet love that was wont to be between them, calleth her againe, and offers stil to be her spouse, vpon condition that she will become a new woman. At all these staies were weall of our felues, for by nature wee are all gone out of the way, wee are corrupt, and become abhominable, the waies of peace wee have not knowne. But then did the Lord call vnto vs, and faid, Adam, where Gen.3.9. art thou? come into the right way, Christ lefus the feed of the woman, is the way, the truth, and the life, walke thou in this way, and hee thall conduct thee directly vnto Canaan the kingdome of heaven.

Againe, when we had found Christ the way, we made no more reckening but thought that we had al, when we had the way; but we were denied; for we left behind ve the works of faith, & repentance. We were going to Christ, not like the wisemen with our presents, Manh, all. but like the foolish virgins without oyle in our lamps; but behold, the Lord calleth vnto vs, and faith; Turne againe, and take your Merb, ag. prouision with you : we also went a whoring after our owne innentions: we were trudging to hell, with bagge and baggage: we had Pfal, 106. plighted our troth to the world, finne, and Sathan. Yet lo, God of his infinite mercie and goodnesse sendeth embassadours after vs, his Prophets, Apostles, and ministers, to call vs backe againe, and to offer vs conditions of peace. Nay he fent his owne sonne to call vs backe againe, and he crieth, Come vnto mee, come vnto mee, &c. Manh, 11, Nay God himfelfe calleth vnto vs, and he crieth vnto vs, why will you die, O house of Iacob, why will you die? when this would not Egeb. 1821 ferue, hee falleth to entreating of vs , that wee would be reconciled vnto him. Oh loue without comparison! Thus hath our good God, a.Cor. 5.20. and most gracious father forbidden the banes of matrimonie betweene the deuil and vs, and offereth vs a better march, euen his Rom. 8.22. owne fonne, the heire of all things, and king of heaven and earth, Heb.1.3. and all vpon this condition, that we will turne againe, and for take

10/b.1.8.

Papilt.

the deuill, with all his works, and embrace Christ Iesus with all his Zule 1.74. merites, and serue him in righteousnes, and true holines al the daies

of our life, bleffed be his name for euer.

Well then, by this time wee fee what true repentance is, namely a Pron.24.16. continuall turning againe vnto God, by forfaking our old waies of iniquitie, and transgression, and walking in the new waies of holy

life, by casting off the works of darkenes, and putting on the ar-

Pfal,119.11 mour of light. This turning againe, is a hatred of all finne past, with a hearty forow for the same, with a care to preuent fin to come, and a stedfast resolution not to entertaine it, when it is offered againe.

All. 10.33. It is a conquest of our own wils & affections, and a subjecting them vnto the wil of God. The time of his turning againemust be alwaies,

even while it is faide to day. This turning againe must bee by one Pfal.95.7. Job. 14.6. certaine way, and that is Iefus Chrift. And for the better finding

out of our way, and keeping of it being found, we must needes have a lanterne to our feete, and a light to our pathes, and that must bee Pfal. 119.5. the word of God, read, preached, heard, beleeved and meditated

vpon. And because wee walke in this world as on a sea of glasse, ve-Apoc. 4.6. rie flipperie, and we verie feeble and faint, wee must haue the staffe

of faith to go by. Our guide must be the spirit of wisedome, know-Efai.1 1.2. ledge, understanding, of courage, and strength. And because Christ our way is holy ground, we must therefore put off the shooes

of our beaftly affections, which caried vs euerie way before, and put Ephel.6.15. vpon our feete the shooes of preparation to the gospel. In this our turning againe, we shall meet with many discouragements, we must therfore be courred with a helmet of hope, and left our old enimies

the world, the flesh, and the deuill should make vs retire back, we must put upon vs the whole armour of God, be valiant, and quit our felues like men, and so march forward toward our heavenly Chanaan. And if at any time we chaunce to lofe our way, as being ei-

ther be nighted, weather beaten, or otherwife beguiled, we must go about the citie; by the streets and open places, and enquire of the watchmen, the ministers that are fet to goe about the citie, if they Cant. 5.7. did not fee him whom our foule loueth, and if they shall shew vs Cans. 5.3. where he is, wee must not fay, I have put off my coate, howe shall I

put it on ? but leaving all fuch dilatory pleacs, turne againe, and meete him with great ioy.

It thefe be the properties and qualities of true repentance, then are many in the worlde far from true repentance. The papitts difpence with murder & treason. The price of whoredom, incest, sodo-

mitry,

mitry, patricide, matricide, fratricide, and of all fin is fet down in the market of Rome where Omnia venalia, all is for mony, and the deuil clarke of the market: far inough therefore are they from true repentance, neither can they be faued, except they turne again. Their foolish penance of whipping, creeping to the crosse, going bare-foote, and fuch like, God never required, & therfore no true conversion, except they leave these toies and turne againe. The Turke follow- Turkes. eth his Alcaron, even darkenesse it selfe, leaving the word of God, euen light it felfe, and therfore fo long as he doth fo he cannot turne againe. The lewes denied Christ the right way, and therefore they lewes. are farre from this turning againe. The Anabaptift rejecteth the Anabaptift, written word of God, and relieth vpon his drousie dreames, and night-revelations, and therfore shal not possibly find the right way, except hee turne againe. The Neuter is for any way, and therefore Neuters. out of the right way, except he turne againe. The Atheift faith in his Atheifts. heart there is no God. The Machinell with the Atheift, will not acknowledge that there is either God or deuill, hell or heaven, and in all their actions they quench the spirit of God, which one day they shall know to their cost, except they returne. The prophane worldling with Efan weepeth, not for his fins, but for the loffe of Worldlings fome wordly commodity, but this is no true turning. The prefum- Prefumpptuous person drives off all to the last hour, and therefore is like to mous. be prevented, if in time hee doe not turne againe. The desperate per- Desperate. fon is in hatred with himfelfe for his finnes, but because he wanteth Christ the way, and the staffe of faith, hee layeth violent handes vpon his owne bodie, and deftroicth the good creature of God, and fo turneth further from God, then ever before. The turning turner Turnethat turneth with the weather-cocke in the winde, must also turne coates. againe before hee can bee faued. The Church-papift turneth in Churchshew, but not in truth, and therefore must looke for his portion papist. with hypocrites, except hee turne againe. The Barbarians turned from one opinion to another, but both in extremities; for one while they judged Paul as a murtherer, another while they effee- 10.28.46; med him as a God. Our Brownitts also once accounted highly of Brownitts. Gods ministers, but now they account them but murtherers and falle prophets; once they thought our church to be the only church, but now no church ; but I hope that fo many of them as belong vnto God, shall one day turne againe. Some turne from popery to Atheisme, from one sinne to another: but to God they cannot turne, except by true repentance they turne againe. Some turne as dogges

Viurers,

doe, that is, either to their vomit againe, or elfe to fnatch at them which bring them meate: I would I could deuise away to make vsurers turne againe, but I feare mee I shall not, for they which can cofin allawes, (no doubt) will be too cunning for me. Viury is a deuil. that all the disciples of Christ in England cannot cast out, for it is a kind that will not be cast out, but by fasting and prayer. We reade Mart 5.34 that there was aman possessed with a deuill called Legion, hee kept

amongst the graves, and no man could passe quietly by him: I think viurers also are possessed with the same deuill, for no man can passe by without his marks. The father crieth, oh my fon is vindone by the viurer: the fonne crieth, oh the viurer hath eaten vp my father, & euerie one that commeth that way where the viurer keepeth, crieth, God keepe me out of the vourers hands. No thatute, nor lawes can tame viurie, for he hath fo many turnings and turne againes, that a man cannot tell where to find him. He is in money, and wares, in buying and felling, he dealeth for ready money, and for time, he boroweth and lendeth, he dealeth by himfelfe and his brokers, the deuils huntimen. And this is certaine, that viurie is growen fo ftrong, that hee hath finewes and bones like a man, and walketh vp and downe the streetes like a feruing man, like a gentleman, like a marchant man, and like an alderman; yea and that fo floutly, that hee

taketh the wall of al honestie and religion. These turners are like the deuill, who being driven out of a man, would needes be in the fwine, but whereforeer they bee, they will be fure to doe no good. Good brethren, in many things we fin all, and therefore wee have neede at all times to be turning againe. In everie turning againe there is terminus à quo, of terminus ad quem; that is the thing from which, and the thing vnto which we must turne. S. Paul sheweth that we must 1. Thef. 1.

turne from idols, to the living God. And I eremy in the first words of his text, sheweththat we must turne from our disobedience to true obedience, for the reprouing of the one is the approuing of the other, and the forbidding of the one is the commanding of the other. And to fay the truth, they are truly turned vnto God, who are truly obedient to the word of God, and they are indeed disobedient perfons which disobey the word of God. And therfore let vs make what thewes of holines we can, if we obey not the word in al things that

concerne vs, wee are vnholy, wee are not truely converted. The word of God forbids vs to follow the fashions of the world, it for-Row. 12.2. bids menthe wearing of long haire, and women the laying out of their haire, and both men and women to disguise themselves in 1.Pet.3.3.

strange

ftrange attire, now if (althis notwithstanding) we shall practise the contrary, what doe wee elfe but turne from the Lord vnto Sathan, who is our terminus adquem? The Lord in his word forbids all lying, and falle dealing to deceive, and all deceit to live; if any man in his thop, or elfe-where shall vie both, they may well be hearers of the worde, but God will note them for monftrous rebels and hypocrites. And thus we are to examine our felues for every other thing. For the wickedest man that liveth may heare the word of God gladly reverence the preacher, and in many things obey the word, as Mark 6. Herod did: but Herod would ftil have his brothers wife, and fo many will love one finne or other as their dearling. And furely the devill can draw a man to hell aswell with one bait as with a thousand. Gods children must therefore strine against all sinne, and in every thing labour to obey the word; or elfe, as God did allowe the good things, and euer had somewhat to say for the euill that hee found in the seauen Churches of Asia, so will his maiestie reckon with vs for 4900.2. all our finnes, not onelie of omission but commission; although he doe finde fome, yea many good things amongst vs.

Many, under pretence of obedience to Princes would give entertainement to any religion, forgetting that God must bee obeied before men, but such men are most disobedient to the King of al kings, but truly obedient to none. Many again crie, obedience, obedience, as though they were compounded of nothing but of obedience, and yet all is not gold that fhineth; and flattering Judas is not the faith. fullest disciple; and ex unquibus leonem, ex fructibus arborem, the lyon shall be knowen by his clawes, and the tree by his fruit. For let aman looke well vpon many of them, and he shall see that there are not any generally to all lawes more disobedient in their lives, none more diffolute and scandalous in their worshipping of God, none more superstitious, in the principles of true religion, none more ignorant in their dealing, none more vniult, and deceitful where adnantage is given them, none more cruell and mercileffe, and in all their sports and pastimes none more profane, and filthy and blasphemous; which kinde of people are not much vnlike Cains Gracebus, who tooke vpon him the defence of the treasurie, whereof he himfelfe was the spoiler. So they crie obedience, when none are more difobedient then they; like theeues which having done a robberie, can make hew and crie after the true man. Some can hold one with a tale, while they picke his purfe, but thefe are cunning theeues, which can hold the world with a tale of obedience, and conformitie while they in the meane time doe deceine both Prince, church, and commonwealth of their duties, and themselues of Gods fauour, if in time they take not a new course. Such hollow hearted Ambodexters, have learned to serve the time, but to serve their own turne, looking when time will turne, that they may turne with time: but if carefull circumspection be had, which the necessity of these times require thand the subtilities of these enimies craue, it will be no hard matter to discerne the wolves, though they wander in sheeps clothing, by the noyse of their howling, and to describe the affe (though he iet in the lions skin) by the length of his cares, except by true repentance in time they turne againe, which God graunt if it be his will.

But here arifeth a question , and that is this : VVhether a man in turning to God, must forfake the companie of the wicked or no? If yea (as they ought indeede) why did these lewes continue still among the Affyrians which were idolators? and why went they not to Zion, the place of Gods worship? Or if they could not, because they were in captiuitie, to what purpose then served this exhortation? The answere is not hard? There is a turning in outward action and affection : In outward action, when a christian doth that which hee ought to doe, and may lawfully, and conueniently do it. In affection, when a christian would do that which he ought to do, but cannot, being letted outwardly, by imprisonment, fickenes, banishment, the lawe, or fuch like; or inwardly by fome naturall infirmitie. Examples wee have of both in the tempture. They turned in outward action, who with David fetched home the arke, to did the Niniuites which fatted and praied at the kings commandement; fo did likewife the lewes and Grecians, which burned their books. In affection turned y lewes in Babilon, which mourned and wept at the remembrance of Zion. In affection turned David in banishment, when he defired to go to Gods house with y people, but could not In affection alforurned those men which mourned for all the abominations y were done in the midft of lerufalem : And in affection alfo y Apolle turned, when he defired to do al that he ought to do, but could not, being led captive to the law of fin. So we in many things may turne, both in outward action and affection of hart. as from Idolatrie to the Gofpel, from drunkennes to fobriety, from

pride to humilitie, and in many things more. Some things are yet wanting (which the church shuld have, if she had her right) as a learned ministery through the whole land, and the prefection of y godly

2,5am.6.1. lob.3.3. All.19.7. Pfalm.137. Pfalm.42.

Ezecb.9.4.

Rom.7.

and

and ancient discipline, which was in the primitive church; but a5 yet we cannot have them in acte, yet in affection we embrace them, that is, we pray for them, we woulde gladly have them if wee might lawfully come by them, and this church doth allow in our booke of common prayer, where in plaine words it is faid, That there was a Prefice begodi) discipline in the primitive church which is to be wished; and much to fore Combe wished, that it might be restored againe; and therefore also when occasion serueth it may be taught, and yet with great wisedome and nelday. discretion : for shall it be prayed for, and not be taught also what it is, that it may be much wished for ? yes furely, for Ignori nulla cupido, there is no defire of that is not knowen. And in affecting that which is wanting, we are to beware that impatient rashnes draw out our affections beyond the bound of christian charity, & godly sobriety, left we forget to be thankefull for those fingular benefits which we have already received, and lo for our impatience on the one fide, and our ingratitude on the other, we are rewarded in the end with the loffe of all.

Now followeth the reason of the exhortation in these words: For I am your Lord. The word Lord, in the originall fignifieth to commaund as a Lord, or to rule as a hulband : either is sufficient, so the fence betaken, as if hea should fay; it is good reason thou shouldest turne againe, for thou halt entred a couenant with me, and married thy felte vnto mee, and therefore I have both power over you, and interest in you. This beeing the fense, the doctrine shall be this; first, that it is never in vaine to turne to the Lorde, for fuch is his love vnto those, whose names are once written in his booke of election, that finally he will not forfake them, but most mercifully will embrace them, when focuer they shall faithfully turne vnto him : Neyther doth he shew vs this fayour because we have descrued it by our turning againe, as the papifls fay, but because of his free and vndeferued loue he hath made vs this promife. If any shall thinke that of himselfe hee hath power or will to turne vnto God, hee deceiueth himselfe; for by nature we run from God as Adam did, but it is God Gons 8. that feeketh vs vp againe. Naturally our thoughts are cuill continu- of alm. \$1.00 ally, our words are vaine, our works are filthy; but it is God that createth in vs new hearts, and that makes our words gracious, and a.cor.3.5. our works acceptable to himselfe, and that by Icsus Christ; for of our selues we can not so much as thinke a good thought. And as Philip. 2.13. God only by his grace preventech vs, and worketh in vs both the 106.6.44. will and the deede, so by the same spirit he draweth vs to him, or els

we neuer come at him: and by no other spirit doth he also sinish that good work he hath begun in vs, and that in Iesus Christ. And as our repentance is of God, so is our faith also; for S. Paul saith, Toyon it Philip. 1.19 is given both to believe and suffer. S. I ohn saith, It is the worke of God to Iohn 6.65. believe in Iesus Christ. And what have we that we have not received? If we have received all the good we have from God, & not from our selves, and that of his free grace and mercy, without any consideration of our parts, why should we not attribute all to him againe? and

why should any part of our conversion or faluation be ascribed to our selves, or any creature else in heaven or earth, and not wholy to the merits of Christ his death and passion? for shall the disobedience of one man, Adam, destroy all the world, and shall not the obedi-

any righteousnes of our owne, but of Christs, and that by imputation also. Thirdly, God by his good spirit beginneth righteousnes in vs, even in this life, but it is imperfect and polluted, so soone as it commeth into the stinking vessels of our corrupted nature, but it shall be perfected in the world to come, by Iesus Christ only. But yet the papists have another shift, as our evill workes are availeable vnto condemnation, so our good workes are availeable to salvation: for (say they) Contrariorum contraria est ratio, of contraries, there is a contrary reason. But I answer, the comparison is vnlike, and holdeth not; for first, our sins are of our selves, our righteousnes is of

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God: fecondly, our finnes are perfectly euill, our good is imperfect:
thirdly, hee that is guiltie of one commaundement is guiltie of all,
and descrueth damnation; shall wee therefore conclude, that hee
which keepeth one, descrueth saluation? what more absurd? No, no,
both our conversion and saluation be the free workes of God. Heauen

uen it our inheritance; ergo, no purchase by vs : it hath pleased the Epb.1.14. Father to give vs the kingdome ; ergo, wee get it not by our felues. Late 12.32. Saint Tohn faith, Chrift is the doore by which we must enter. Peter toh so. 7. faith, there is no other name under heaven whereby we can bee fa- 40.10,12. ued, but onely by the name of the Lord Iefus. And therefore to ioyne Christ with vs, and his perfect righteousnes, with our broken workes, euen vnholineffe it felfe, were but to put new cloath in an Men.9.16. old garment, and so to make the rent worse; and to put new wine 17. into old bottels, and fo to spill all; and to build part of the house vpon Chrift, and part vpon our felues were to fet part vpon the foundation, and part befides the foundation, and fo to bring all vnder 1.cor.3.11, foote. And therefore if wee will be wife builders, let vs afcribe all wholy, and onely to our good God, who hath fo loued vs in Christ Iefus, that albeit we have been disobedient to his heavenly maiefty, yet if we will come when hee calleth, and vie the ordinary meanes when he offereth them, and turne againe to him with all our hearts, he will be still our Lord, and that for his promise fake in letus Christ our Lord, and yet all of histauor undeferued, and loue unspeakable, wherewithall hee loued vs before the foundation of the world was laid.

This doctrine is necessary for two forts of men; First, for those that are too much oppressed with the burthen of their sinne, even to defpaire : these men are to know that Christ lesus spake vnto them, when as hee faid, Come vnto mee all you that are Many laden, and Man, 1.18. I will ease you. And the Prophet here speaketh vnto them, when hee faith; O you disobedient children turne againe, for I am your Lord. Mar.9.24 Let them onely believe, and pray the Lord to helpe their vibeleefe. And let not this be the question, whether God will be their good Lord or no; or whether they shall be faued or no; but whether they be furely persivaded of Gods loue in Christ to them or no. The fecond fort are fuchas are not at all touched with their finnes, but are Ros. 8.38. drenched in the fea of fin, and feele nor the wayes; in the middeft of the fire they are, and yet feele not the flame; Gods judgements are present, hell gates are gaping, and death ready to frike them, yet they no whit abaffied: No threatning, no promife, no example, nothing will make them forgoe their finnes, that God may forgine them; God make vsto feele our fins, that we may by true repentance turne againe; for this comfort belongeth to none butto those that in obedience turne to God by Iefus Christ our Lord.

The second thing that we learne from this place, is that the confi-

deration

deration of Gods love towards vs, should move vs to serve him in true obedience. This argument did Moses vse to the Israelites; The Dem. 30-7.8 Lord (sath he) will curse thy enemies, and them that hate thee, and persecute thee; returne therefore, and obey the voice of the Lorde thy God, and do all his commandements. The same argument did

les. 23.13.14

les. 23.13.15

les. 23.15

Lord, for with him is mercie that hee may bee feared. Apply wee this to our selues. No nation hath been longer vrged with this argument then our English nation: but hath it perswaded vs to obey the Lord? God indeed hath made vs his vineyard, and done for vs what he possibly could deuise, by planting, dressing, hedging, watering, and defending vs: yet lo, nothing but sower grapes. Nay have we not degenerated more then any other nation? I would to God that wee had not; for thus standeth the case with vs: the more love from God, the lesse dutie from vs; the more mercy in God, the lesse pittie in vs; the more peace, the lesse quiet; the more knowledge, the lesse practise: let enemies come, and we will hold together; let enemies goe, and we fall out one with another; let sicknesse come, and we send sortethe preacher; let death come, and some will give a little to the poore; let life continue, and they take all from the poore. When Davidson and of love sent embassadours to visit the King of Ammon, they cut away halse their beards, and curtalled their garments by the

cut away halfe their beards, and curtalled their garments by the buttockes: but some seeke to cut their throats, which doe them most good, and that euen nowe. Ionathan vied his fathers loue to Dauids benefit, and by shooting of three arrowes, gaue him

their fathers love, shooting poisoned arrowes at those that are true of hart, causing displeasure where none was, and that even now: When God maketh men most able to doe good, they are least willing, and that even now in the light of the gospel. In time of dearth the rich hoord up their corne, looking still for a greater price. In time of war and common calamity, when men are infinitly charged, then is every man for himselfe, setting the dice upon men, taking sive shillings for one, and 20 for sive; but by the way, these be no vourers,

but

but deuils incarnate. One poore man beggeth of another. Eliab goeth to Sarepta, and from thence to the rauens for comfort. Lazarus goeth to the rich mans gate, but the dogs give him his alms, Nabals fong is, I have not for Danid, when Nabal hath the deuill and all. Now do men eate the calges of the fal, and the lambs of the flocke. drink wine out of golden cuppes, annoint themselves with costly ointment, wallow vpon beds of Iuorie, and fing to the viall and muficall instrument : and even now, but Tofephs affliction is quite for- Anna 6.4. gotten. When the Lorde spareth vs, wee finite our fellow feruanes, when the Lorde forgiveth vs a thousand talents, wee take our brethren by the throate for everie farthing. When God giveth Achab a kingdome, let Naboth look to his vineyard. And when Achab is fick for Naboths vineyard, and lexabel religious in proclaiming a fast, for Achabs ficknes, then let Naboth look vnto his life. There is nothing but joyning house to house, and land to lande, vntill there bee no more roome, except it be for a plague. The Ifraelites bestowed their care-rings, and iewelles vpon a Calfe. The Papifts like calues would Exed. 32.3. bestow al vpon the popes bull, and we like profane Efan are content to fel away our heavenly patrimonie for a meffe of belly forrow, and in this fort we deale with the Lord, as though the Lord did spare vs. that wee might spare none; as though he did give vs a portion to wafte prodigally; as though hee gaue vs our meate to play withall, and as though his mercie and goodnesse, should not make vs mercifull and louing, and finally as though his long fuffering and patience, were not to draw vs to repentance.

The last thing that I observe from this place is this: that seeing the Rom. 2.4. loue of Godis to free, to continuall, fo vndeferued, and vnfpeakeable, that therfore we ought to fet more by it, then by any loue in the world. Great was the love of Damon and Pithias, when one offered to die for the other, but it was neither free, perpetuall, nor undeferued ; but God loued vs when we were his enimies and hated him : Rams, to. their love ended with their lives; Gods love is eternall, as himfelfe; the love of Princes is great, but princes may be vnconstant, as Sant was to Danid. The love of fathers is great, but they may proue vnnaturall, as they which offered their fonnes and daughters to the diwell. Many wives be vnfaithfull as Dalila, scoffers as Michol. Children may proue vnnaturall as Abfalon was. Servants are vntruitie, as Gebezi. Friends are fained and fickle as loab, and ludas; but the louing kindnesse of the Lord endureth for ever and ever, vpon fuch as thinke upon his commaundements to doethem. There Pfallog.17

are many things wanting in the world, which should bring vs out of lone with the world. There wanteth ability in the king of Samaria. willingnes in the wicked judge, there wanteth judgement in Ifage, fo as Iacob may deceive him, fidelity is wanting in Laban, fo that Iacob is deceived, constancy is wanting in the lewes, which will crie. Crucifige, and Hofanna, and almost all with a wind, fo that Christ is executed; there wanted in Pharases butler thankfull remembrance of his friend, to that lofeph is forgotten : mercie in Kehoboam, wifedome and difcretion in his yong counfellers, and a good name in both is wanting, fo that Quicquid delirant reges plettuntur Achini. The whole land marted for their folly. In all men wanteth fomewhat, the whole worlde hath not all things, no the worlde hath no interest in vs; for wee are chosen out of it, by that God that faith heere, I am your Lorde. There are not wanting the contrarie, which like scorpions should drive vs from the world to the Lord, as the malice of Cain, the hatred of Efan, the villanie of Joab, the vnkindnes of Haman, the trechery of Indas, the cruelty of Jezabell, the ficknes of Achab, the churliffnes of Nabal, the diffembling of Ananias: as the brealts of the world are not benointed onely with fower things, but the verie milke that it yeeldeth bitternes it felfe, for all is but vanity and vexation of spirite. There wanteth not ignorance, weakenes, vnwillingnes, vnfaithfullnes in all, imperfections in the best, nothing certaine, but all changable as the moone, fading as the floures of the field, and vanishing as the smoke in the aire, all waxe olde as a garment, and as a vetture shall wee all be changed. What shall fay? the whole world is fet on mischiefe. But with the Lord our God the cale is otherwise, for he is almighty, and therefore of abilitie to reward the godly, and to punish the wicked. Hee is our father in Iclus Chrift, and therfore willing to receive vs when we turnevnto him, he is also a just God, and therefore will plague those which will not turne vnto him, he hath all knowledge, and knoweth all things, and therefore hee will knowe Barrabas from Barnabas, Efan from Iacob, Bethauen from Bethel, Simon Magus from Simon Peter, Indas Iscariot from Indas the brother of James, Shibboleth from Sibbolesh, and who shall deceive the Lord. He is not as the for of man that hee should change his mind, and therefore he must needs bee constant, and his countell shal stand. He cannot be letted of his purpose, for he is in heaven, and doth whatforeuer he will: he cannot forget his children, for he bath written them in the palms of his hands. He is alwais watchfull ouer his children, for he that keepeth Ifrael doth neither flumber

Indg.12. Num.23. Efa.46.10. Pfal.135.6 Efa.49.

P/al. 121.4.

flumber por fleepe. A fecond information shall not mifcarrie him, for hee that knoweth all at once needeth no information. No oratour shall turne his mind, for hee will never alter the decree that is gone out of his mouth, yea his counfell must needes stand, against whom no wifedome, no counfell, nor ftrength can prevaile. If he hath conceived any displeature against his children he will soon be Promatago intreated vpon their repentance : he calleth vs, he perswadeth vs, he Prom. 103. entreateth vs to turne and obey him, and therfore let vs turne againe: he claimeth it as his right, it is for our benefit, hee shall get nothing by our feruice; if we never ferue him, hee will lofe nothing by vs, if we be faued, hee shall be glorified, and if we be damned, he will be glorified also: for no way will hee lofe a iot of his glory, and therefore let vs turne againe and obey him, hee commandeth it in his law, when he faith, Thou shalt have no other gods but me; wee confesse it in our beliefe, when we say, I beleeue in God the father almighty : wee pray for it when wee fay ; our father hallowed be thy name, &c. and therefore if wee doe not turne againe, we breake his law, we deny our faith, and we mocke God himselfe in our prayers. His mercies should move vs to obedience, his promises shuld allure vs to obey him. If he correct vs, it is that we might obey him; if he plague vs, it is because we obey him not; but if hee doth beare with vs and forbeare vs, it is to fee whether his long-fuffering and patience will draw vs to repentance. The Lord is our Lord, and ftil offreth vs mercie, we are his children and alwayes owe him duetie : he is our Lord in gooodnes, power, wifedome, iuftice, mercie, prouidence, and in himselfe aboue all, and therefore let vs turne vnto him. God for his mercies fake turne our hearts that hee may bee still our God, and we may be his people for euer, So be it. Now let vs pray.

Q; THE



## OF GOD WOOING HIS

IEREMIE. Chap. 7.

Verse 14.0 ye disobedient children, turne againe saith the Lord, for I am your Lord, and I will take you one of a citie, and two of a tribe, and will bring you to Zion.

Vetlet 5. And I will gine you Pastors according to mine heart, which shall feede you with knowledge and understanding.



N the former part of this text, the Lord hath shewed what authoritie and power he hath ouer his people, by which he might compel them to serve him: but now he taketh another course, whereas hee might enforce them, he doth intreate them; and whereas hee might presse them downe with most grieuous sudgements, he doth now promise to reward them most liberally, and to deale

most bountifully with them: for he promiseth to endow them with the best, and greatest blessings which he give the vnto any of the sons of men in this life. For first whereas they were in captivitie and bondage amongst Gods enemies, he promiseth to set them at libertie in their owne countrie, and to establish his true religion and worship amongst them. And further, that they may no more provoke the wrath of the Lorde against them through their ignorance, and wandring out of the way for want of lightes and guides; hee promiseth to provide for them such pastours as shall watch over them for their good, and not see them want anie instruction; as if hee should say vnto them, I will bring you to my owne house, and during your whole life I will assure you of the best things I have for you, and you shall want nothing, if you will obey me, this shall bee

your dowrie. And thus we fee how frankely the Lord dealeth with them, and what large offers hee maketh them, as one which mea-

neth to win them, if any thing will wooe them.

And further, left that fuch as were well affected, and defirous to returne indeed, might be discouraged thinking it in vaine to turne, except all would turne; and because the promise was made to all the whole company, it would not availe them to humble themselves. The Lorde (to take away that doubt) telleth them, that though but a few of them do returne, yet he will be as good as his word; and if but one of a citie, and two of a tribe, that is, very few in comparifon of the whole; yet if so many shall in trueth returne, they shall not lofe their labour, but the Lord will bleffe them and the reft for their lakes. Thus the Lord sheweth himselfe carefull to remove all causes of doubting from his people, and to put in all the prouisoes that may be on their behalfe, al to make the conuciance of his bleffings as fure as may be evento them, that they may have nothing to alleage for themselves, if they thould vakindly reject or neglect this gracious couenant of the Lorde, to mercifull and undeferuedly offered vnto them.

The first thing that from hence wee may learne, is this, that the finnes of many shall not hinder the course of Gods mercies vntothe penitent, though they be but few. The Sodomites were many, and their finnes were as a mightie pile of wood for the wrath of the Lord to burne vpon, the crie of them ascended vp vnto the eares of the Lord, and the filthineffe of their abhominations had infected the very aire; yet al this could not moue the Lord to keep backe his mercy and louing kindnesse from righteous Lot, whose soule was vexed within him for their wickednes; neitheir did the Lorde forget his leruant Abraham when the fire of his fierce wrath was flaming vpon Gen.19.29. those wicked cities. In the like gracious manner did hee remember Rahab (who gave entertainement to the spies of loshna) when lericho was veterly destroyed. And this is a point of fingular comfort to the godly, to remember that God in visiting the finnes of the whole world; yet will not forget to fliew mercie vnto thousands of them that loue him and keepe his commaundements. Yea, if there bee but one of a Citie, and two of a Tribe that do truly returne to the Lord, the Lord will furely embrace them whatforuer others doe.

Againe, wee are further to observe heere, that the Lord, that is, the most righteous ludge of the world, judging al men in equity and trueth, will not condemne all for the wickednesse of some, but will

take them as he findeth them, if there bee but one of a citie, or two of a tribe that feare God, they shall be justified in their vorightnesse, and not be codemned with the rest. And furely this is a good rule for vs to follow, that in censuring and judging of men we may take heed of rash and hastie judgement, for it is the maner of the peruerse world to condemn al for some, without any difference, or exception. If in the ministery they heare of some one or a few that bee of lewd and vngodly behaulour, straightwayes their bolt is shot ouer the heads of all that are in the ministerie, crying out that all be naught, they are all fuch. In like fort, if any other manthat is a professor of the gospel chance to bee found in any fault, straightwayes profane. Atheifts crie out with open mouth, that there are none worse then professours: but they will take heede (I hope) how they doe make fuch wry-mouthed conclusions against al estates, for feare that their necke should pay the price of their tongue. For it they should looke into the state of Kings and Princes, they shoulde finde that some haue beene yfurpers, fome idolaters, fome tyrants, and fome verie vicious and licentious persons; will they therefore conclude and fay of Kinges and Princes, as they doe of the poore ministers and other inferior professors of the Gospell, there are none worsethen Kings and Princes, for fuch and fuch were idolaters, &c. they are all naught? No, I trow not, for feare of a worse matter. But doe they thinke in this fort to depraye and condemne the profession of the gospel, and the knowledge of the sacred scriptures as the cause of al disorder, and the profesiours of the same as the worst persons that live (as the maner of many is) and to escape the Lords hands for this their horible pride, and presumptuous rashnes : will not the Lorde (think we) be revenged of fuch wicked ones that shall so maliciously beare falle witnes against Gods church, and slander the Lord Iefus in his pooremembers? Is not the Lorde as icalous of his owne glorie, and of the credit of his people and gospel, as Kings and princes are of theirs, and their lawes? but as Chrift faid of his disciples, lowe may truely fay of fuch fwift judges, they knowe not what fpirite they are of. For the fpirit of God taketh another course, having to deale with the feauen churches of Afia, in the Revelation he faith thus: I know thy faith, and thy patience, and thy loue, and thy zeale, &c. that is I commend thee for these good things, and I approue thy workes, but yet I have somewhat to say against thee for fuch a thing and fuch a thing; that is, I neither condemne thy good, because of thy euill, nor commend the euill that is in thee, because

Aper.2.

of thy good things: this course he taketh with euerie one of them, to thew what we should doe in such cases, if we have the spirit of God; for wee so many in the world fallen into two foule extremities at this day : first our protestants at large fay, that because we have the gospell plentifully taught in many places of the land, and the facraments, and many good things (the Lord make vs in deede thankfull for them) that therefore all is well, and nothing is amiffe; there are no faults, nor corruptions in the church, ministers, or people. The Brownists on the other fide crie out, that because that there are some defects and wantes in the church, and every thing is not in euerie respect so purely reformed as it ought to be by the word, therfore (fay they) wee have no Church, no facraments, no ministers, nor any thing that is good, but that all our ministers are dum dogs, Baals priefts, and I know not what playing the frantike mans part, who because some thing lieth in his way, or there is something in the house that is not to his minde, therefore laieth about him at every one that commeth in his way; the poore innocent children are beaten, the feruaunts driven out of doores, the meate on the table is cast downe to the dogges, the fire flung about the house, the windowes are broken in peeces : and not content with this, runneth out and gathereth uppe all the filth and dirt in the streete to cast in his mothers face that bare him, and wipeth his hands vpon his fathers face who begate him, and all to make them odious to all that shall beholde them. And having fet the house on a fire, runneth away by the light thereof, crying out to all that they have infected with the like rage. Come out from among them, come out from among them, there is no dwelling, there is no house, there is no meate, there is no body to dreffeany thing, they are al polluted & defiled, al is naught amongst them. And having made their Proclamation, away they fling into another countrey, till they have done as great an exploite there, vntill at the last falling out amongest themselves, and excommunicating one another, many of them returne home again, and as men awaked out of their dreame, they lay downe weapons: and goe quietly to bed againe. And in the like fort do the Papifts deale with vs; but their dealing is so groffe and palpable, that I will not vouchfafe to wafte any breath about them. But now to the text againe.

One of a critic and two of a tribe, &c. Here we are further to observe, that God is not led by the multitude of the wicked, to millike of the godly being but few, or to like well of the cuill, because they are many, which is also a rule for vs to imitate and follow, and it may

fland vs infleed many waies, for first it teacheth vs to take heede Exed. 23.2. that we be not drawen away to cuill, with the example of the multitude, which like a mighty ftreame is very forcible to carry vs away, except wee row hard against the same. The life of the multitude is

Manh.7.13. called by our fauiour Christ the broad way, that is, the common way wherein many doe walke vnto their dettruction, which therefore must be avoided of everie one that will be faued : fecondly, we may learne from hence, not to be discouraged from good things, by reafon of the small number that joyne with vs, for streight is the gate and narrow is the way that leadeth to faluation, & few there be that find it. And thirdly, we may fee here v the multitude is no certaine argument of the truth, nor of the best things, as Papists and Atheifts do imagin, for though euil men haue all the hands and feales in the world to teftifie in their behalfe, yet are they never the better before God, as Achabs journey was neuer the more prosperous (when he went contrarie to Gods wil against Ramoth Gilead) though foure hundred falle prophets faid vnto him, goe and profper, and but one onely was against him in it. And though many laugh thee to

fcorne, thou art neuer the worfe, if thou haft the truth on thy fide: as Micaiah was neuer the worfe though 400. were against him, and the king and all were against him, yet was the truth still the truth, (though it were justified only in his mouth) and prevailed at the last. Weelee for the most part, that those which turne to God as Hezechias did, are but the smallest number, as it were one or two in a towne (in comparison) that are truly religious, and a few in a great congregation, that are zelous indeed for the glorie of God, and they are also noted and pointed at of the reft, as the common wonderments of the world; and yet we must beware, that we make not vo the whole reckoning with those only which we see, or can yet judge of (asthe Brownists doe) excluding all the rest, but to thinke thus rather, that as there may bee fire under the affies, though I fee it not. yet fo there may be religion in the harts of many though I fee it not a.King. 19.18 yet. And as in the dates of Eliah, the Lorde had 7000. in Ifraell which never bowed their knees to Baal which Eliab could not fee, as

sharpe fighted as hee was, so there may bee in our daies seven thoufand, which belong vnto God and may prove religious, more then we fee now, and yet wee bee not fo fharp fighted as Eliah was. But howfocuer it may be, this is fure, that the fincere worshippers of God are alwaies the feweft; and Gods number is alwaies the finalleft. And therefore as Ieremy preached to all, but converted by his do Arine

doctrine not past one of a Citie, and two of a tribe, that is, a verie few. So we now must preach to all, but if one of a citie, and two of a tribe, that is, if anie at all doe repent at our preaching, we may think our selves very happy. It may be, that as 70, followed Christ a while, which bare the name of Christs disciples, besides thousands that followed him for their bellies fake; fo many may follow vs nowe in the like manner: But as these seuentie disciples came after twelve, so is it nowe, that as it is read in one place, of Christ and his seventie, and in another place, of Christ and his twelve; so nowe may wee see the like againe; for at one time you shall see Christ with a great auditoric, and some time Christ with two or three about him, from seuentie to twelue; and amongst those fewe will bee some hypocrites and false brethren too, as amongst the twelve there was found one Indas a traitour. So that the Lords companie oftentimes proueth like Gedeons armie against the Midianites, which at the first Inde 7 49. was two and thirtie thousand, amongst which were found 2 2000. eimerous and fearefull, which being difmissed, there remained but 10000, of which ten thousand there were founde but 200. which would take paines to lap water like a dogge, and they were Gedeons army, fo from two and thirty thousand they came downe to 300. The fame is still to be observed, which hath beene from the beginning, and thall continue to the end. In going from God ma- lab. 6.66. ny are noted in the gospel. 70. disciples forsake Christ at one time for one speech which they understood not, and came no more at him afterward; yea and it was doubtful whether the reft would have forfaken him too : but in comming vnto Christ but few are noted, now and then one alone like Nicodemus, and that by night too for feare tob. 3.2. of the lewes. Inquirie being made for prophets, foure hundred falle, but one true, foure hundred against God, but one for God can be founde. In the ninth of Ezechiel, wee reade of fixe that were fent to destroie, and but one to faue. In the fifth of Ieremie the Prophet is willed to fearch all Ierufalem, to fee if hee could finde but one righteous man, that the Lord might spare the city for his fake. Now, Luce 11.31. this is hard, and it goeth fo hard, that when all are gleaned out and refined, the Lords flocke will be but a little flocke as Christ calleth it, in respect of the multitude, but it is the best flocke. Gedeons army Indg. 8.1. was but the gleaning of Ephraim, yet those gleanings were better then the vintage of Abiezer; fo the Lords people are but the gleanings of the world, yet those gleanings are better then the vintage of Sathan, And as hard as it goeth, fomercifull is the Lord, that if in

Lute 15.7.

all Sodome there befound but one Lot, the Lord will gleane him out, before the diuell shall reape his haruest. If one groat be lost, he will fecke it vp againe; if one sheepe be gone aftray, he will fetch him home againe with ioy; if one finner repenteth, there shall be ioy for him amongst the Angels in heaven; if one prodigall childe commeth home againe, he shall be received; if one leaper amongst ten that are clenfed returne with his thankes, he shall be accepted; if in a citic one, in a tribe but two, and in a whole world but eight just persons be found, the Lord will receive them and save them from perishing with the wicked world. The Lord dealeth not with his people as men doe, that will fay, if there be but one fifh in the net, and a little one, cast it in againe; if there come vp but a little fruit vpon the tree, let the fivine cate it, except there were more ; if the henne bringeth but one chicken, cast it away, because there are no more; or as the wicked fay, if there be but one or two in a congregation that feare God, what account make you of him, he is one, we are many against one? but the Lord makes much of one, so it be his owne, to teach vs, that wee also should make more account of one good man (if there be but one among many ) then of many bad, as the Lord doth : for he dealeth like a mercifull creditor, who having many desperate debts, will take any thing, and not refuse part, because he cannot have all. Last of all, from this place wee note, that the Lord vieth to spare many wicked ones oftentimes for the small number of his elect fake which are amongst them, as he spared Sodome and Gomorrha for Lots sake, the old world for Noahs fake, and Putiphar for lofephs fake, the thornes are spared for the Lillies fake that groweth amongst them, and the tares for the wheate fake are not cut downe, and for good leboshaphat his sake it was that the Lords Prophet youchfafed to goe vnto wicked leboram, or els he would not so much as have looked towards that wicked man, though he were a king.

This may teach vs to make much of them that feare God, for if their number be once accomplished, the world is at an end; for as the world was made at the first for their fakes, so for their fakes it is that it continueth and standeth: for how long did Sodome stand free from the fire of Gods wrath after Lor and his household were removued out of it? or how long did the old world escape drowning after that Noah and his companie were entred the Arke, no longer shall the world stand, after that the Lord hath once gathered his chosen vnto himselfe. If the wicked did well consider of this poynt,

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that when the Lord hath gathered his wheate into his barne (as the Lord lefus faith) that he will then gather the tares together, and caft them into vnquenchable fire, they would not be so hastie to drive away Gods people, and to hunt them out of their companie, and out of their cities and townes, as they doe, like the Galileans which were not well vntill Christ were gone out of their coast, but euen in pollicie they make much ofhim, as some doe of wardes, whose lands they enjoy but during their minoritie and the terme of their lines, and after their decease, or when they come to full age, all goeth from them againe to another. But now let vs come to the text againe.

And will bring you to Zion Zion was a fort in lerufalem, and kept a Some ? in possession of the lebusices till Davids time, but it was won by Da- 2.5am.6.16. mid when he came to the Crowne. After hee had won it, he brought 1. King. 8.1. thither the Arke of Gods cquenant; to which place the people reforted to worship the Lord. So that by Zion is meant the place of Gods worship and religion, so that the meaning of the Lord in these words is this in respect; I will set you at libertie from your enemies, and bring you againe to your owne countrey, that you may ferue me in holie exercises of religion, as I have appointed. Whence wee may note, that the ende of the Churches deliuerance from any trouble and affliction, is to become more religious : for to this end hath the Lord deliucred vs out of the hands of our enemies, that we might ferue him without feare, in righteoufnes and true holines alwaies. But some may fay : This is a matter of no great value, for Lake.1.74. they had it before and made no reckoning of it, and therefore very like that this would not move them. But if he had told them of their gorgeous houses, delicate orchards, pleasant fields, and abundance of worldly wealth and great honours and dignities, it may be they would have regarded fuch things, as Sathan thought to move Christ to worshippe him that way, when no way els would preuaile, hee The weth him therefore all the kingdomes of the world, and the glo- Manh.49. rie of them, and doth offer them all vnto him vpon condition that he would fall downe and worthip him : but by no meanes he could preuaile with his goodly offer, for the Lord lefus was not of a worldlings minde, that will doe more for gold then for godlineffe. So it should seeme that if the Lord had told the lewes of such matters, wherewith the heart of man is more drawne, then with spiritual matters, he might have wonne their love for ever. But to tell them of Zion, and religion, of pattours, and preaching, might feeme to be the next way to drive them further from his love then before. In-

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deede this feemeth to be a good worldly policie, but the Lord neede not to be taught of the world. The truth is fo, that when they had their fill of religion and religious exercises at Zion, they cared not for them : but now being well humbled with affliction amongst Idolaters and scoffers, and being kept from it, they account decrely of it. And the truth of this may further appeare by that pitifull complaint and mone which they make in the 137.Pfalme, when Pfal.137.1.2 they were amongst the Babylonians in captiuitie. By the riners of Babel we fate, and there we wept, when we remembred Zion : they wept not before when they were at Zion, but now they weepe; yeafo great was their griefe at the remembrance of Zion now, that all mirth and musicke is laid aside : now they hung vp their Harpes vpon the willow trees, and fall to weeping and forrowing for Zion; for Zion, why could not their melodie and fweete muficke make them merrie? Oh no, no, they could take no joy nor comfort in any fuch outward things, folong as they were banished from the publike exercises of Gods religion at Zion, which was a figne of Gods loue and fauour vnto them; but now they were excommunicate and cast out as it were vnsauourie salt vpon the dunghill (for Babylon was but a dunghill to Zion) oh God had taken his loue-tokens and iewels from them, God shewed an angrie countenance ypon them. How could they then be merrie? what ioy could they have in the rivers, or pleasant walkes, or sweete musicke when they remembred Zion? oh now Zion, Zion, nothing but Zion would make them weepe, and dashed all their joy and mirth, and laid it in the duft. But, was this all? Oh no, no, besides all this, they that led vs captines required of vs longs, and mirth, when wee had hanged vp our Harpes, faying, fing vs one of the longs of Zion. Oh the wicked Babylonians came fcoffingly, and tauntingly, and mocked them by their religion, and flowted at the very name of God which was praised in their songs, and this cut the very heart strings of them in twaine : as the proud Spaniard would scoffe at vs and our religion. if the Lord (as juftly he might) should deliuer vs into their hands; Come on you Protestants would they fay, let vs heare now one of your Geneua Pfalmes,&c. Oh this would goe to the heart of vs (if we had any sparke of Gods spirit in vs) to heare God thus, and his holie religion had in derifion of his wicked enemies.

Here then we may learne, that wee neuer fee what a benefit it is to have religion, and the ministery of the worde, vntill it bee taken from'vs. Though Dauid alwayes loued religion, yet neuer fo much

as when he was in trouble and banishment, for then he could make his mone vnto God, and fay, that the sparrowes and the swallowes were at a better passe then he, because they might come and build their nefts neere vnto the altar of the Lord, and they could have a place in the Lords house when he was shut out. Then did his soule long for the presence of the Lord againe. As the Hart longeth for Pfelm.43. water when he is chased; then was his meate nothing but teares, and his drinke still mingled with weeping, and then did he poure out his foule vnto God like water, and his bones were as it were cut afunder, fo great was his griefe then, when hee remembred how hee had gone with the multitude into the house of the Lord with songs of praife, and thankelging as vnto a feaft which nowe hee could not doe. And this is that which Amer prophecieth of, when the Lord shall bring a famine of the word of God vpon the land, then shall men run vp and downefrom one place vnto another, yea from one feato another; and from North to South to feeke it, and shall not finde it, for he that wanteth meate, and health, and libertie, can best tell what they be worth.

And the rather to prouoke vs to a love of these heavenly things, we are to note, that religion and libertie goe both together: The Kings of Indah neuer prospered better then when they embraced most zealously the worde of the Lord. And most true is that faying of the Lord Iefus, that if wee first feeke (as many did) the kingdome of God, and the righteouineffe thereof, then liberty, then peace, then Manh 6.33 health, then riches, and then all other things shall be cast youn vs. It

foloweth.

16 And I will give you Pastours according to my heart. TAs if hee should fay, wheras before you went into captiuity, you had pastours that were either dumbe dogs that could not teach you at all, or false prophets that taught as it floode with their advauntage, fo that you could neither have knowledge, nor conscience to serve me; for which E/4.5.13. cause I sent you into captiuitie; now I wil not onely bring you home againe, but I will also give you wife and godly pastours which may teach you how to ferue me rightly, and may also call you you to ferue me faithfully, that you may goe no more into captivity. Here then we may note first, that a wife and a learned ministerie is a most needful thing, in a smuch as without it, it is not possible true religion shoulde continue. And therefore when God beganne an ordinary religion, he commanded that Aaron and his fonnes, and the tribe of Lewi should be fanctified to the office of priethood, to offer facri-

fices for the finnes of the people, and to teach and infruct them in the will of the Lord, shewing thereby that religion could not be vpholden without some speciall meanes to teach and direct the people therein.

According to my bart; that is, fuch as I shall like and approue, that shall have their calling from me, & their gifts from me, and their allowance from me, and shal teach for me, and reproue for me, & shall feek nothing but my glorie, and your good, such as my felfe shal like of; fo is Danid faid to be a man after Gods owne heart, that is, fuch a one as God taketh delight in, and approueth, and that is Gods hare indeed : for the Lord hath no heart, nor head, nor body, nor hands, nor feete, nor cies, nor mouth, nor cares as man hath, and as the groffe Papiftes haue fet him out in their pictures voon their windowes,&c. But thefe parts of man are attributed and given to God after the manner of men, for mans better vnderflanding of the nature of God; for every man knoweth to what vie these parts of mans body ferue; the eie to fee by, the eare to heare by, the mouth to fpeake by, the hand to worke by, the foote to goe by. And fometime thefe parts in man are in the scriptures put for the qualities and properties that bee in them; and sometime for the actions and deedes that are wrought by them, as appeareth in the fift chapter of the gospel after S. Matthew, where it is faid by our faviour Christ, if thy eie offend thee, pluck it out, or if thy hand offend thee, cut it off: his meaning is, that men should take heed of such things as are done by the hand, & by the eie; and fo by the reft, to the offence of God or our neighbour. And it is an viuallthing in our common freaking amongft men, whe we fee any mans writing, we fay, this is fuch a mans hand, and yet the writing is not his hand, but his handy work. When we heare one fpeake, we vie to fay; that is fuch a mans tongue, or. I knowe him by his tongue, and yet his speech is not his tongue, but a thing vetered by the meanes of his tongue. So likewise in God there are fuch properties and qualities, which are indeede his very effence and being, and are described in the Scriptures, for our better understanding what the Lord is unto us; as knowledge, and wisdome, and understanding, and might, and strength, and instice and mercy, and providence, and loue, and hatred, and anger, and liking, and dilliking, and many moe, which are allee forth, either vnder the parts of mans body, or by other creatures whose natures are very well knowen vnto men. And how could wee better come vnto the knowledge of Gods ynspeakeable nature, so farre as is meete for

vs to know, but by fuch things as wee are familiarly acquainted withall our felues? for do not all men know, that frength doth vtter her force by the meanes of the arme? and that knowledge and understanding doc enter into the heart by the eye and the care? Do not men declare their minde by word and by writing? doth not love and anger lodge in the heart? and doth nor the countenance bewray the liking and dilliking that is in the heart? and who is fo simple that knoweth not these things? Therefore when the simplest shall heare the Scriptures call God a spirit, and tell vs withail, that a fpirit hach no flesh nor bones as men haue, and yet shall heare the same Scriptures to attribute vnto God a head, a heart, together with eyes, and cares, and a mouth, and a face, and a foule, and feete, and fuch like, as if hee were not a fpirit, but a man, must they not needes conceine that there is fomething else meant by such kinde of speeches, which they could not so well understand, nay not at all conceine, if God should veter himselfe as hee is in himselfe, and not by fuch things as are familiar with mans understanding, and not to imagine to groffely as the groffe headed idolatrous Papifts doe, that God is a man indeede, and hath the parts of mans bodie indeede? Therefore when we heare of the Lords hand or arme. what can wee understande thereby but his omnipotent power, might and firength, whereby hee is able to doe all things which hee will doe? Other arme and other hand the Lord hath not for he is a fpirit. When wee heare of the Lords eyes and cares, what can wee conceive thereby, but his knowledge and understanding, which is fuch that nothing can bee hidden from his majettie? but that hee feeth and knoweth all things at one inftant ? other cares and other eyes the Lord hath not, for hee is a spirit. When wee heare of the mouth of the Lord, what elfe can we understand thereby but the revelation of his will? other mouth the Lord hath not, for he is a spirit. When we heare the Lords head is as white as wooll, what can we gather thereby but the eternall wifedome of God, because wife- 4pol.1.14. dome is commonly attributed to the gray headed? other head and haire the Lord hath not, for he is a spirit. When we heare of the soule or heart of God, what can wee conceive thereby but the Lordsliking or dilliking of a thing? otherwise the Lord hath neither heart nor foule, for he is a fpirit. When wee heare of the light of Gods Pfal.4.6. countenance, what elfe can wee understand thereby but the tokens of his love and favour? otherwife the Lord hath no countenance. finiling or frowning as men haue, for he is a spirit. And when wee

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heare that God is a spirit, wee must not conceive thereby, that God is circumscribed within any certaine place, as some heretikes have thought, because a spirit is so; but wee are to learne thereby, that he is of a spiritual substance, and invisible nature, but altogether vn-speakeable, infinite, and incomprehensible. And thus weesee what is meant by Pastours according to Gods heart, that is, such as his

maiestic shall approve and like of. Now let vs fee what wee may learne from hence. The Lord promifing and purpofing to doe his people good, year the greatest good that can be it they turne to him, he faith, he will gine them Pastours according to his liking, such as he shall approoue and delight in ; to teach vs that there can come no good vnto Gods people but by fuch meanes as God doth like of. To build vp Gods Church in faith and repentance, and to keepe the same in the holie obedience of Gods lawes; there is more required then to have Pastours, and Doctors, they must be fuch as God doth like of. These are tokens of Gods love to his people, and shall doe good in their places, and turne many vnto righteousnesse, where others are tokens of Gods wrath, and are given in his wrath, as Saul was to the Ifraelites, to be a plague vnto the people. These that are appropued of God, haue their gifts from God, and are fent foorth with his bleffing, that they may prosper and beget many soules to God. The other are made barren, and accurfed that they can doe nothing, but onely supplie the place of Pastours, but the sheepe cannot feede in their pastures it is to fower; or if they feede, they cannot thrive, because it is not bleffed : for as the bodie liueth not by bread onely, fo the foule liueth not by doctrine onely, but by the bleffing of God vpon both. Daniels diet was but water and pulle, yet with that did he like better, then they which had their portion from the Kings table, because it was Gods allowance, and went with a bleffing. So they that have Pastours according to the Lords owne heart, are many times fedde but with plaine, yet pure doctrine, and their foules are better fedde with knowledge; their faith is most strong, their repentance is most fincere, and their life more reformed, then theirs that are fed after a more stately and princely manner, with oftentation of humane learning and eloquence, because it is Gods allowance and goeth with a bleffing, whereas the other commeth and goeth like the winde, which onely puffeth and bloweth at men, and so leaveth them as it found them. In the twentie three of Ieremie the Lord doth most notablie describe such prophets, as are not according to

his heart. In the twentie three he calleth them liers and dreamers, to fhew that there is no credit to bee given vnto them, more then vnto liers, neither is there in their doctrine any more certaintie then is in a dreame. In the fixe and twentieth verse he faith, they delight in lies, which he calleth the deceit of their owne hearts, to shew from what fountaine they draw all their licour, even out of the filthic puddles of their owne braine. In the twentie seven verse hee sheweth what is the fruite of these dreames, namely the name of GOD is forgotten by their meanes amongst the people, a most horrible sinne to forget God, as if the Diuell himselfe should teach. In the thirtie verse hee calleth them theeves, because they steale the word of God away from the people, like those that are still dissembling and discouraging men from the reading of the Scriptures after the manner of the popish synagogue, for scare that their wickednes should be descried by the light of the word.

They that robbe by the high way, take away but mens money, or their worldly goods, but their robbe mens foules of the most precious word of God, therefore they are the greatest theeues. And the better to effect their purpose, the Lord saith in the one and thirtieth verse, that they have very sweete tongues, and can make the people believe that the Lord saith this, and the Lord saith that,

when it is onely the deceit of their owne heart.

In the two and thirtieth verse he saith, they are flatterers, and through their flatterie they cause the people to erre: and in a word he saith, that the Lord neuer sent them, neither gaue them any authoritie, and therefore they bring no prosit vnto the people, they preach and studie and take paines to no purpose, like the good wise that churmeth, and churmeth, and can make no butter come. As for the people that line vnder their ministerie, he sheweth in the second verse that they be adulterers and swearers, full of wickednes and vngodlines, to shew that nothing but wildernesse can grow vpon the ground that is tilled by such as are not according to the Lords liking.

As for their owne behauiour, hee sheweth in the thirteenth and fourteenth verses that it is sutable to their teaching, deceitfull and silthie, broken out with all manner of botches and blaines, of so-lishnes, and silthines, and adulterie, and vncleannes, and walking in the by-pathes of lyes and falsehood, strengthening the hands of the wicked, that none can return from his wickednesse, and in one word more, they are all, both prophets and people vnto me, but

as Sodom a finke of finne, and as the inhabitants of Gomortha fuch another finke : this they are to me faith the Lord, thus they are in my eye whatfocuer they feeme to be in their owne opinion, or in the judgement of others whom they have blinded and bewitched. Thus wee fee what vgly creatures they are which runne before the Lord fend them, which are ministers after mens hearts, but not after Gods heart, as a number of blinde guides amongit vs be; the Lord taketh no pleafure in them, nor in those foolish people that are contented with them; and therefore lets them alone to doe as they lift, and turneth them as falle children, over whom hee hath no care, but lets them runne as it were filth and vermine for want of trimming and washing with the water of his grace and spirit; whereas those that are of his sending foorth, and such as hee taketh pleafure in he will fet them out in the best manner, and grace them with good gifts, and holie convertation, he will make their words gracious, and their ministerie to bee reverenced in the eyes and hearts of all that feare God, they shall be mightie and powerfull in deliuerie of their meffage, they shall be fruitfull in the worke of the Lord, and terrible in the confciences of the wicked, they shall bee bleffed in the strength of the spirit, to turne many soules into the waies of righteonfneffe, even fo many as God hath appointed, yea they and their people shall be a righteous generation, over whom the Lord will have a watchfull eye continually, to renew and to repaire them with his grace and spirit, there shall not so soone any fore feeme to arife in their life, or any corruption in their profession, but the Lord with his favour and grace shall heale it againe, they shall bee bleffed of God to the good of Gods Church. which are Paftours according vnto Gods heart, and none elfe; I doe not meane fuch as are free from all corruption and staine of finne, for fuch are not to be looked for in this vale of corruption, but fuch as the Lord hath fent foorth, and furnished with gifes, and fanctified for the worke of his Church. And the like may bee faid of civill Magistrates, and Church-governours, that if ever the Church of God reape any good by any, it is by them that are not after Antichrifts heart and liking, or according to the worldes approbation, but according to Gods words liking : for God bleffeth no ordinance but his owne.

This doctrine may have a good vic in respect of those that bee Pastours, or that have any publike place of teaching in the Church of God, it may seeme to admonish them, that they approone themselves themselues both for life and doctrine in the light of God, to be such as God liketh of, if they will doe any good in the worke of the Ministerie, and thereupon reape any comfort to their conscience in

the day of the Lord.

There be two markes that every Minister approved of God must principally aime at : not lucre, nor gaine, nor worldly promotion, nor the vaine praise of the world, as the manner of many is, which fhoote as rouers doe at many markes, and neuer a one carraine. But the markes that Gods Ministers must shoote at, are the glorie of God and the good of Gods Church, that they may fay as Paul faid, without checke of conscience. Our hearts defire and prayer to God Rom. 10.1. is, that Ifrael may be faued. And fo deere should the glorie of God bee vnto vs, and fo great should bee our loue vnto the Church of God, that if it may be advanced in the faluation of our brethren. yea of our enemies more then in their destruction, wee should carneftly craue the fame of the Lord, yea fo earneftly, that rather then the Lord should lose any part of his glorie therein, wee ought to craue it with the hazard of our owne faluation, as the Apostle Paul Ram. 9.3. that fingular paterne of zeale and loue did, when he defired to be accurfed for his brethrens fake the lewes, which were his brethren according to the flesh. Some bend all their endeuour that they may be well thought of with the Prince, or with the Court, or with fome Nobleman, or with the chiefe of their congregation, for wealth and authoritie; and some defire onely to bee popular, and approved of the multitude; and to bring this to passe, they take great paines, they studie hard, they reade much, they currie fauour with one, and flatter with another; they serue the time, and turne with the time, watching the tide, that they may row with the fame; and if they meete with any of their brethren labouring against their streame, him they belabour with their Inuectives, though therein they doe striue against the streame of Gods eternall truth; but what care they fo they may have the approbation of the world, whose glorie they doe hunt after like luftie Nimrods? And if they chance to miffe of their purpole, as sometimes they are croffed as well as others, are they not readie to fall ficke of Hamans difeafe, who was readie to die for forrow, because Mordecai did not bow Hell s.a. the knee vnto him? It is a good bleffing of God to bee gracious in the eyes of Christian Princes, and great states, as it was a thing greatly to be reloyced at when Theodofius the Emperour of Rome embraced Christian Bishops which resorted ynto him. And the fa-

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tentimes he giveth vnto his fervants, when they feeke not after the fame. But yet this is not the thing that Gods feruants must affect, but all their care mutt be both at their first entrance into the Ministerie, and in the whole course of the same vnto the end, that they may be found Pattours according to Gods owne heart. Both credit and maintenance in the world are the good bleflings of the Lord, and it shall be lawfull for Gods ministers to enjoy the same so farre foorth as God feeth good for them : but yet they must take heede that they make not those things the end of their worke, but that at the first, and at the last, wee may be approved in the fight of God. The Apostle had matter of reioycing in his countrey, for he was an Ifraelite, and of his bringing vp, for he was brought vp at the feete of Gamaliel a learned man; he could have flood vpon his learning, for he spake with tongues more then any other; if others were Do-Aors, he was a Doctor of the Gentiles, and many great priniledges he had that others had not. But what, doth he stand so much to the maintenance of those things? No, he counteth them all but dung to winne Chrift, he forgetteth them as things left behinde him, fo that he may attaine vnto the marke that is fet before him, even the price of his high calling the Lord Tefus Chrift : he careth not a point for them, so that he may approous himselfe a faithfull workman in the fight of God. And fo should we doe; if wee be ministers approoued of God, we must not be as many are which make merchandise of the word of God : but as of finceritie, but as of God in the fight of God, we must speake in Christ. If we be pastors according to Gods heart, we must not praise our selues, nor stand in neede of letters of commendation vnto our charge, or of recommendation from them vnto others (as the Apostle faith) but our flocke must be our epistle written in our hearts to bee read and understood of all men, not with inke, but with the spirit of the hung God. If we be ministers approved of God, we must give no occasion of offence in any thing, that our ministerie may be free from reproofe: But in all things (faith the Apostle) wee must approoue our selves as the ministers of God, in much patience, in afflictions, in necessities, in diffreffes, in thripes, in prifons, in tumults, in labours, by watchings, by fallings, by puritie, by knowledge, by long fuffering, by kindnesse, by the Holi-ghoft, by loue vnfained, by the word oftruth, by the power of

2, Cor, 2, 17.

2.Cor. 3.1.

3,Cor, 6.3.

God, by the armour of righteousnesse, on the right hand and on the

left, that is, both in prosperitie and adversitie, amongst friends and

foes,

foes, by honour and dishonour, by euill report and good report; as deceivers, and yet true; as vnknowne, and yet knowne; as dying, and yet living; as chaftened, and yet not killed; as forrowing, and yet alwaies reloycing; as poore, and yet making many rich; as hauing nothing, and yet possessing all things. What a notable approbation is this? How many fellowes hath the Apostle Saint Paul in this? This is for Saint Paul alone, and fuch Puritanes as hee was. Here is no mention all this while of Dispensations, nor of Qualifications, nor of Pluralities, nor of Vnions, nor of Totquots, nor of any fuch implements: belike they were not allowed of in Saint Paules time, for if they had, furely the Apostle would not have left them out; or it may be that they were not then in vie, and the world is growne wifer now then it was in Saint Fauls time:

Oh quantum mutatus ab illo!

The world is greatly altered fince Saint Pauls daies; it cannot skill of Saint Pauls courfe. Well yet wee must learne to have skill of it, if wee will be appropued in the fight of God. And if all the world doe commend vs, and yet God condemne vs, what shall it aduantage vs? Most miserable and wretched caitifes shall wee produe our selucs to be, and better it had been that wee had neuer been borne, if the Lord shall fay he knoweth vs not. This was Micaiah well perfivaded of, and therefore hee flood to the truth, when foure hundred falle prophets and flatterers stood against him; yea when the King and all was again thim, but yet he was a Prophet according to the Lords heart, and that was sufficient for him. Many at the first, and a great while have made a good shew of great finceritie, that no man would have taken them but to be men of God indeede (as good Prophets were called in old time) vntill they have fallen by the world as Demas did, or till they have fallen into fayour with the Court, or the flate, or till they have taken fome high degree of schooles, or till they have climed up the ladder of promotion, and then the date of their zeale, and painfulnes and finceritie hath been expired, and they have turned over their copie to others, and having made shipwrack of faith and a good conscience, they have gone forth like Thamar out of her brother Ammons chaber whe Ammon had deflowed her, the went out with her garment of divers colours rent and torne; fothey have gone away with their 2.5am.13.19 garment of Gods graces rent & torne, only this differece is between Thamar and them, she were and mourned for it, and so do not they, but rather rejoyce at their alteration, holding these things now as

most vile, which before the time of their sinceritie they counted most precious: and this is yet a most fearefull judgement of God vpon them for their apostacie: for whe they begin thus with tongue to persecute the truth, which before they have professed, what doe they else but turne into that hie way which leadeth vnto the sinne against the spirit of truth? And being thus revolved from their first love, they fall to be just of Sanls humour, who perceiving himselfe to be forsaken of the Lord for his hypocrisie, and dissembling in Gods busines, de fired yet of Samuel that he might be honoured before the Elders of the people, and then he was safe, that was all that he looked after. So say they, let vs be honoured before the Elders of the people, and that is sufficient, for that is all that they looke after, as having their reward of men, and not of God.



## THE THIRD SERMON OF GOD WOOING HIS CHURCH.

IEREMIE. Chap. 3.

Verse 1 9. And I will give you Pastors according to mine heart, which shall feede you with knowledge and understanding.

Ow the question groweth how wee shall know who bee Pastours and Ministers according to Gods liking, and who be not. The Lord lesus doth best resolute that doubt in the seuenth of sohn vers. 18. thus: He that speaketh of himselfe seeketh his owne glorie: but be that seeketh his glorie that sent him, the same is true, and no unrighteoust

nes is in him: chat is, he is a true mellenger of God, and no counterfeit. A man is faid to speake of himselfe two waies, either when he speaketh before hee bee required to speake, or being required to speake, speaketh not the truth truly, but mixeth some deuice of his owne braine therewith: so did the false prophets, for both they ran before they were sent, and also spake the errors of their owne hart in stead

flead of the word of the Lord. So did Vzzab that which he did of himselfe, when he put his hand to the Arke of the Lord, because he was not called thereunto of the Lord. So Balaam spake of himselfe though he spake the truth without adding or diminishing, because 200133.38. his conetous heart which served for the wages of iniquitie, made lade 11. him goe when the Lord bad him to flay. When Caiphas prophecied of Christs death, Saint John faith : This spake be not of himselfe, that Inhart. st. is he did not invent it of his owne braine But what, is it for a Minifter to feeke his owneglorie ? to be infected with the staine of vainglorie? no, for Paul was infected with that staine, as appeares by his owne testimonie: for therefore hee had a messenger of Sathan fent to humble him, least he should be lifted up out of measure for 2.Cor.12.7. those heavenly revelations which were given vnto him. What then? to extoll his minuterie and calling when just occasion serueth? no neither, for the Apostle having to deale with such as went about to abuse his ministerie, he extoll eth his ministerie in this manner: Verely Isuppose that I was not inferiour to the very chiefe Apostles. s.cor.st.g. But then indeede doth he feeke his owne glorie, when he preacheth mans doctrine to please men. For now, preach I mans doctrine or Gods? Gal. 1. 10.11 (faith the Apostle) or goe I about to please men? for if I should yet please men, I were not the feru int of Christ. I certifie you brethren that the Gofpell which was preached of me, was not after man. And the Apostle chap.4. verf. 17. describes the vaineglorious false apostles by this marke, that they would exclude all others as no body, that the people might altogether affect them. But what is it to feeke Gods glorie? 4.17. that is a very needfull question indeed : What, is it to fay God be praifed, or, thankes be to God? No, for fo did the proud Pharific who was compounded of vaineglorie; and when he pronounced those words, Late 18. fought nothing leffe then the glorie of God, & nothing more the his own glorie. What the? is it to fay, Let God be glorified? No neither, for fo did the perfecutors of Gods Church whe they excomunicated their brethren, as appeareth in Efai. 66.5. like the Prelates, who began all their excommunications & condenations with, In nomine Dei ; and fo In nomine Des burned, and imprisoned, and massacred many of the deare Saints and feruants of God. And like vnto the former are the Papifts, who in all their idolatrous and superfitious fervices fing, Glorie be to the Father, to the Sonne, and to the Holie ghoft,&c. All which doe give as much glorie to God, as the lewes did vnto Chrift, when they fpit in his face, and faluted him with the knee, crying, Haile King of the lewes. What then ? to speake God Refer

2 Pet. 2.16. Inde 11.

will without adding or diminishing? No neither, for so much did 30.23.12 Balaam, who for all that, fought nothing but his owne commoditie and gaine, and therefore is faid to ferue for the wages of iniquitie. How then? To come in outward humilitie, and shewes of holinesse, as to professe wilfull pouertie, to goe barefooted &c.after the Monkith manner of the populh Friers, and others of that fraternitie? Nothing leffe, for the Apoltle doth veterly disclaime them, and marneileth that they which are dead with Christ from the ordinances of the world, will be burdened againe with traditions, as though they

Col. 2.20.

23

lived in the world, and not in Christ; as, touch not, taste not, handle not; which all perish with the ving, and are after the commaundements and doctrines of men : Which things have a thew of wifedome (faith the Apostle) in voluntarie religion and humblenes of minde, and in not sparing the bodie, neither have they it in any

12 estimation to fatisfie the flesh. Thus the Apostle speaketh of mens traditions, to teach vs that wee must thinke of them but as of burthens too heavie for the consciences of Christians to beare, and shewes without any substance they are in the fight of God. How then doth Gods minister seeke the glorie of God ? First, in speaking, then marke his doctrine. Secondly, in living, then marke his life:

for the first it is laid, he speaketh not of himselfe ; for the second, it John 7-18. is faid, there is no vnrighteousnesse in him, that is, he is not a subject to finne and wickednesse. Counterfeit and false Apostles are deceitfull workers (faith Saint Paul ) and can transforme themselues 3.Cor.11.12.

14-15. into the Apostles of Christ, and no marueile (faith hee) for Sathan bunfelfe is transformed into an Angell of light. Therefore it is no great thing, though his ministers transforme themselves as though

they were the ministers of righteousnesse. But ex fructibus, by their fruites (faith the Lord Ielus) you shall know them. The Sorcerers and Southfayers of Egypt did imitate, or rather counterfeite Mofer and Arron in many things, so doe the ministers of the Diuell counterfeit the ministers of God in many things : but as Mofes did one thing which the Sorcerers could not doe; fo Gods meffenger doth one thing, the other cannot doe; that is, they feeke the glorie of him that fent them. Now when the people faw Mofes doe that which all the cunning men of Egypt could not doe, they faid : This is the finger of GOD : fo when men shall fee a man feeking in his whole ministerie nothing but the glorie of GOD that tent him , they must needes say , this is a Minister of God.

In

In the doctrine it will appeare two waies: First, by the matter delivered; secondly, by the manner of delivering. For the matter, it shall be fuch as God hath put into his mouth, that hee may fay as the apostle did, That which I have received of the Lord, I have deline- 1. Cor. 11.2 3. red unto you, and if an angell from beauenshall preach otherwise then the Galas. apostle preached, he is to be accursed. And herein hee is not to holde hunselte sufficiently discharged, if hee declareth some part of Gods will, and leaueth out some part thereof, but hee isto deliuer to the church of God, the whole counfell of God, as time and occasion ferthe third of the people, 46120, 20 for wifedome and faithfulneffe must waite one voon another in the minister of God. And still hee is to meete with fuch things as obfeure the glorie of God, as Paul did when hee came to Athens, and Allay. perceiving them to be addicted to idolatry and superstition, he aduanceth the true God, & abaleth all falle gods, and that he doth two waies. First, by setting forth in God his power, his goodnes and his 24.25.26. prouidence; secondly, by declaring the vanitie of idols; and the ig- 28.30. norace of the Athenians. Again, the maner is to be observed, & that our doctrine may win glorie to him that fent vs, two things are required : First, concealement of humane skil: secondly, demonstration of the spirit; both which are euident in the example of the Apoftlespreaching, who may be a paterne of true preaching to all the doctours in the worlde. When I came vnto you brethren (faith hee) 1. Cor. 3.1. I came not with excellencie of words, or of wifedome, thewing vnto you the testimonie of God, for I esteemed not to knowe any thing among you, fauing lefus Chrift, and him crucified. And I was among you in weakenefle, and in feare, and in much trembling. Nether stoode my worde, and my preaching in the intifing speech of mans wifedome, but in plaine euidence of the spirit, and of power. Pauls drift is to reproue certaine teachers at Corinth; but for what? not for herefie, but for the manner of their teaching, and in that for twothings, for humane eloquence, and wifedome: neither are they fimplie reprodued for these, for they are good in their place, but because they made a shew of the in declaring of Gods message. And in the fourth verfe, hamane wifedome is opposed to the euidence of the fpirit, to flew that they which thudie only for humane learning and eloquence, cannot preach in the euidence & power of the fpirit. And this he producth by many arguments. First, the doctrine that I taught was Gods will & teftament,ergo, I muft not vecerit in matter and forme after men; but it must bee shewed as he set it forth. Secondly,

Christ and him crucified; that is, to protesse nothing else, for he could

not but know many things more, therefore the profession of all humane wisedome was to be laid aside. Thirdly, in the a verse, he saith, it was in much weakeneffe, feare, and trembling, because hewas to deale with the deuill, & with men of a beaftly condition, who could not bee subdued with gallant shewes of humane strength, nor with flanting and flourishing in humane eloquence & wifedome. Fourthly, in the g. verse he sheweth a notable reason why it was thus, and why it must be thus, least your faith houlde thand voon mans wifedome, rather then in the power of God, and so man shoulde haue the glorie of converting mens foules to the faith, which is proper to God onely: therefore, in the ministerie the power of God must only be shewed in demonstration of the spirit, & of power. Fiftly, we have this treasure in earthen vessels, that the excellency of that power might bee of God, and not of vs. The minister is compared to a veffell, and a homely one, he sheweth a treasure in it. Whatsoeuer therfore is in man must be hidden : that when the treasure worketh, the vertue which is of God, may be afcribed vnto God, and not to man. But then it will bee demaunded of some, what vie there is of arts, of doctors, and fathers, and the tongues, if they may not be shewed and alleaged in the publique ministerie of the word. To whom wee may answere, that as those things are the good bleffings of God on his church; fo there is a private vie of them in study, to helpe the man of God to find out doctrine, and to fet it forth; but in publike they are not to be shewed, by the testimony of the apostle, except it

sion of the Spiris.

them as the papifts doe.

1.Cor.14.

word, that the people may perceive it is not hee that speaketh, but the forrit of God in him. The whole fourteenth chapter of the first epistle to the Corinthians, is a commentarie of this point, and in the foure and twentieth verse he sheweth, that if there be prophecying, that is expounding, and applying to the conscience the scripture in a knowen tongue: if an idiot, or an unbeleeuer come in the meane time he is rebuked, and judged of al, that is, he shall take himselfe so

be in disputations and controuerlies against those that rely your

to the Corinthians, and that is, when the minister to delivereth the

As there must be a concealement of humane eloquence and wifedome, fo there must be a demonstration of the spirite, as the Apostle shewethin the fourth verse of the second chapter and the first epistle

to be, for the secrets of his hart shalbe made manifest, and so he will fall

fall down and worflip God, and say plainely, that God is in you indeede. And thus must men prophecie to worke this effect, they must bee as Michaiab was, full of power, by the spirit of the Lord, and of Micab. 3.8. judgement and of ftrength, to declare vnto lacob his transgression, and to Ifrael his finne. The Apostles were not permitted to witnesse of Chrift, till they had received the spirit that must execute it. And in the second of the Acts it is sayde, that it lighted on them like firy tongues, to shew that the spirit of God maketh the speech to burne. Then wherefoeuer the speech toucheth, it burneth; by the outward figne, the inward worke is fignified; by al which we may fee that there must be no demonstration of the person, but of the power of the spirit. And further, because explanation is the verie soule of the spirit, therefore that especially must bee laboured for, for in man is foule, and bodie, and spirit. The soule giveth life. The spirit live- 1. Thef. 5,32 linefle; and is the mooning and ftirring of the affections. The doctrine must also have application, or else it is dead; now when it is

applied by the spirit, it is most lively and effectuall.

The liuelinesse and power of the worde thus preached, appeareth in this demonstration. Take a thinge that is redde hote, and lay it to another thinge that is colde, and it shall kindle a heate in that two. So the ministers tongue is a firie tongue; now when it is brought to simile. mans sences and understanding, it worketh the like heate in them, fo that the power of the spirit is conveyed vnto them. And thus an impression is made in the heartes of the people: And when the man feeth this, hee falleth downe, hee glorifieth God, and reverenceth the minister, and God in him. And for the better procuring and preferring of his reverence, it is verie requisite also, that his message be deliuered with authoritie & maieftie, as Paul aduifeth Titus ; the Ting. 64. reason is in 2. Cor. 3.20. The minister is an embassador for Christ, now the embaffador beareth his person that fent him, he is his vicegerent to speake and do that that hee himselfe doth; therefore the whole function must be with authority. It is faid that the people were aftonied at Chrifts doctrine, because hee tanghe them as one Menh.7.28 having authority, and not as the Scribes, to flew that the minifter shall never move by his do Brine, except it be with authority. He that will approue himselfe in the fight of God to bee a minister His life. after the Lords liking, and winne glory to him that fent him, must have his life clothed with the robes of holines and righteournes. I do not mean that holines is effentiall to a minuter, so y he is no minister that wants it, but that it is necessary for a minister: for many shall

117.

Manh 7.22. fay at the last day to Christ, We have prophesied in thy name; to whom answere shalbe made againe, depart from me ye workers of iniquitie, I know you not. The necessitie of it may appeare by many reasons: first, a minister valesse hee be sanctified hee shall never soundely, and lively understand the word of God; for the Lord revealeth his will

Pfalm. 15.9. vnto the humble, and his counsels vnto them that search him, and to none else. Lawyers become cunning by long reading, and Phistions by experience; yet no man was ever a perfect, sound, and indiciall divine without holines. This knowledge is rather feeling, then learning, in aboundance of heart, rather then extreame studie, sent by God to good men: so that, he that can say with Danid, I lone thy Psalm, 119: lawe, may say, I have more understanding then my teachers. It is the

equitie of God, vnwilling to obey, vnwoorthy to knowe; for what should hee do with a talent which will not vseit? Therefore he which forbiddeth pearles to swine, staies his hand from casting knowledge to the wicked, except so much as shall condemne them. Further, the ignorant people cannot see the ordinance of God, but they vse to iudge of a mans ministery by sensible thinges which they see him; therefore a good life is necessarie in a minister. For they say, because hee lineth according to his teaching we will heare him, as

Mark. 6.20. Herod heard John Baptift, because he was a good man and a godly. If teachers of humane artes shall tell generall things without examples, it is hard to learne of them: so if teachers of divine things shall teach onely without examples, it will be as hard to learne of them; therefore the minister must set a copie with his life, which the Apo-

the Saint Peter requireth when hee faith, Feede the flocke of God, which dependeth on you, caring for it, not by constraint, but willingly, not for filthy lucre, but of a ready minde, not as though ye were Lordes over Gods heritage, but that ye may be ensamples of the flocke. What manner of examples ministers must bee, Saint Paul sheweth, 1. Timothic. 4.12. when hee saith, Bee unto them that believe an ensample, in worde, in conversation, in love, in spirite, in faith, and in purenesse. It is said unto al men, Be ye holy; but it is enjoyned the minister more specially to be adorned both with inward and outward holinesse. Inward holinesse standard in faith and a good conscience, which the Apostle

1.Tim.1.19. Paul would have to be in Timothie, as weapons, without which he cannot fight a good fight; the first is, a perwasion of the truth, or true doctrine: the other excuseth a man in every action, and there-

Pron.15.15, fore Salomon calleth a good confcience a continual feast. And Paul 24.16. laboured to keepe that about all things; for I endenour my felfe to bane

have alway a cleare conscience both towards God, and towards men. Outward holines which must be in the minister of God, is fet foorth in 1.Tim. 3.2. A Bishop must be unreprodueable. Again, there be outward duties required of him, in regard of his person, in regard of his familie, in regard of his calling, and in regard of strangers. First, in regard of his owne person, he must be vnblameable, so farre from outward crimes, and groffe finnes, that he must bee free from all just cause of fuspition, because hee must reforme others; not to be free from fin, for that is not pollible in this life. Hee must wisely conceale his infirmities from others, for being once knowen, they are as a barre cast in the way of the people to stumble at. And howfoeuer great and foule faultes in another man feeme to bee but finall, yet every light infirmitie in the minister is accompted as a plague-fore running vppon him, the which maketh him to be abhorred of the profane and ignorant fort : therefore if the minister should make his infirmities knowen vnto them, it were all one as if hee shoulde fav, I have the plague about me, and so make them to abhorre both his person, and his doctrine.

Secondly, in regarde of his owne person it is required that he be the husband of one wife, for in those times men had two wives, and then he might not be a minister, because that hee had broken the holie ordinaunce of almightie God in himfelfe, which should fee it kept in others, If he had bin fuch a one, and now is fingle, or joyned only to one, he may be a christian, but not a minister. And the like is to be faid of him that hath been sometime a Preacher of the gospell, and after that fell to bee an idolater or a Popish priest, and is now a professor of the gospel againe, the church may vpon his repentance take him for a christian, but hee ought not to serue in the publique ministerie of the word, as yet many doe, because he is not onely blemished himselfe worse then a man that wanteth a member, which in no wife might ferue in the worke of the ministery, but also is a fowle fear in the face of the church, which must be removed, that the churchmay looke with a louely and comely countenance, that her friends may be in loue with hir, & not through hir vgly & deformed vilage, be occasioned to loath her : & this is that which the Prophet Exechiel in plain words hath recorded in this manner, Thus faith the Erech 44.10 Lord God, no stranger uncircumcifed in heart, nor uncircumcifed in flesh, hallenter into my fanctuary: Neither the Leuites that are gone back from me, when I frael went aftray, which went aftray from me after their idolles, but they fall beare their iniquitie. And they fall ferne in my fauttuarie, 11.

16/b.9.17.

and keepe the gates of the house and minister in the house. But how shall they minister? They shall slaie the burnt offering and the sacrifice for the people, and they shall stand before them to serve them: that is, they shall scrue as drudges to doe all the service worke that belongs to the sanctuarie, like the Gibeonites, who were appointed by softwar to carry wood and draw water; and why? because they served before, their idolles, and caused the house of Israel to fall into iniquitie; Therefore have I lift up mine hand against them (saith the Lord)

tore, their idolles, and caused the house of tract to fall into iniqui
Extitude 12: tie; Therefore have I left up mine hand against them (faith the Lord)

13 and they shall beare their iniquitie. And they shall not come neere unto

me, to doe the office of the priest unto me, neither shall they come neere

unto any of mine holy things in the most holy place, but they shall beare

their shame, and their abominations which they have committed. And I

will make them keepers of the watch of the house for all the service thereof,

and for all that shall be done therein.

Now if any man will obiect against this that hath been spoken, that Paul was a perfecuter of the gospel, and yet afterward was called to be a preacher of the gospel, hee may; but it will not serue his turne ; for first, Paul was not a preacher betore he was a persecuter. for then had hee beene a right apoftata, or backe-flider from the faith, as those men were of whom I spake before, as namely such as were preachers and profesiors of the gospel in king Edwards dayes, and perfecuters of the gospell in Queene Maries dayes, and then to become preachers of the gospell againe in Queene Elizabeth dayes; fuch Apostataes Imeane was Paul neuer, neither are they to be admitted into the ministerie now. Secondly, Paul was extraordinarily called and connerted; it doth not therefore follow that any now adayes shoulde looke for an extraordinary calling, when the same Apottle hath laide down an ordinarie rule, for an ordinarie minifterie, and amongst other rules hath laide downe this for one, that a minister must be vnreprooueable : but it is verie euident, that fuch apostataes and runnagates from the faith (which have made also othere to fall away with them ) are very justly to be reprodued. Thirdly, it is required of a minister of God, that he be watchfull, because the church of God is subject to the temperations of heretikes, and fathan, therefore hee must of necessity bee resident upon his charge, that he may bee acquainted with the natures, and conditions, and opinions of his flocke continually, and fo meet with every inconuemence as it arifeth before it grow to a head. Curfed is be that doth the worke of the Lord negligently; It negligence in the Lords worke be accurred, then what blefting can a Non-refident looke for upon his non-refidencie?

Aere.48.10

non-residencie? for there can be no greater negligence in doing of the Lords worke, then for a minister to leave his place and standing, wherin God hath fet him, & to commit the care ouer vnto a hireling which was committed to him, like the vnkind nurse which turneth ouer the child to another, whom y parents of the child never trufted withall. If any wil fay they can be but taught, and as good by one as by another, they do but deceive themselves. For if themselves shuld commit their owne child to a nurse, whom they have made choice of before another, they would not like it wel, nor take it well if that nurse should take her wages, and post it ouer to another, and say, it can be but kept, or, it can be but fed, and as good by one as by another. Befides that, the Lord in his word expretly condemneth fuch kind of dealing in the priefis of Ifrael, charging them to Ezenhate. haue broken his couenant; and How? because they had brought in strangers to pollute the house of God, being vncircumcised in flesh, and in heart, who offered with the bread, fat and bloud, which the Lord calleth abominations; shewing the reason of it, for yee have not kept the ordinanness of mine holie things, but you your felues bane fet others to take the charge of my functuarie; which maketh as directly against Non-refidents and their Curates or substitutes as can bee; for if such care was required of the Leunes and prietts vnder the ceremonies of the lawe, which were but shadowes of Christ and the gospell; how much more ought the ministers of the gospel to have this care to look vnto the worke of God themselves, vnto whom is committed, not the shadowes, but the substance it felfe, euen the Sonne of God, who was the ende of those ceremoniall figures and thadowes, and the dispensation of the gospell of Chrift, wherein is exhibited more cleerely vinto the church of God euen Christ Iesus himselfe already come, and crucified, and in heaven glorified, which farre exceedeth all chose things which were committed to the priefts and Leuites : which did also exhibite Christ vino the church, but more obscurely, and a farre off. Now if God would not dispense with them for committing the charge of his house then, to others; much leffe will hee difpense with vs for committing the charge of his house nowe, to others. And admit that their substitutes be honest men, godly learned, and painefull too, which yet is but feldome (though fometime) feene, if they bee not troubled, nor called into question as others be, yet wee must know that God hath not promifed any bleffing, but to the labours of fuch as hee hath ordained and fee ouer his people, and not ouer

euerie hireling, for God will bleffe no ordinance but his owne, what

care and intent foeuer men haue.

Fourthly, it is required of a minister, that he be sober, that is, there must bee a moderation of all his affections, and of all his appetites, as in eating and drinking, in apparrell, in recreation, in companie keeping, and fuch like, vnto which must be joyned modestie, that in good and seemely order, his outwarde behaujour must not bee offensive, hee must bee free from all light speeches, or shewes, hee must learne to beare his person orderly, in dignitie and gravitie, as becommeth the minister of God. It is also required, that hee bee harborous and full of hospitalitie, acording to his abilitie, and an entertainer of the faithfull; hee must bee also apt to teach, and able to deliner the word, and to apply it aptly and fitly, according to time, place, persons, and all occasions; as Efay faith, he had a tongue to speake words in due feason, which (as Salomon faith) are like apples of golde with pictures of filuer, most precious and comely, wherof one is worth a thouland of others, and hath more grace then ten thousand. There bee three foule vices, which must be removed from his person. First he must not be given to wine, that is, alwaies to fit by it, as they that take pleafure in it, like them that cannot eate, but still must have wine. Timothy might drinke wine, not for pleafure, but for his health, and for pleafure too, so it bee not ordinarily. Secondly, he must be no striker, if he cannot overcome his people by exhortation, and instruction in his publike function, hee may not strike them. In his family hee may strike his servants and his children when they descrue correction, vet with discretion, for there he is both minister and master, And in wars also he may strike the enemie, when by the magistrate he shall bee thereunto lawfully called, for hee is both a minister and a subiect. Thirdly, he must not bee given to filthy lucre, as they that live of the gain of viury; or of cards and dice, and other gaming, or by any gains that come by hook or by crooke (as the prouer be goeth) against the law of God and man. The reasons are taken from the contrarie causes, for strokes come from anger, and hee must bee a man that can bridle his anger; and couetouines is the cause of filthy lucre, as it is the roote of all euill, which must not be in the man of God.

Duties in respect of his family.

Efa. 50.4.

Pro,25.11.

It is required of Gods minister in respect of his family, he be such a one that can gouerne his family well. For the gouernment of a family is a great stay of a church, and common-wealth, that is, when

by the example of the minister others gouerne well, yet there is fufficient doctrine in the word to gouerne by. Then doth the minister governe well, when his whole familie is in subjection and obedience of the Magistrate, and willing to suffer when they offend : now if any looke for libertie, it is children; therefore the Apostle putteth children for all, and faith that they must be in subjection; therefore much more feruants: and that this may not feeme a small matter, he faith, that it must be in all honestie, or comelines, to shew that there is decencie in that familie, when every childe doth his dutie, and great comelines is in subjection : the reason is, if a man cannot rule his owne familie, how can he rule Gods Church? therefore he is not a minister after the Lords heart, that bringeth up his children disfolutely. And here by the way wee may fee, that God doth not require of the minister either a single life, or a monkish life, nor a whorifh and adulterous life, which who fo leadeth in poperie, is better accepted then he that liveth in holy estate of matrimonie.

In regard of his calling to the faith, it is required that he be not a In refered yong plant or a nouice : Gods Church is compared to a vineyard : of his calthose which are converted are as it were brought out of the field and ling to the planted in the vineyard : now if thele bee but as of a yeeres growth faith. or fo, they are not fit to bee ministers, left they being puffed up (as many are) fall into temptation of the diuell. A man newly converted, hath not found knowledge, and fo falleth by ignorance of his minde to error, and so to herefie by pride, and so is in the same sinne with the diuell : nay, the Apostle faith, in the condemnation of the dinell, that is to be without a Saujour, or not to be faued : therefore we ought to take heede, for the daunger is great, pride and liking of heart will bring a man to the diuels finne; if it puffe vs vp, then are wee gone; pride keepeth out humilitie, which must needes receive Christ. He that can ascribe confusion to himself, keepeth out pride,

or at the least fighteth against it.

The last propertie that is required to be in a minister, is in respect In respect of strangers. He must have a good testimonie of them that are with- of stranout, euen of infidels, who are not yet converted. So he must behave gers. himselfe, that even from the wicked (if it be possible) he may have a good report. Hee must be curteous to all, good and bad, not curtrous to the faithfull, and auftere to the wicked, but curteous to all: the reason is, left he fall into reproch, and the snare of the divell. The reason of this dutie is drawne from the inconvenience that will follow the contrarie: for whom must hee convert? the wicked:

then if he come into hatred with them, hee shall be able to doe them no good, if they blafpheme God and him. And thus by reproch, he is calt into the snares of the deuill, either to be diffolute, and not to care what he doth, or elfe desperate of verie griefe and forrow of heart; by which we may see what danger it is to raise up flander of any man ; it is as much as a mans foule is worth, for this giveth the deuill occasion to worke vpon a man. And a man may speake that which may make another man come to destruction, so much as lieth in him that to speaketh. The world is a place where fathan hath all fnares on ech fide, therefore wee must take heed. They that lie in the fnares, it may bee, fee nothing of all this, but those who have beene in, and are gone out, doe fee them: therefore it is needefull to pray, Leade vs not into temptation, but deliner vs from enill. And thus much for the duties and qualities of a minister in respect of his owne person, of his family, of his calling to the faith, and of strangers, by which (togither with that which bath beene faide of his doctrine) it may eafily appeare who bee ministers according to the Lordes heart or liking, and who bee not : It followeth in the text.

Which shall feede you with knowledge and understanding ] Now the Lord sheweth what benefit they shall reape by their patters, namely knowledge and understanding; they thall not onely be to Gods liking, but also for their soules good : nay, they cannot be pastours to Gods liking, except they becalio for the benefit of Gods people; for God liketh well, when his church thriueth well, and the church thriueth well when it groweth in knowledge and understanding; for that is the way to grow strong in faith and repentance, and loue; and in zeale, and in patience and in all the fauing graces of the spirit of God, to know and to virderstand the waies of the Lord. This knowledge is the knowledge of Gods will reuealed in his worde, which sheweth both what his purpose is concerning all men, both good and bad, wicked and godly, the faithfull and vnfaithfull, the elect and the reprobate, the faluation of the one, and the damnation of the other, the affurance of both, the meanes and the causes of both. It shewethalso what is required of al men to be beleeued, and what to be practifed, for the advancement of his glory. This is called the knowledge of God in Christ Iesus, wherein städeth eternal life, John chapter seuenteene verse 2. This knowledge of God is the first and chiefelt principle in christia religion, because without it, it is not pollible for any man to worship him, as he ought to be worshipped

of vs, for the Apostle faith, how shall we call on him, on whom wee haue not beleeurd? and how can wee beleeue in him, of whom wee have not heard? and how shall we heare without a preacher? as if he shoulde fay, we can doe none of these things without knowledge; Rom. 10.14. for knowledge is the ende of hearing and of preaching : therefore doe we preach and heare, not to make the scriptures better (as some senceleffe idiots doe imagine) but to bring mento the knowledge of the truth. Now as the apostle speaketh of faith and prayer, which beetwo especiall parts of Gods worship, we can neither beleeue aright, nor pray aright without knowledge; fo may it be faide of feare and loue and al other points of the true worship and service of God, that men can neither feare God aright, nor loue God aright, nor confesse him aright, nor acknowledge his gouernment aright, without the knowledge of those things.

And for the better bringing vp of men in this holy knowledge of God, the Lorde hath given his statutes vnto lacob, and his ordinaunces vnto Ifrael, which hee hath not vouchfafed upon all nations, for the heathen have not the knowledge of his waies; Pfaline a hundred fortie and fix. And these statutes of God are contained in the bookes of the olde and new Testament called the holie Scriptures, by the waie of excellencie, which being rightly understood of vs, doe bring vs directly to the true knowledge of God, and of our felues. And because there are in the scriptures some things that be hard and darke to our understanding : therefore the Lord hath ordained paftors and doctors whom he hath also furnished with giftes of knowledge and veterance, and learning, and fanctification, that they may teach the Lords people the true meaning of the scriptures, and so traine them up in the knowledge and obedience of the Lord.

By this then it appeareth how necessarie it is for al Gods children to have the knowledge of God, the understanding of the scriptures, and the preaching of the word amongst them by a painefull, faithfull and learned ministerie. And on the other fide, it bewrayeth the pefilent danger ofignorance and ignorant ministers, also the barrenneffe of bare reading, without the tillage of expounding, of catechifing, of doctrine, of exhortation, and of application, the which is the life of doctrine; by which holy meanes, as it were, with the Lords ploughes the fallow groundes of mens harts are broken vp, wheras otherwise the seed is but cast amongst the thornes, as levemy speaks. Icem.4.4. When the Queene of Ethiopia her chamberlaine was reading the prophet Efay in his chariot, Philip asked him if hee vnderstoode

AH, 8.30.

what he read, to fhew that a man may reade and reade againe, and bee neuer the nearer without an interpreter, as that noble man confessed; for how can I understand (faide he) without a guide? Therefore Ezna (when hee had read the scriptures) hee also gave the Nebem 8.8, fenfe, and caused the people to understand the reading, to shew,

that bare reading is not sufficient to bring men to vnderstanding. And therefore our faujour Christ also, when hee had read a place of Efay that concerned himselfe, hee closed up the booke, and ope-Znie 4.20. ned the text, making application thereof to his hearers; whereupon it followeth in the fame place, that all that heard him bare him witnes, and wondred at the gracious words that proceeded out of his mouth, to shewe, that preaching giveth grace to reading. And when the word read is opened, and applied, then men beare witneffe of the trueth, that is, they knowe what to holde and beleeue for trueth, and not before. This the apostle Paul knew very well, and therefore hee did not onely teach the Ephefians openlie, but prinately also in every house, going from house to house, warning,

All 20,13. 31.

ding.

and exhorting every one as hee had occasion, to shewe what course those sheep cheardes must take that would bring their flocks vnto the greene pastures of heavenly comforts, and the living waters of eternall happinelle, both growing and flowing out of the lively fountaines of knowledge and vnderstanding in the holy word of God. Andfurther, for the necessitie of knowledge and ynderstanding, what could the Lord fay more to shew the greatnes thereof, then to call them by the name of foode, or meate and drinke, for to he doth; I will give you pastors, which shall feed you wish knowledge and understanding; asif knowledge and understanding were foode of the foule, and fo they be to teach vs; as there is nothing more necessary for the strengthning of the bodie, then meate and drinke, fo there is nothing more necessarie for the fauing of the foule then knowledge and understanding. Take away from the bodie ordinary fuftenance long, and it starueth. And take away. knowledge and understanding from the soule, and it perisheth; Therefore as Christ said when he raised up lairus daughter, give her meate, fo the Lord faieth, when the foule is raifed vp to the life of

Againe, as knowledge and understanding are here called foode, so pastors are called feeders, as if they were nurses, and the people as babes and children, which neither know what is good for them,

God, giue it meate; but that must bee knowledge and vnderstan-

nor howe to dreffe their meat, nor howe to feede themselues, And therefore many doe not vnfitly compare the bare reading of the feripture vnto a whole loafe fet before children, which mutt be cut in peeces, and be divided before it can profite them. The preachers are also called feeders, to shew that they must bee like nurses in abilitie, in affection and discretion. Some have wherewith to feed their children, but they are vnkind and vnnaturall, like cruell harlots that kill their children, that they may not bee troubled with them. Some beare a good affection to their children, but their breatts are drie, and they have no meate to give them when they crie for it; as in the great famine of Samaria. Some have wher with to feede, but for want of diferetion to observe the childes nature and constitution, as also the weaknes, or strongnes of the stomack, the frowardnes and tendernes of the infant, and the causes of all, it happeneth that much is given, and little digetted, and great paine is taken to little purpose, because the childe is either misdieted or distempred, or handled too tenderly, or too rigoroutly. Therefore in the feeders of the foule there ought to bee fufficient ftore of knowledge, there ought to be a louing and tender affection, tempered with wifedome and difcretion, that every one may have his due portion faithfully diffributed vnto him, and that in due time and feafon. It is a lamentable hearing to heare the children crie for bread, and it shall be anfwered againe by the Nurle, I have none for thee, thou must starue, for I have none to give thee. But it is a thousand times more lamentable to heare the foules mone for want of spirituall foode, oh what accompt have they to make vnto God that take the place of spiritual nurses, and have no milke in their breatts, that is, know nothing to any purpole? is it nothing to flarue the Lordes people? Is the murthering of mens foules no finne before the Lord? Othat the fmoky Kemarius of this our age, as unpreaching ministers and non-refidents, and fuch like did confider well of this point! then would they not leave their occupations and trades, as many have done, and betake them to the ministerie, as their last refuge, for liuing and maintenaunce lake: but they would leave the ministerie as falt, and betake themselves to some other trade of life againe, and wish that their heads were fountaines of teares, that they might weepe day and night for the flaughter and destruction which they haue made of the Lords people. Which they were better to doe now while the Lord doeth allot them a time of repentance, then heereafter in hell, from whence there is no redemption. Oh that our

Patrons, and Bishops likewise did enter into the due confideration of this point, then should not so many symonaicall and vnworthie worldlings bee presented and admitted, nor so many godlie and painfull pastours bee dismissed as there are, to the great woe and forrow of many poore foules that have received most fiveete comfort from their bleffed ministerie and painfull endeuours in the Lord.

But now it is time to enter combat and encounter with our adperfaries the Papifts : nay the adverfaries of Christ and his Church about this point, who would beare the world in hand, that Ignorance is the mother of Deuotion, and that there is no necessitie of the Scriptures for the common people, but that every one must beleeue as the Church beleeueth, without any further triall or examination had of the matter by the word of God. Which bloodie do-Etrine, and vncomfortable affertion we shall see (by Gods grace) to fall downe and breake his necke at the fight of the truth, as Dagon

the idoll of the Philiftims did at the presence of the Arke.

Ignorance (fay the Papifts) is the mother of Deuotion. And Ignorance (fay the Protestants) is the mother of damnatio. Now there is great oddes betweene denotion and damnation; as much as is betweene ignorance and knowledge, or betweene light and darkneffe. Indeede of popish deuotion, whose fruites are idolatrie, and fuperflition, and facrilege, and blasphemie, and pride, and ambition, and couetousnesse, and treason, and all abominations, and in the end, eternall damnation. Ignorance is the mother, but not of true devotion which pleaseth God. Knowledge and ignorance bee contrarie one to another; and as they be contrarie caufes, fo their effects mutt needes be contrarie, and that by the rule of contraries: for Contrariorum contraria est ratio. Now if knowledge be the roote of faith and of love, and of zeale, and of obedience, and of all verthe and goodnes, as it is, then is not ignorance the roote of faith, but of vnbeleefe; not of loue, but of hatred; not of zeale, but of rashnes and coldnes; not of obedience, but of rebellion; not of goodnes, but of mischiefe; and therefore not of deuotion neither. but of damnation.

In the ninetic fine Pfalme the Lord accuseth the lewes of hardnes of heart, tempting of God, and continuall rebellion against the Lord for the space of fortic yeeres, and addeththis withall as a reason of all their wickednesse, that they knew not the waies of the Lord : for which cause, the Lord sware in his wrath, that they

should

should never enter into his rest, to shew vs what be the fruites of ignorance; which if it be the mother of deuotion, it is of fuch deuotion as bringeth foorth all manner of iniquitie, and shutteth men out of eternall felicitie.

In the fourth chapter of the Prophet Hofea, in the first, second, third and fourth verfes, the Lord hath a controversie with the inhabitants of Israel, because there was no truth, nor mercie, nor knowledge of God amongst them, but swearing, and lying, and killing, and stealing, and whoring, and oppression, for which things the Lord telleth them that the land shall mourne, and every one shall be cut off to shew what is to be looked for where the knowledge of

God is wanting.

When the Prophet Efar reproued the Ifraelites idolatrie, and hypocrifie, he faid; Knowett thou nothing? as if he should fay, These are the fruites of ignorance. In Philippians the first chapter and the ninth verse, the Apostle prayeth God that the Church might abound in knowledge and judgement; which hee would not have done, if ignorance were the mother of deuotion. Our Sauiour Christ commaundeth his Church to search the Scriptures, adding this as a reason, that they beare witnesse of him, and shew the way Johns 39. to eternall life; to shew that ignorance is not the mother of deuotion. By this may we see how much wee are beholding to the Papifts for shutting up the doores of knowledge against the Church of God. They are like the Philiftims that put out the eyes of Sam- bulg. 16.21 fon, that fo they might the better make sport with him, and when the Papifts had put out the right eye of knowledge in the Church. they might then make them doe what they lift themselves. They are like cruell Nahaft the Ammonite that would make no co- 1 Sem, 11 & uenant with the Ifraelites, but vpon condition that euery man would put out his right eye. The Rauen when he falleth youn a fheepe, the first thing hee doth, is to picke out his eyes, that so hee may the more eafily denoure the bodie : fo when the Papitts fall vpon the sheepe of Christ, the first thing they labour to effect, is to put out their eyes of knowledge, that so they may the more easily prey ypon their bodies and goodstoo. They tell vs for footh that the fearching of the Scripture is the cause of errour. And our Sauiour Christ saith, therefore you erre because you know not the Scriptures : which of these must wee beleeve, the Papists or our Samour Christ? They tell vs that the Scriptures are hard to be vnderstood: but the Lord sith, All the words of my mouth are righteons,

Exed 19.

Prou. 2.3. o. there is no lewdnes, nor frowardnes in them. They are all plaine to him that will understand, and straight to them that would finde knowledge. The Papifts fay, they are hard; and the Lord faith, they are plaine and straight: which of these now shall wee beleeve, the Papifts, or the Lord? Indeede Saint Peter faith, that in the writings

of his brother Paul, there are some things hard to bee understood, which ignorant and vnstable men doe peruere, as they doe all other Scriptures to their condemnation. Now if they be hard, wee fee to whom they are hard, to the ignorant and unitable, but not to those that defire knowledge, to them they are made cafe by the Lord. Therefore it must stand vs in hand to bee well repaired and sanctified by faith and prayer, when wee deale with the Scriptures, and bee truly resolued to be reformed thereby, or else wee may fall into

errour, as a just recompence of our pride and prefumption.

When the Ifraclites should come before the Lord, they must bee fanctified to day and to morrow, faith the Lord : when wee come to the handling of the Scriptures, we come before the Lord, and therefore wee must bee throughly fanctified, and with Moles, wee must put off the shooes of our carnall affections when we come to deale with the booke of God, for the Scriptures are the mount, from which God doth fhew himselfe, and the bush out of which goeth a flame of fire. In them the Lord speaketh to vs, and wee heare the words of euerlasting life, wee must therefore strip off all our affections, and fall downe before the Lord with feare, and know who it is that speaketh. His word is holie, let vs take heede therefore into what hearts weeput it; we may not receive it to puffe vp our hearts, and to waxe proud with knowledge, wee may not vie it to maintaine debate, and contention, to vaunt our felues, or to make shew of our cunning. His word teacheth lowlinesse of minde to know our felues. If wee learne not humilitie wee learne nothing. The Scriptures are Gods mysteries, therefore bee not too curious: they are Gods fea, therefore take heede that wee bee not drowned in them. They are Gods fire, therefore take we heed that wee bee not burned in them. They are the glorious Sunne of the Lord, to give light to them that fit in darkneffe and shadowe of death, but they that gaze puer hardly upon the Sunne, take blemish in their eye fight. Now if wee come to the word of God with that feare, and reverence, and prayer, and faith, and repentance. and love, and zeale, and humilitie that should be in vs, wee shall eafily produe the Papilts liers, in faying the Scriptures are hard.

and about the reach of the people, as Iulian the Heretike faid, whom Saint Augustine therefore reproducth very sharply in writing a- August 2. gainst him. And great reason had he for it, for God himselfe tels vs s.ca.s. otherwife. In Deuteronomie chapter 30. verf. 11, 12, 13, 14. hee cont. lul. faith: This commaundement which I give thee this day, is not hidden from thee, neither is it farre off. It is not in heaven, that thou shouldest fay, who shall goe up for us to beauen, and bring it us, and cause us to beare it, that wee may doe it? Neither is it beyond the fea, that thou shouldest fay, who finall goe oner the fea for vs, and bring it vs, and canfe vs to beare it, that wee may doe it? But the word is very neere unto thee, even in thy mouth, and in thy heart for to doe it. And in the nineteenth Pfalme he faith, that the law of the Lord is perfect, converting the foule, the tefti- Pfal. 19.73. monie of the Lord is sure, and gineth wisedome unto the simple, the flatutes of the Lord are right, and reionce the heart, the commandement of the Lord is pure, and ginesh light unto the eyes: David faith, The word Pfal, 119.109 of the Lord is a lanterne unto his feete, and a light unto his pathes, and hee and wee must goe all by one light. Now if the light bee darke, then what is cleere? or what can he fee that cannot fee the light?

It is expedient (faith a reuerend and learned Father) that fomething should be covered to make vs more diligent in reading, more defirous to vaderstand, more feruent in prayer, more willing to B. Irvel aske the judgement of others, and to prefume the leffe vpon our owne judgement. It caufeth a man to take that profit by paines, which he could not take by negligence. And all things (faith he) are plaine to him that hath found knowledge, but to fooles the most eafie places feeme hard: for how can wifedome enter into a fooles heart, or a wicked mans heart, both which are enemies vnto wifedome? They are like the Owle that cannot fee the brightnes of the Sun, not because the Sun beames are dark, but because his eyes are weake, & cannot abide fo cleere a light. But the Papilts tell vs that objette.

they are not for the common people, as though for footh the com- Refponfia. mon people were none of Gods people, or had no foules to faue. The

Scriptures bee bread and drinke which nourish vnto euerlasting life (faith the fame father) and great crueltie it is (faith he) to starue Gods people to death. But what, are they wnfit to haue the Scriptures because they be poore ? why Christ faith, The poore receine the Manbars Gospell: And, Blessed are the poore in spirit, for theirs is the kingdome of Manh 5.3.

beanen. If the kingdom of heave betheirs, why should they not have the Scriptures, as their euidence to flew for the faid inheritance?

What

What then ? Are they vnfit to have the Scriptures, because they are vnlearned? why the Apostle faith, I esteeme to know nothing but Chrift, and him crucified : and our Saujour Chrift faith, that his father hath hid thefe things from the wife and learned of the world, and reuealed them vnto babes, and fimple ones. And the Apostles were fent to all creatures, learned, and vnlearned, poore, and rich. There is none too poore, nor too rich, nor too old, nor too young, but who focuer hath eare to heare hath learning enough to bee a hearer. The wifest, and the learned men in matters of this world, have not alwaies prooued the readiest to set foorth the glorie of God : for who relifted Mofes and Aaron? not the people, but the King & the chiefe of Egypt. Who stood against Elias, but the priests of Baal? who stoned the Prophets, but the wifest in Israel? who crucified Christ, but the Scribes and Pharifies, not the common people? wherein we may fee that fulfilled which the Apostle alleaged out of 1.Cor.1.19. the Prophet, speaking in the person of God, I will destroy the wisdome of the wife, and will cast away the understanding of the prudent: Where is the wife? where is the Scribe? where is the disputer of this world? hath not God made the wifedome of this world foolifhnes? for feeing that the world by wisedome knew not God in the wisedome of God, it pleased God by the foolishnes of preaching to faue those that beleeve, whether they bee poore or rich, learned or vnlearned, that is no matter, fo they believe they shall be faued, by the meanes of preaching, which by the wisedome of the world is condemned for foolishines. And thus wee see the Papists condemned of most horrible crueltie and murther, for that they would of their charitie flarue Gods Church, by withholding the foode of knowledge and understanding from them.

It is further to be observed, that those pastours are promised of the Lord to come as a gift, both to flew how vnworthie wee are of fuch a bleffing, as alfo to teach vs how thankfully we should receive it at the hands of the Lord that is the giver. I will gine you pastors, ere. As if he should fay ; when you have them, you must not take them as due vnto you for your deferuings (for you deferue no good thing of me) but I will freely beltow them vpon my Church. Amonght temporall benefits there is none like a good wife : and amongst spirituall benefits there is none like a good pastour : And both are fent from God, to those that feare him with this pose vpon them, Donum Dei, the gift of God; that if a man should aske, Who giveth this woma to be maried to this man? the Lord doth reach his

hand

hand as it were from heaven, faying, that doe I : fo if any man aske, who gaue this pastour to this congregation, and other such to the rest of his Church ? the Lord doth answere from heaven and faith, that doe I, he is my gift. And to those that turne vntome, I will give pastours according to my heart : For house and riches are the inheritance of the fathers, faith Salomon, but a prudent wife commeth of the Lord, Prou. 19.14. So a good paffour comes not as house and land, by inheritance, but as a good wife comes, and that is of the Lord. Such pattours and teachers are fent as special loue-tokens to the godly, whereby they may know how the Lord doth loue them. But ignorant ministers, and Nonresidents, and time-servers, and idoll shepheards, and such like are sent of God to the wicked, as Sant was giuen to Ifrael in his wrath to plague them withall, and to ftrengthen them in their finnes, and fo to feale vp their condemnation, as Salomon faith of a harlot, The lippes of astrange woman are as a deepe Pron 22.24 pit, and be with whom the Lord is angrie shall fall into the same : So may it be faid of wicked pastours and blind guides, they and their people goe together into the ditch, and they whom the Lord is angrie with, shall be plagued with fuch. The Apostle Paul faith, that Christ ascending up on high gaue gifts unto men, some to be Apostles, fome to be pastours & doctors, &c. and those he gaue to his Church, for the gathering together of his Saints, to teach vs that they are not fent of God like merchandife for our money (as Simon Magns All. 8.20. thought of the gifts of the Holie ghost ) but they are fent as gifts, and are to be received as the gifes of the Lord. The onely way to obtaine fuch gifts, is by prayer : The harnest is great (faith Christ) and the Mank 9.37. labourers are few, pray ye therefore to the Lord of the baruest, and he shall 38 fend foorth labourers, to show that God will have his gifts drawne from him by prayer, that is, he will be knowne and acknowledged to be the giver of them, as men will fay, if he had asked it of me, I would have given it him : fo doth the Lord fay, if they had asked fuch pastours of me, I would have given them such. This therefore is the cause why there are so few true labourers in the Lords haruest, and fo many wicked loyterers, because the Church in generall, and congregations, and Christians in particular, are not earnest enough in prayer ento God for them : for (as Efay lath) We foodd not gine 16.62.7. the Lord any rest, but, as it were, wearie him with our prayers, vatili he repaire the decaied places of Zian, and build up lerufalem in her perfect beautie, which is the praise of the world. Neither are good pastours gotten, nor bad ones displaced, by railing and libelling against Bishops,

and the governours of the Church (as some have thought) nor by factious and seditious drawing of multitudes to practise against the fword of authoritie, nor by robbing the Church of her children, nor by schismaticall separating of our selues from the Church, as hereticall schismatikes doe thinke, nor by withdrawing of their linings, as conetous worldlings imagine, but by humble fuing to God with prayer and supplications, for so are his gifts obtained : so that if men would leave their feurrilous libelling, and their vnfeemely railing, and their vaine talking, and their schismaticall separating, and their feditious banding, and their cruell dealing, and now another while trie the Lord by turning vnto him, as here he requireth vs, and plie him with our humble prayers, as Christ hath commaunded vs, there is no doubt, but it would go better with the poore Church of Christ then it doth : for if wee doe that which is required of vs, most certainly the Lord will performe that which he hath promifed. Now where the Lord hath bestowed such pastors, and planted the meanes of faluation, there is much (no doubt) required againe. Two things doth the Lord expect and looke for at their hands which have receiued fuch gifts of the Lord : namely, loue and obedience : for loue requires loue againe : and feeing thefe gifts are fent from the Lord as speciall tokens of his love and favour towards vs, his maiestie lookes for great love againe of vs towards the gift for his fake that gaue it, and towards the giver for his owne goodnes fake, which only moued him to give the gift. And fith he giveth them to feede vs with knowledge and understanding, he laboureth that wee should grow and thriue thereby, that is, to be the better reformed, both in judgements and also in our manners. But that it may appeare the better what love wee owe to the Lord in this respect, wee ought to confider the greatnes, goodnes, and value of the gift, whereby wee shall all see the great love and goodnes of him that is the giver. Enery man is friend onto him that gineth gifts; then every man should loue the Lord, for none giveth to many gifts as he doth; yea for the gifts which men give, the Lord is to be loved, because they had neither what to give, nor will to give, vntill the Lord give both. All the gifts of the Lord are either bodily or spirituall, temporall or eternall, generall or speciall; some are common to man and beast, and some are common to good & bad, to the reprobate & the elect. as meate, and drinke, and apparell, appetite and digestion, houses and lands, cattell and corne, gold and filuer, health and wealth, wife

and children, beautie and honour, peace and plentie, learning and

hat is reired of them that have good pattours.

wit, wifedome and policie, friends and promotion, and many fuch like, the least whereof deserueth and requireth that wee should loue and feare the Lord with all our hearts, with al our ftrength ; but befides thefe, the daily gifts which the Lord giveth to man, and to the earth, & the fea, and the heavens, yea the whole world for mans vie, they are infinit, that to goe about to number them, were to measure the fea with a spoone; for which we returne nothing but our finnes, which are moe then his benefits: yet fuch is his goodnes that giveth al, & forgiveth al. But amongst al the Lords gifts, there is none comparable to paftors that feed mens foules with knowledge & understanding. When David would fet out the greatnes of this gift, he rehearfeth many works of God shewed in his Church, for which he is to be praised: Praise the Lord, O Ierusalem praise thy God O Zion, for he Pfain. 147. hath made the bars of thy gates frong and bath bleffed thy children within 13.14. thee, he setteth peace in thy borders, and satisfieth thee with the flower of wheat. When he confidereth the benefit of Gods word, he faith : He sheweth his word unto Iacob, his statutes and indgements unto Israel: he hath not dealt so with enery nation : to shew that the word of God is a speciall blessing, and not to be reckoned amongst such things as are common to all nations of the world.

When the Apostle Saint Paul would set out the greatnes of this gift, he faith, that the grace of God which bringeth faluation hath ap. Th.2.11. peared, meaning the Gospell, to shew that men cannot bee faued without it; so great, so good, so excellent, and so necessarie it is. All other blessings are of the grace of God; there is an enriching grace, a healthie grace, and a wealthie grace, and a healing grace, &c. but this is called the fauing grace of God. Danid preferreth it before his kingdome, because it did comfort him in his affliction : If thy word (faith he) had not been my comfort in my affliction, I had perified: to shew that the word of God is better then a kingdome. This may make the children of God the more to loue fuch messengers, as bring fuch tidings of peace, and to feare fuch a God, as giveth fuch gifts yntomen : but as for the wicked, whose eyes the god of this world, that is, Sathan, hath blinded, to them it is but as a tale of a foolish thing, for they are like the fivine, which finde more fauour in the mire, then in fiveete perfumes; or like the dunghill cock, that had rather finde a graine of corne, then a precious stone. If sweete flowers be given to him y hath his fenfes, they will finell fweete, but a dead ma feeles no sweetnes in the, though they be put to his nofe; so the spiritual & regenerate man shall feele the sweetnes & goodnes

19.

20,

of this gift, but the carnall man, in whom is not the life of the fpirit. shall never make any account of it. Againe, the faithfull doe not onely loue the giver for his gift, but also maketh much of the gift, for the givers fake; as men will fay of their friends gifts or tokens, I will not part withall, I will keepe it full daintily (though they have no vie for it) for his fake that bestowed it on me : much more do the faithfull reverence the ministers of Christ, and their pastours which labour amongst them in word and doctrine, and are over them in the Lord; they make much of them, yea they have them in fingular account for their workes fake, and keepe them very carefully, both because the Lord gaue them, and they have a marueilous comfortable and heavenly vie of them to eternall faluation. Whereas the wicked who neuer knew the worth or want of good Pastours, nor the necessitie of knowledge and understanding, do they take them to be fent of God as tokens of his love, or as the onely meanes of falnation? or doe they feare the Lord ever the more for fuch gifts? or doe they love and reverence the gifts for the givers lake? or do they account of them for their fake? No, no fuch matter, they know not what these things meane, they take them rather for their enemies, as Achab did Eliah, who faid, Haft thou found me Omy enemie? they take them as men fent of the Lord, or rather come out from the diuell to plague them, and to trouble them, as Herod and Jerufalem thought of Christ : and after that rate doe they vie them, with all reproches and mockes that can bee deutled, with all dildaine, with all manner of injuries and flaunders, and thus doe the wicked reward their pastours which feede them, which they would not do. if they did take them as the gifts of God : but all this ought not to discourage pastours and preachers of the word, because base perfons doe balely account of them, but rather confirme them in the faithfull execution of their office, taking the hatred of the world as a fure token of their ministers effectuall working, and let them learne to play the part of a nurse with their people, who batl, many a foule hand with the childe before the can bring it to any perfection. And let them be content to become like torches, which burne out themselves while they give light vnto others, not fearing the faces of men, because the Lord is a brasen wall betweene them and their aduerfaries, and though they be ill rewarded of the world, yet let them be glad, for as much as they looke for their reward from the Lord who hash fee them aworke.

I will gine ] The last thing we have to observe here, is, that the Lord doth

1.King.11. 20. Matth. 2. doth not onely fay you shall have pastors, but, I will give you pastors according to my heart : if his people will repent, he will performe that which is promifed, and none other for him : this is greatly for the confirmation of the Churches faith, when the Lord himselfe doth promife a thing, and vndertake the performance of it himfelfe. If a man had made fuch a promife, the performance remaineth doubtfull because he wanteth power, or skill, or constancie, his mind may alter, or meanes may faile, or hee may bee croffed with fome higher power; but with the Lord is no fuch thing, for he hath power and skill, and is alwaies the same and changeth not, neither is there any power aboue him to croffe his majeftie. If an Angell from heaven had made such a promise, yet the performance is doubtfull, because he is but a creature, and is subject to the checke and controulment of the Lord: but if God fay he will, it shall be, as the Centurion said, Lord doe but peake the word and my fernant shall be whole. When the Luke 7.7. power and will of God doe meete, then there wants nothing to let the matter, but our finnes : Lord if thou wilt (faith the leaper) thou canst make me cleane. I will (faith Christ) be thou cleane, and immediatly the leprosiewas cleansed.

But this people were in captiuitie, and their enemies had domi- Manh 3.3. nion ouer them: how will the Lord reftore them? Very well: for the Lord is able to doe it, either by force of Angels, as he delivered Peter out of prison; or by men, or by other creatures, as he delt with Pharas; or by turning their enemies hearts, as hee turned Saules heart, when he followed Danid to kill him, according to the faying 2, Sam. 14:18 of Salomon: When a mans waies please the Lord, he will cause his foes to Prou. 16.7. become his friends; or without meanes, onely by that word, whereby Gen.1. he made heaven and earth and all the world, when matter was wanting. Hereof wee have many examples: God faid he would make Ifrael a mightie people, could Pharas preuent it? no, though he faid, Come and let vs worke wifely with them, left they multiplie, coc. God faid Exad. 1.10. Danid should be king, could Sand prevent it? no, though he faid, I will give him my eldert daughter, vpon condition that he bring me a hundred foreskins of the Philittims, thinking by this policie to 1. Sam. 15. makea riddance of him. God faid Elizabeth shall raigne, could any 17.25. defeate her? no, though first they fifted her for treason, as confpiring with Wiat, and then Gardiner the wolfe cried ftill, ftub vp the roote, flub vp the roote; then how many waies have been deuifed fince to subuert her by Papists, and Traitors, and Iesuites, and the vaholy League, and all with the divell himselfe, having sworne and

Pros. 11.10. Pron 19.11. lere,5.25.

fhe raigne, O Lord wee beseech thee for thy mercies sake, in despite of all thy enemies. Here we may fee that verified that is in the Prouerbs : There is no coun faile, nor wisedome, nor strength, against the Lord. And in another place he faith, Many denices are in a mans hears, but the counsell of the Lord hall stand. If any thing hinder good things from vs,it is our finne, but no deuice of man nor divell, they shall doe no more then the Lord hath appointed. Our fins are the chiefe cause, and the wicked are instrumentall causes, and vied by the Lord like Aftur (who was called the staffe of the Lord) to plague his Church withall. And therefore many take a wrong courfe to have the Churches effate bettered, they crie out vpon the time, and the state, and the Bishops, and patrons, and the dumbe ministers (1 speake not now in defence of any mans fault or corruption ) but their owne household are unreformed, they and their families are ignorant and prophane, they abuse the good gifts of God alreadie beltowed, and yet they finde fault they have no more, like children that cast their meate to the dogs and then crie for more; they fay, fo long as fuch and fuch beare fway in the Church, neuer a good minifter shal be long at rest, and I know not what, neuer looking what hurt their rashnes and preposterous blind zeale doth procure : but they are much deceived, for let those that call upon the name of God depart from euill, and turne vnto the Lord, and then looke what his maiestie hath promised, it shall furely bee performed, though the time be prolonged for the exercise of our faith, and patience. It is sufficient for vs, if the Lord faith he will doe it, though he doe not tell vs when, and how he will doe it, he hath waies enow to bring his counfell to paffe.

With this [ I will ] or promise of God let vs learne to anne our schies against all temptations, all feares, all doubts, and all lets whatfocuer, let men take heede how they enterprife any thing against the will of God, what meanes focuer they have to effect their purpose : for if they say, they will, and the Lord say, he will not ; or if they fay, it shall not be, and the Lord faith, it shall be, all their murmuring, and banding, and confulting, and practifing will be in vaine. Senacherib faid hee would come against Ierusalem with a mightie hoft, and make them to eate their owne dung, and drinke their owne piffe; but the Lord faid he should not shoote an arrow into lerufalem, and it came to passe as the Lord said. Esau said he

Ma. 26,12. and 37-33.

would kill his brother lacob, but he did not: the lewes yowed ner-

ther

ther to eate nor drinke till they had killed Paul, but if they had kept All 13.14. their vow they had starued. Hered thought to have killed Christ, but hee could not : and many others have purposed many other things, but the Lord hath disposed of them according to his owne will and pleasure; and all to shew how truly lob spake when he faid. The hand of man is not able to accomplish the denice of his beart. As this is a fingular confolation at all times, fo now in this hard time of dearth and scarcitie, the Lord doth promise vpon the true repentance of his people, to bleffe the earth with plentie, and to fatisfie the poore with bread, let the wretched Cornemongers, and couctous caterpillers fay, the price shall not fall, the Lord that bath faid the word will doe it mauger their beards, and cause them to fall too, with shame enough, if they repent not; let no man fay as the nobleman of Samaria faid, Though the Lord fould open the 1. King. 7. windowes of beauen and raine downe wheate, &c. I will not beleeue the 27. words of the Prophet, least hee fee it, but enjoy it not, as he did that was troden downe in the gates of the citie. And to conclude, seeing as we are ready to take a mans word for any thing, if he be an honest man, & of any credit or ability, & think our felues fafe, if the Prince, or a meaner person say, I will give thee this or that, how much more ought we to take the Lords word for any thing that he promifeth, who is all fufficient and faithfull? yea if wee doe doubt of the matter when he faith, I will, or prefume when he faith, I

e matter when he faith, I will, or prefume when he faith will not, we offer his maieftie that iniurie, which wee our felues would hardly let goe vnreuenged at any mans hand, if it lay in our power to reuenge the fame.

FINIS.

T 2



# DAVIDS

EVIDENCE,

Or,

# THE ASSVRANCE OF

Declared in seauen Sermons vpon the three last verses of the 41. Psalme.

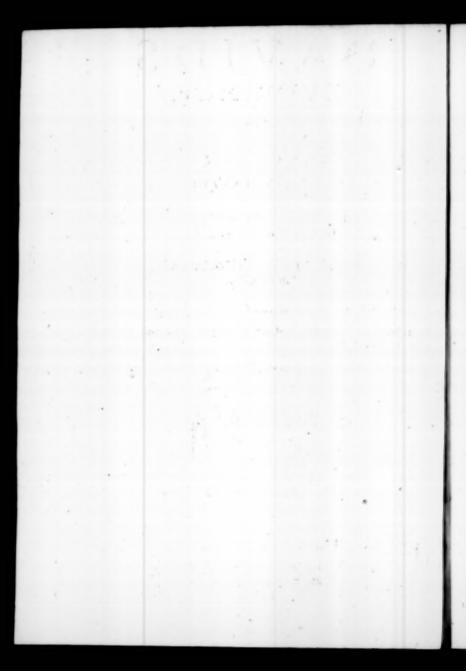
By W. B. Minister of the Word at Reading in Barkesbire.

Cantic. 1. Let him kiffe me with the kiffes of his mouth, for thy loue is better then wine.

1. Lor. 1.2. For I effective not to know any thing among you, faue lefus Christ and him crucified.



Imprinted by FELIX KYNGSTON, for Thomas Man, dwelling in Pater-noster-row at the figne of the Talbot.



# TO THE RIGHT HONORABLE, AND HIS

SINGVLAR GOOD LORD,

THE LORD WENTVYORTH,

and to the right Honorable and vertuous

Lady his wife: W.B. wisheth the certaine affur

vance of Gods fassur in this life, and

the full fruition of the same

in the world to come.



T length I have prefumed (which I have long purposed) to offer vnto your Honors some poore token of that dutie which bindeth me vnto your Honors while life lafeth: hoping that you will accept of it as fruit in season, although it be of two yeeres growth and more. After I had yeelded vnto the publishing of these few Sermons, I thought with my selfe of whom I might

make choife, to become a patrone, and a refuge vnto so poore and simple meditations: that vnder the shadow of their fauourable acceptance they might find some rest and reliefe: and when I thought of your Honors I see downe my rest, boldly presuming, yea fullie assuring my selfe, that this small testimonie of dutie (whatsoeuer it be) should be no lesse acceptable then my selfe have been alwaies welcome vnto you, and to your whole household. And indeede my good Lord, they doe belong vnto your Honor in many respects.

First, in regard of those manifold fauours and honorable kindnesses, which I have alwaies (although vndeserved) found at your
Lordships hands. Secondly, when I was as a drie roote remooved,
and vnlikely to find a place to grow in, your Lordship did receive
mee, and (vnder God) was a speciall meanes to preserve me from
such stormes and tempess as did then threaten to annoy me. Further, by your Lordships good meanes a way was made, and a place
was provided, that I might exercise my talent to the gaine of the
Clurch. At my departure, your Lordship also furnished me with
bookes out of your Librarie, and with other helpes, more then over
Ilooked for, or deserved; and in all these, your onely care and de-

T 4

fire was of my good, and the good of Gods Church. Reason therfore requireth, that your Lordship should once in two yeeres space take a taste, at the least, of some of that fruit, which (through the blessing of God) the fruitfull soile of your Lordships saudur and kindnesse hath yeelded. But principally in regard of the matter it selfe, this treatise (if it be worthie of such a name) belongeth to both your Honors, and to your whole household, whose chiefe delight with your Honours was alwaies (during my abode in your Lordships house) in the holie exercises of religion and pietic. And I doubt not but that your Honors godly zeale, and Christian care that way is

still as great as ever, if not much greater then ever it was.

As for the matter subject of this treatife (I meane the affurance of Gods fauour, and fuch things as belong vnto the fame) I am perfwaded, it is so heavenly, and comfortable in it self, that nothing can be vnto your Honors more deare and precious, then to be conuerfant in the fame : for I know you are alreadie perswaded thereof, and fufficiently confirmed therein : yet as the Disciples faid (when the Lord lefus shewed what a happie thing it is to eate bread in the kingdome of heaven) Lord gine vs enermore of that bread (the very hearing thereof did so please them) Euen so your Honours having heard, and felt in your foules, how bleffed a thing it is to be affured of Gods fauour to eternall life, you will fay, let vs ftill heare of that matter. For all things fauing this, doe in time confume and become tedious; but this is of that nature, that the more is frent of it, the more it increaseth, like the widowes oyle, and the longer it is fed vpon, the sweeter it is vnto the soules of the faithfull, like the water which Christ turned into wine, that whosoever drinketh thereof, may fay as his mother faid (when all feemed to be gone) Lord thou haft kept the better untill now, and the best is yet to come. If it shall pleate your Honors to vouchfafe the peruling hereof, and to meafure the commendation thereof vnto the glorie of God, but by the liking and feeling of your owne hearts I have what I defire, and my paines are more then fufficiently recompenced. Thus humbly crauing pardon for my boldnes, I commend both your Honors and it, to the gracious blefling of the most high.

> Your Honors, in all humble dutie, so be commanded in the Lord,



## TO HIS BELOVED AND

CHRISTIAN AVDITORS IN

the Citie of Bristoll, grace, mercie and peace.



Or your sakes in generall (beloued in the Lord lesus) I have adventured to lay my selfe open in these my poore endeuors, to the view and censure of althe world. For your comfort, I first spake them, or for your profit I have now penned them, that if any thing were at the first mistaken, and not well understood, or since that, bath been

forgotten, and as yet is unpractifed, you might now learne it better, remember it longer, and practife it euer, to your endlesse comfort. But that which hath chiefly prenailed with me for the publishing hereof, is the earnest desire of many, and speciall entreatie of some poore Christians, afflicted in conscience, which came unto me since, with their imperfect notes of their owne gathering, which I tooke as certaine pledges of some comfort alreadie received and arguments of a holie defire to be further profited thereby. Whose Christian defire, and godly hunger I take in this case as a sufficient calling hereunto; neither doe I yet fee how I could well have made them a deniall, without some preindice to their soules, some advantage to the enemie, and some checke unto mine owne conscience. For the matter it selfe I confesse, it is of that maiestie, and excellencie, that it requireth both large and deepe discourses, wherein many, both learned and godly have not been wanting. My care hath been to be found and plaine, for the benefit especially of the simpler fort. And as the

woman in the Gospell thought her selfe happie if she might but touch the hem of Christs garment, so when I began to meditate upon the assurance of Gods love, it seemed to be so excellent a point, and so full of comfort, that I thought my felfe a happie man if I might but touch the points and borders thereof, seeing I could not attaine to the full handling thereof. If any ignorant may hereby be instructed in the truth, if any hereby may in time be converted to the love of the truth, if any that is converted, may by this meanes be confirmed in the truth, gine God the glorie, and I hold my tranaile fafficiently recompenfed, neither shall it repent me to have paffed through good report and bad report, through honour and dishonour, and the censures of all, so that any profit may redound to your soules, and all the glorie may returne unto God. That God which in his rich mercie hath first planted, and now watered it, continue his good blessing upon it, that it may become fruitfull in vs, and we in it may grow up as trees planted by the rivers of Gods love and favour, to bring foorth fruite in due feason, then shall not our leaves wither, and that which wee take in hand shall prosper, unto the full fruition, and happie

enioying of that his love, whereof he hath now given vs
an affurance in his some lesus Christ. Reade
well, and reape much, possess your soules
with patience, and assist me with
your prayers.

W. BURTON.



### THE FIRST SERMON THE ASSURANCE OF GODS LOVE.

PSALM. 41.11,12,13.

Verle. 11. By this I know that thou fauorest mee, because mine enemy doth not triumph against me.

Verle. 12. And as for me thou upholdest me in mine integritie, and dost fet mee before the face for euer.

Verie. 12. Bleffed be the Lord God of Ifrael, world without end. Sobe it : euen fobe it.



Oncerning the author of this Pfame, it was the Prophet Danid, who was both moued thereunto, and giuded therein by the holy ghoft; and therefore we neede not doubt to receive the doctrine thereof, because hee laba 16.13. which is the spirit of truth neuer led any but to the truth.

The time when he made it was (as it feemeth in the g.verte) when Ab falom (afpiring

to the kingdome) like a monfter in nature fought (by the wicked counsell of that faithleffe counseller and fained friend Achitophel) 3.5 ..... 16,20 to pull from his owne father the crowne vpon his head, to lay his honour in the duft, and his life in the garue. No small temptation, either to bla pheme, or to despaire : and yet he did neither of both : because God kept him from both; but then, even in that hard time of winter (as they may call it) bethought with himselfe how hee might make his afflictio an occasion of surther profit to himself and the whole Church of God, whereby it appeareth that no affliction is able to quaile the spirit of God in the godly, but as oyle maketh the fire to flame out, which before did but only burne, fo with the 2. Cor 4.16, godly, when the outward man doth perifh, the inward man is re-

woman in the Gospell thought her selfe happie if she might but touch the hem of Christs garment, so when I began to meditate upon the assurance of Gods love, it seemed to be so excellent a point, and so full of comfort, that I thought my felfe a happie man if I might but touch the points and borders thereof, seeing I could not attaine to the full handling thereof. If any ignorant may hereby be instructed in the truth if any hereby may in time be converted to the love of the truth, if any that is converted, may by this meanes be confirmed in the truth, gine God the glorie, and I hold my travaile sufficiently recompensed, neither shall it repent me to have passed through good report and bad report, through honour and dishonour, and the censures of all, so that any profit may redound to your soules, and all the glorie may returne unto God. That God which in his rich mercie hath first planted, and now watered it, continue his good blessing upon it, that it may become fruitfull in vs, and we in it may grow up as trees planted by the riners of Gods love and favour, to bring foorth fruite in due season, then shall not our leaves wither, and that which wee take in hand shall prosper, onto the full fruition, and happie enioging of that his love, whereof he hath now given vs

nioying of that his love, whereof he hath now given vs an assurance in his sonne lesus Christ. Reade well, and reape much, possesse your soules with patience, and assist me with your prayers.

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PSALM. 41.11,12,13.

Verfe. 11. By this I know that thou fauorest mee, because mine enemy doth not triumph against me.

Verse. 12. And as for me thou upholdest me in mine integritie, and dost (et mee before thy face for ener.

Veric. 13. Bleffed be the Lord God of Ifrael, world without end. Sobe it : euen fobe it.



Oncerning the author of this Pfame, it was the Prophet Danid, who was both moued thereunto, and giuded therein by the holy ghoft; and therefore we neede not doubt to receive the doctrine thereof, because hee laba 16.13. which is the spirit of truth neuer led any but to the truth.

The time when he made it was (as it feemeth in the g.verle) when Abfalom (afpiring

to the kingdome) like a monfter in nature fought (by the wicked counsell of that faithlesse counseller and fained friend Achitophel) a.Som. 16,20 to pull from his owne father the crowne vpon his head, to lay his honour in the duft, and his life in the garue. No small temptation, either to bla pheme, or to despaire : and yet he did neither of both : because God kept him from both; but then, even in that hard time of winter (as they may call it) bethought with himselfe how hee might make his afflictio an occasion of further profit to himself and the whole Church of God, whereby it appeareth that no affliction is able to quaile the spirit of God in the godly, but as oyle maketh the fire to flame out, which before did but only burne, fo with the 3.60-4.16, godly, when the outward man doth perifh, the inward man is re-

nued.

nued, and their afflictions doe make the spirit to flame out of them to the good of others, which before did but burne within them to

their owne comfort.

Now for the matter of the Psalme. In generall he sheweth. First, How great his affliction was, 2. Howe greatly he profited by it. But more particularly he recordeth. 1. The blessed estate of such as did wisely consider of his distressed estate, verse. 1, 2, 3. 2. Hee sheweth the cause of his affliction to be his sinne, verse. 4. 3. He setteth downe the greatnesse of his affliction, and the danger that hee stoode in, for his enemies looked every day for his death and destruction.

And of those his enemies hee nameth three forts. The first fort were flatterers, of whom he complaineth, and faith that they would come to see him, but they would seek lyes, horde up wickednesse in their bart, as in a vessell, on him they could get sit oportunitie they would emptie it upon him, vers. 6. The second sort were malitious whit perers, which did nothing but primite contrine his overthrow, of whom he complaineth in the 7. and 8. verses thus. All that hate mee whisper together against mee, even against mee doe they imagine my burt. A mischesse is lighted upon him, and be that is downe shall no more arise. The third sort were a more trecherous brood, who while they pretended kindnesse intended his subversion, like Indas, who covered his treation with a kisse. Of these traiterous companions he complaineth in the ninth verse after this manner. Teamy samiliar friend whome I trusted, which did eate of my bread, hath listed up the beele against me.

And therefore being thus befet with open enemies on one fide, with flattering clawbacks on the other fide, with whisperers behind and traitors before, his daunger must needes, be great, and his case (in mans fight) verie desperate. 4. He sheweth what meanes he vied to preuent them all, and that was prayer to God, as appeareth in the 10, verse.

Therefore O Lord, raise mee up, so shall I reward them.

But left Sathan might perswade him to doubt of Gods fauour towards him in his affliction, as hee would have done with lob in his temptation, and so make him either cold in prayer, or distrustfull in prayer, that so he might also have lost the fruite of his praer, therefore in the fift place, hee proveth by two arguments that all this notwithstanding, God doth still fauour him. The 1. is drawen from his enemies person in the 11. verse. The 2. is taken from the consideration

consideration of his owne person in the 12. verse. Last of all, because God had given him such tokens of his love, therefore he concludeth his Plalme with thanksgiving vnto God in this sort, Blessed bee

the Lord God of Ifrael, world without end, &c.

This Pfalme was left vnto the Church of God, and teacheth vs; first, to take heed how we do rashly condemne those that be in troubleand affliction, and are befet with divers forts of enemies, but wifely to confider, and charitably to judge of their cause, if wee looke for the Lordes helpe when wee are in trouble our felues, and notto measure Gods fauour by outward prosperity, nor his anger by outward aduerfitie, as blinde worldlings commonly vie to doe. 2. That the vie of affliction is to work in vs repentance for our fins, and make vs flie to Gods mercie for fuccour, as Danid did. 3. That Gods children while they live, shall live in danger of open enemies, of malitious whifperers and falle brethren, though they be as godly as Danid was. 4. That if we then go to God by prayer, we shall preuent all our enemies, if they were as many as Danids were. 5. That in our prayers we must be affured of Gods loue in Christ to vs ward, lest otherwise wee lose the fruit of our prayer. 6. That when God hath heard vs we must with heartie consent prayse him for it as Damid did. So much of the plalme in generall; now to the text.

affureth himselfe of Gods loue towards him. 2. How thankfull he is to God for affuring him of his loue. The first he doth by two arguments; One taken from his enemies, they were preuented of their expectation, therfore thou louest mee. The other is taken from his owne estate, which was no whit hurt, or impaired, but bettered by them. In his thanksgiuing we may note two things. 1. To whom he gueth thanks, namely, to the Lord God of Israel. 2. In what manner he giueth thanks; with doubling of his speech, in token of his heartie and vnfained consent to that which he spake, and as one afraide that it was not well inough, when it was as the best, hee saith. So be it, even so be it. So much for the method, now to the mat-

ter.

By this I know that then fanourest me, &c.] First, here the Prophet speaketh of his knowledge, and telleth vs, that though he knew not all things, yet he knew that God loued him, and so long as he knoweth that, he passeth not greatly for other matters, how the world goeth with him, &c. And to say the truth he need not, for he that is sure of that, is sure of all. God loueth all his creatures as a good God,

and hateth nothing that he made, but he loueth his elect children with a more speciall loue then the rest, as a father in Christ Iesus, and he that is sure that God doth so fauour him, is sure I say of al. For to him, whom God loueth, he will denie no good thing, no not his owne some; and if he gaue vs his some, because hee loued vs, how shall hee not with him give vs all things else?

Iohn 3.1. Rem.8.3.

When the childe is perswaded that his father loueth him, hee is bold to aske this and that of his father, fo may wee be bold to aske any thing of God our heavenly father that is good for vs, when wee be fure that he loueth vs. As Mary and Martha put Christ in minde but of two things; the first was, that Christ loued their brother Lazarus: the second was, that Lazarus was ficke, He whom thou louest is fick, it was no neede to tell him what hee should doe, for they knew he would doe what might bee done for him, because he loued him. So wee may fay to the Lord, when wee are fure that hee loueth vs: Lord, he whom thou louest wanteth this or that for his body or his foule, wee neede not then appoint him what to doe, or when, or how, for looke what hee feeth most convenient for vs, and for his own glorie, he will furely do it. Therefore what foeuer Danid knoweth, he will be fure to know this; and what focuer he is ignorant of, yet of this hee will not be ignorant : to teach vs that what focuer we feeke to make fure, this must first bee made fure, or else nothing is fure. Peter bids vs make our election fure: Job when hee faith, I am fure that my redeemer lineth, teacheth vs to make our redemption fure. And here Danid teacheth vs to make Gods favour fure; now if we make that fure, then our election is fure, our redemption is fure, our vocation is fure, and our faluation is fure.

The suter desireth but the fauour of his beloued, what doth the childe desire of his fither, but fauour? what doth the subiect seeke for of his prince, but fauour? as Hester desired nothing but that the king would holde out his golden Scepter to her in token of fauour: what doth the prisoner craue but fauoure? And all these thinke themselues in good estate if they may know that they be infauour. And shall not we thinke our selues sure, when we are sure that God doth fauor vs, whose loue is aboue y loue of Princes, aboue the loue of fathers and mothers, yea aboue all loues? Yea no doubt of it, for if we make that sure, then our Prince is sure, our kingdome is sure, our Cities are sure, our bodies are sure, our soules are sure, and all is sure, for who dare hurt, or who can touch him whom God fauoreth? they touch the very apple of his cie. Shall we labour and trauaile to bee

fure

chaungeable? mans loue is mingled with hatred and is commonly more like hatred then loue, but Gods loue is perfect without anie mixture: whom men fauour, they fauor for a while, but whom God Rom. 12.29. loueth he loueth to the end, even for ever. Shall we then feek for the feraps, and let the feaft go? shall we go to the creekes, when we may goe to the fea? nay to filthie puddles, when pure fountaines are by? so wee may foone proove as wife as Efan, that changed his birthright for naught, nay so wee proove as foolish as Indas, that valued the good will of the Iewes above the loue of Christ, but hee gat nothing by it, by that time hee and the gallowes had reckoned togither. Danid makes more account of Gods favour then of his kingdome, yea then of his victorie against his enemies, as if hee should say, my foes doe not triumphe against mee, that is well for mee, but by this I know that thou lovest me, that is better.

We have marks to know everie thing by, faving the love of God, but of that we thinke we are fure, for we thinke so well of our selves that God must needes love vs whether we will or no, as the Papists which set their good workes upon the score, and make God indebted to them for their workes, and therefore wee regard neither the time when, nor the place where, nor the persons by whom, nor the tokens by which the Lorde doth offer to make his love knowen

vnto vs.

When the fernants of Benhadad king of Aram, went with ropes about their neckes to Achab king of Israel, to entreate for their matters life, they gave diligent heede, if they could carch any thing of Achabs mouth that might bee a figne of fauour, and when they 1. King 20. heard him call Benhadad his brother, oh how glad were they ? 33. How did they play voon that word? how did they feed their hope vponit? they made hatte and faid, Thy brother lineth. The Lorde hath greater advantage against vs, then euer Achab had against Benhadad, for he did flie from Achab, to cannot we from the Lorde; he did hide himselfe from Achab, so cannnot wee from the Lorde; Benbadad had feruants to fend to king Achab, but what spokesmen shall we fende to the Lord? we must come forth our selves. Achabhad power but against the bodie of Benhadad, the Lord hath power against both our bodies and soules : king Achabs power was subject to the Lordes power, but who shall withstand the Lords power, for his counfell shall stand ? If Achab had exercised his power vpon Benhadad it had been but for a time, but if the Lord should execute

his power vpon Benhadad it had beene but for a time, but if the Lord should execute his wrath vpon vs, if it were kindled, yea but a little, it would flame for euer: now if wee did consider these things well, and if we were as much afraid of the king of heauen, as they were of the king of sfrael, and if our miserable daungers, and daungerous miseries did as nearely touch vs, as theirs did touch them, we would take as diligent heede to the words of God as they did to the words of king Achab, and wee woulde bee as glad to heare a worde that might bee as a token of fauour, as they were; but alas wee doe not consider, wee are not touched, nor moued, and therefore when the Lord doth by his messengers entreat vs to bee saued, and wooe vs by all the names, and tokens of loue, wee regard not, the Lord open our cies, to see in what a desperate case wee stande, and let vs make more reckoning of Gods loue tokens then we doe, if not, shall not the Aramites rise vp in judgment against vs?

John 5.1.3.

When the Angell came downe to flirre vp the poole of Bethefda, (wherein lay many ficke and difeased) there was wayting on euerie fide, and happy was hee that could step in first, for hee that stept in first after the stirring of the water, was healed, of what disease soe-uer he had. Wee have a better poole then the poole of Bethefda, for the worde of God is water of life, and able to clense the soule and body too, if wee steppe into it when it is stirred by the Angell of the Lord; how often hath the Lord by his ministers, stirred vp this water that wee might be healed by it? no small fauour no doubt. But who waiteth for it? who steppeth into it? Nay who steppeth not from it rather? who is clensed by it? and yet who hath not need of it? For none can say his heart is cleane. Now if we make no more reckoning of Gods loue, and his loue tokens then thus, shall not those sicke and diseased men of Bethefda, rise vp in judgement against vs? no doubt they shall.

We thinke that what souer wee want, yet wee are sure that God doth love vs. & never make any reckoning of his love tokens, but wee may bee deceived. Danid was not alwaies to sure, for sometime hee thought that the Lord had so forgotten him, sometime hee thought that God had given him over to him selfe: hereupon hee cried out at one time, how long shall thy wrath burne like sire, for ever? At another time he prayeth, O take not thy spirit from me, restore vn-tomee the ioy of thy saluation, by which pittfull cries it may appeare that hee was halte assaide. Therefore hee was glad to take a love token when it was offered him; for when he was not sure of Gods

Pfal.89.46. Pfaim.51. 11.12.

we

love towards him, he thought that God was angrie with him, and that was of al things most terrible vnto him and intollerable. So must we, if we will bee sure that God is not angrie with vs, wee must be sure that he favoureth vs.

If Gods people must bee sure of Gods fauour towards them in Chrift, as Danid teacheth, then wee must not stand in doubt of it as papifts do teach, wee have no reason to to doe. For doth hee call vs his fonnes, and wee call him our father, that we shoulde doubt of his love? Doth hee call vs his friends, his brethren, his fpoufe, his loue, his doue, and by all the names of loue, that we should doubt of his love? Hath hee kiffed vs with formanie kiffes of his mouth? hath he fent vs fo manie pledges of his loue? hath he renewed his couenant fo often? hath he fealed it with his Sacraments, and bound it with an oth? and all this that wee might doubt whether hee doth loue vs or no? Thus you fee one point of poperie readie to swoune at the hearing of this doctrine. If there be any Papilt heere that hath a minde to it, let him take it vp, and make much of it, for Gods people (you fee) care not for it, they had rather know for a certaintie that God doth fauour them, then to standin doubt thereof.

To loue God, and to bee loued of God, is all that God requireth of vs, and all that wee defire of God. For if we loue him, then wee feare him, we worship him, we trust in him, we heare him, we obey him, &c. If he loue vs, then he prouideth for vs all good things, and preserveth vs from all that may hurt vs, &c. Our loue to him hath markes, and so hath his to vs. God doth not loue vs and keepe it from vs: but hee maketh it knowen that hee loueth vs, as sonathan made his loue knowen to Danid, and as the father of the prodigall child made his loue manifest to his sonne when his affection was towards him.

By this I knowe that thou fauourest mee (faith Dauid) because mine enemies have not triumphed against me. When God doth deliver vs from the hands of our enemies, or anie trouble else, weemay perfwade our selves thereby, he hath a fauour vnto vs. as Dauid did.

But then it may bee demanded. If God doth love his church, why doth he suffer his Church to be troubled and molested with enemies? The reason is this, because by this meanes his love may be made more manifest in saving and delivering them. For as a sure friend is not knowen but in time of need: so Gods goodnesse and love is never so well perceived, as it is in helping of vs when

Rom.9.11.

we cannot help our selues. As Adams fall did serue to manifest Gods instice and mercie, the one in punishing, the other in pardoning of sinne, which otherwise we had never knowne: so the troubles of the Church serue to manifest, first our desertes by reason of our sinnes: secondly our weakenes and inability to help our selues: and thirdly the louing kindnes of the Lord our God, in saving and defending, that so we might bee truely thankfull, and returne all the prayse and glory to God, and none to our selues. So that the Church of God may have enemies, and yet be still the beloued of God, as Lazarus was beloved of Christ although he was sicke: for whom the Lord loueth he correcteth, and therfore he correcteth them because he loueth them.

Nowe, some men will say, Oh I thanke God I am in prosperitie, and I line well out of all daunger, and trouble, and I want nothing, therefore I am fure God loueth me. Againe, fuch a one ferueth God well I warrant you : for you fee how hee doth thrine and prosper in the world, he is come vppe of nothing, &c. therefore no doubt God doth loue him. This is the corrupt judgement of blinde worldlings, which take all for golde that gliffreth, and thinke there is no other heaven but earth ; but thele men deceive them felues, and fo many as liften vnto them, for when God shall neuer visite vs with anie croffe, but shall give vs all things at our pleasure, and let vs have what weeluft for, it is a figne that hee is angrie with vs, and then we are nearest to our destruction. For as the Oxethat is stall fed, waxeth fatte, and the fatter hee is, the fitter hee is for the Butcher, and the nearer he is to the day of flaughter: fo it fareth with the wicked worldlings, which neuer come under the croffe, and whose necks could neuer abide the yoke of the word of God: they are fet up a fatting for the butcher of hell, and made ready against the day of flaughter, which is the day of judgement, when all thefe outward, common, and generall bleffings shall tend to their greater condemnation. They live at eafe in this life, that they may feele paine in the world to come, they have their heaven here, that they may have hell hereafter. The greatest judgement of God that can be in this world, is to let vs line in feruitude, and to give vs over to our owne hearts luft. And this is witneffed by many places of fcripture. Aske lob, and hee will instifie this to be true, for these are his words.

Pfahu, 2.

Wherefore do the wicked line, and wax olde, and grow in wealth? To shew that a man may be a wicked man though he be a wealthie man.

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and that honeflie goeth not by riches; he goeth on and faith, Their feede is established in their fight with them, and their generation before their eies. Their houses are peaceable without feare, the rod of God is not upon them. Their bullocke gendreth and faileth not , their cow calneth and casteth not bir calfe. They fend forth their children like sheepe, and their somes dannee. They take the taber and harpe and rejoyce in the sounde of the organs. They found their dayes in wealth, and fodainely they die, or goe downe to the grane. That is, they lie not long ficke. Now fee their Religion. They fay unto God, departe from us, for wee defire not the knowledge of thy wayes: Who is the almightee that we should serve him? and what profit should we have if we should pray vato him? Now see their end. They shall be as stubble before the wind, and as chaffe that the storme carrieth away. God will lay up the forrow of the father for his childre, when bee rewardesh him be shall know it : his eies shall fee his destruction, and he shall drinke of the wrath of the almightie. Aske the Prophet Danid, and hee will justifie as much, for thus he speaketh of the wicked, They are not in troubles as other men, neither are they plagued with other ofalm.73.5. men. Their eies stand out for fatnesse, they have more then beart can wish. They fet their mouth against beauen, and their tongue walketh through the earth. Now ice their blaiphemy against God. And they fay how doth Godknowit? or is there knowledge in the most high? Lo, these are the wicked, yet prosper they alwayes and increase in riches. Now see their ende. Surely thou (O Lorde) hast set them in slipperie places, and cast them downe into defolation. How fodainly are they destroiced, perished, and horribly consumed?

It this bee not sufficient hee can prooue it by an example of the Ifraelites, of whom hee maketh this report. They lufted with concupifence in the wildernesse, meaning when they defired the flesh pots of Egypt againe. And (faith hee) the Lord gane them their de- Pfalm. 106. fire [ for hee fent them quayles ] but hee fent leanneffe in their foules [for hee curfed it, and it did them no good, but they died with the meate in their mouthes] And what became of the rest that had their defire, they rebelled against Moses and Aaron, whereupon the earth swallowed vppe some, and fire from heaven devoured other some. If you aske the prophet Esay hee will auouch this to be true, for (fpeaking in the person of God to the stubburne lewes) hee faith thus, Wherefore should you bee smitten anie more? for you Esa.1.3. fall away more and more, the whole head is sicke, and the whole heart is beanie. Meaning that hee would correct them no more, seeing they

were neuer the better for correction, but to let them doe as they lifted.

lifted, that his judgement might bee exceeding great, and just vpon them. For that followeth in the 7. verse: Your land is waste, your Cities are burnt with fire, strangers denoure your land in your presence, and it is desolate like the overthrow of strangers. And the daughter of Zion Shall remaine like a cottage in a vineyard, like a dogge in a garden of cucumbers, and like a besieged Citie. And all this came youn them, when the Lord left them to themselves, to doe what they lifted. All which places doe shew and proone-how mad and foolish they are, which measure Gods love and favour towardes them, by outward profperitie, and his anger by outward advertitie.

On the contrarie, his children, he puts them alwaies in minde of their dutie by whipping them with his fatherly rod, they doe not fo foone step awrie, but by and by he fetcheth them home againe. What is Dines the better for all his wealth, being now in hell tor-

ments?

Lazarus a poore man, yet a godly man was kept vnder in this life, but nowe is exalted. And God indeede doth many times keep his children vnder, and giveth them but from hand to mouth, and yet loueth them neuerthelesse. As a father keepeth his sonne and heire short, without any money in his purse, or aniething else at his owne will, till the time come that he shall inherite; and in great wisedome he dothit, for if his sonne should have the inheritance presently, hee would wast it, and spend it vainly : so God dealeth with his children, and for no other cause, both in fingular wifedome and loue, that they may fay afterward, By this I know that thou loneft mee, &c.

So that this is not the thing that can affure vs of Gods fauour to have no enemies, and no troubles, for if wee bee Gods children, wee must looke for both. Therefore is the Church called militant, alwaies in battaile, alwaies befet with enemies. Therefore is the 1. Cor. 1.18. gospell called the word of the crosse. Therefore S. Paul describing the way to heatten faith, We must passe through many tribulations.

Ath 14.22. Therefore Efan and Jacob shall no sooner have life, but they shall strine together in their mothers bellie. Therefore Abraham shall no sooner receiue the promise, but hee must looke to bee banished, and therefore Abel shall bee enuied of his owne brother, so foone as the Lord regardes his facrifice. The righte ous man is like Lot amongst the Sodomites, and like Sampson amongst the Philistines. This is the state of the Church called militant, it is like to a ship tossed with the waves, driven with the winds, beset with

Pirates,

Pirates, on the one fide, with rockes and fandes, on the other fide alwaies upon the fea, and when it is fafett, there is but a boord between life and death. Their peace is perfecution, their reft is labour, their riches is pouertie, their glorie is reproch, their libertie is inprisonment. And yet by this they know that God doth fauour them, because hee doth so temper these cuppes vnto them, with his grace and holy spirit, that in persecution they finde peace, in labour they finde refte, in pouertie they finde contentment, therefore great riches; in reproch they finde glorie, in imprisonment they find libertie, and in death they find life.

It is no new thing to fee, for good men to have enemies, nay the better men, the more enemies: as Peter, the more faithfull to Chrift, Lake 12.31. the more fifted by Sathan: but as Christ then prayed for Peter, that his faith might not faile, so hee prayeth still for the faithfull that their faith may not faile: fo that ftil they may fay with Danid. By this I know that thou louest me, because mine enemies doe not triumph a.

gainst me.

But what, did not Danids enemies triumph against him, when they faid, Amischiefe is lighted upon him, and hee that lyeth shallrise no more; as appeareth in the eight verse of this Plalme? Why did Damid then to grieuously complaine? The aunswere is at hande, they spake cuill indeede of Danid, and as they would have had it; yea, and as they thought to have had it too, but the Lorde delivered him, fo that they triumphed before the victory. When they faw that the Lord did a little visit him, they cried out : Now he is met withall: nowe hee is downe, &c. And thus raffily they judged of the Lords annointed, and triumphed ouer him, whom the Lorde raifed vp againe. So played the Popes Catholikes, when they woulde haue come voon vs, like the fat Bulles of Bafan, gaping voon vs, as though they woulde have eaten vs vp when they fawe fome of our men ouercome in battaile, or when the Lord did a little frowne vpon vs, they beganne straightwaies to triumph ouer vs, and marching into Ireland as though all had been cocke fure for them: but the Lord put a bridle in their mouthes, and to carried them backe againe by Senacheribs way. So likewife before they came laft with their inuincible nauy, they deuided our kingdome, and prouided owners for euerie country, Citie, Bishopricke, Lordship, and whips for euerie body. Indeed they troubled vs, and put many in great feare, but through Gods goodnes the feare was greater then the hurt, by which the Lorde would give vs to understand, that hee

fauour towards vs. And that we might know it indeed, he would not fuffer vs to deftroy them, left we should say that through our owne power we gave them the overthrow, and gatte our selves the victorie, but with his owne hand, and with his holy arme he gat himfelfe the victorie, that the whole praise might returne to himselfe, and by this we might be affored of his love and favour towards vs, bleffed bee his name for it. Surely this was one of the greatest loue tokens that euer hee bestowed upon vs (of temporall benefits) the greatnesse whereof shall appeare when we consider how they would have handled vs, if they had triumphed against vs. For this purpose let vs take but a litle view: First of their exactios in Naples; secondly, of their lauage cruekies upon the poore Indians, & then shall we fee what miferies & mifchiefs fuch a triumph & fuch triumphers would haue brought youn vs. And first of their exactions of Naples, when they triumphed there. To passe over their trecherous entrance, it is reported by one of their owne Byshops (in a booke that hee wrote to the king of Spaine, for the redreffe of thefe things ) that euerie foure or fine yeers they received 200000. or 400000. and a Million of golde. Their landed men were deteated of their lands and houses, if they had not their euidence to shew (which perhaps might be loft) although they could make just proofe of their lawfull possession and right for a 100 yeares before. The farmer of their butcherie, and powleerie receiveth 300. duckets daily for his fee. Euerie chimney payeth 6, shillings, euerie strumpet three shillings, what should I say if all the payments were laid together, that all the kings had before, they were not comparable to the extraordinarie exactions of Spaniards in Naples.

Exactions of Spaniards in Naples.

As for their cruelties on the poore Indians, they are not to be spoken, for they dispeopled more then 10. Realmes greater then all Spaine, Aragon and Portugall. Within 40. yeares they butchered about 12. Millions of men, women, and infants. They would set upmen and women naked against trees or walles, &c. and would lay wagers, who should shoote or throw their darts nearest the heart, and made a sport of murther, as ordinarily, as we do of shooting, or bowling, &c. They would vie to broyle men to death upon gridirons, especially great men: whereupon it fell out, that certaine Lordes being broyled, soure or sue, through their pittifull roaring and crying (which they were enforced to make through extremitie of torment) disquieted the captaine that lay not farre off, and to make them holde their peace they had their mouthes stop-

The cruel tie of Spaniards in India.

with bullets, vntill they were rofted to death. Their cruelties were fo great, that a certaine Lord for feare fled to the Ile of Cuba, where hee was taken and burned; and being exhorted by a Frier to dye a Catholike, that hee might goe to heaven, he asked the Frier whither the Spanyards went when they dyed, to heaven quoth the Frier. Then I will not goe to heaven (faith the Indian Lord ) because the Spanyards (as you say ) goe thither, for it is better to goe to hell (faid he) then to come where any Spanyards haue

any thing to doe.

Another time, a certaine Spanish gouernour entring the firme land; a Lord of the countrey, to gaine his good will, and to aucide torture, met him, and prefented him with nine thousand duckets, in recompence whereof they bound him to a stake, and set fire to his feete; whereupon he brought three thousand Castillans more, with which fumme this tyrant not fatisfied, put fire againe to his feete, vntill the finewes burft, and the marrow forung out of his bones, and to he died. The king of Mexico fent a thousand prefents to welcome him, befides that, himfelfe in his owne person met him with an honourable troupe of Lords and gentlemen, he was laden with bolts for his labour, and being in prison, the rest came to solace their king with some pleasant sports and shewes, whereupon they were apprehended by the Spanyards: a solemne day of flaughter was proclaimed, and at the day appointed two thoufand young gentlemen were put to death, for a terror to all the countrey.

The fame tyrant going to warre against any Citie or prouince, would yoke many together by the neckes, allowing no fustenance to twentie thousand, but the fiesh of so many Indians as they could kill. They had as ordinary a shambles of mans flesh, as wee haue of Reade beafts : they kept maftifes, and other great dogs to hunt men and more of women, from which a woman feeing the could by no meanes e theletnings fcape, fhe went and hanged her felfe vpon a tree, with her babe tied called a at her feete, and yet before her babe was dead, the dogges came and complaint denoured it. Another hunting venilon, could finde no game, and of England comming homeward he met a woman with a childe in her armes, and the he tooke her infant, and cut it in peeces, and threw it to his dogges Spanish for liverie. It is not possible (as one faith) to ytter in wordes the mercileffe dealing of Spanyards in India, the gaftly remembrance whereof is able to daunt the Houtest courage. Yet these are the men

which pretend supporting of the Catholike faith.

Now,

Now, by this taste we may give a gesse how our cup should have been tempered, if the Lord had suffered them to triumph over vs: for if they handled these poore soules after this manner, which never did hurt them, nor their religion, how would they have handled vs, which alwaies have been enemies to their irreligious proceedings? surely their hatred against vs, would have prooved like Nebuchadnezzars surnace, seawentimes hotter then it was before: yea they would have sent vs. Rehoboams incsses, and his measure, viz. that their little singers should have been greater upon us then their loynes mere upon them. And whereas they did burthen them with a grieuous yoke, they would have made our yoke heavier: and whereas they chastised them with rods, they would have corrected vs with Scorpions, if they had triumphed over vs, as they made full account. By this then wee may know that the Lord loveth vs (alas a nation

not worthie to be loued) because our enemies did not triumph a-

gainst vs. Bleffed be his name for euer.

But doth God loue none, but those whom hee deliuereth out of their enemies hands? Yes surely that he doth: for it is no matter how wee be our come of our bodily enemies, so that our spirituall enemies doe not our come vs. For every Christian hath two sorts of enemies as Danid had, bodily, and spirituall: our spirituall enemies be our sinnes, and the temptations of the world, the sless hand the divell which sight against our soule (as Saint Peter saith.) Now these doe often trouble the children of God, rebelling against them, and many times leading them captives to the law of sinne, yet sinally they doe not triumph against them, because they do not willingly yeeld themselves to sinne, with delight in sinne, as the wicked do: but they doe continually strive against them by earnest prayer vnto God, by hearing the word of God, and by faith in Iesus Christ, they are made more then conquerors in the end, as S. Paul teacheth in his doctrine to the Romane.

Rem. 8.37.

By this I know that thou favourest me, &c. ] Without doubt the Prophet David had neede of many blessings moe, which the Lord did not bestow upon him, but kept them backe from him, and all to humble him: and yet hee did not murmure against God, for the want of them, but gaue him thankes for those which he had alreadic received. Although the Lord did not suffer him to take any rest, because of his enemies, yet he praised God, because they did not triumph against him: a good lesson for vs to learne. When the Lord shall assist vs with any manner of assistance is a sold of goods, losse

1.Kmg.11.

Dan.1.19.

1.Pet.1.11. Rom.7.13.

of

of friends, loffe of health, or any thing elfe, wee should remember then, what benefits we have still, which we are voworthie of. Then thus may Gods children fay to God: Though the Papitts doe moleft vs, and speake all cuill of vs, though our enemies seeke and fife vs, yet they mille of their purpole, and thou doest raile vp friends vnto vs. Though Atheifts, scoffers, and worldly beafts doe flout at thy preachers, yet thou doest not let them discourage them, whereby wee know that thou loueft vs. And bath the Lord taken away thy goods? &c. yet remember that he hath given thee leave to enioy thy fight, thy speech, thy hearing, thy understanding, thy wits, his fpirit, &c. all which are more then thou deferuelt, and more then he doth for every one. So wee may fay for matters of reformation, although every thing be not in all respects as it should be, and as it were to be wished, yet let vs thanke the Lord for these good things we have. Though the growth of the Church be yet hindred by many ignorant ministers and idle Nonresidents, yet hath the Church many good pastours and teachers, to whom the porter lesus Christ hath opened the doore, and furnished with fingular graces, for the good of his Church. Let vs thanke his maieftie for them, and not as some doe, which for the want of some things, condemne all the things which we have, because the Church (forfooth) is not so purely purged as it ought to be, therfore we have no church, no ministers, no Sacraments, &c. as it pleafeth our schilmatikes to affirme, and therefore in a mad rage being carried with pride and tempettuous fpirits, whose glorie is altogether in condemning their brethren, they crie, separate your felues, come out from amongst them; as though we had nothing left amongst vs, which might be a token of Gods fauour and loue towards vs. Ah my good brethren! is this to thew our felues thankfull for that we have received? Thall wee acknowledge nothing good, because all is not perfect? wee ought to ftriue orderly, and lawfully (I confesse) vnto perfection, if it may be, that Zion may shine in perfect beautie. But in the meane while let vs feare that the Lord for our vnthankfulnesse and scornefull contempt, will take away those good things which wee haue, before he give vsany more. If wee should want nothing, wee would waxe wanton, and forget the Lord, as Danid did, who thought when God Pfalm. 30.61 had made him strong, he should never bee moved, and therefore to humble vs, and keepe vs vnder, the Lord still keepeth somewhat from vs.

But now let vs see what vse wee may make of all that hath been faid,

faid, wee have heard that the Lord doth not onely lone vs, but also that he maketh his loue knowne vnto vs, by fauing vs from the cruell hands of our enemies ; this is no small matter, for the Lord to bestow such loue you his enemies, which deserve nothing but his hatred and heavie displeature, should not this make vs love the bin 14-13. Lord againe? That we doe, will every one be readie to fay : But if you loue me (faith our Sautour Christ) keepe my commandements: who is it now that will fay, we love God, and yet for the love that he beareth to vs, and wee to him, many will not leaue one iot of their pleafure, nor any vnlawfull gaine? no nor a haire of their head? by this we may be fure that we hate the Lord. The Vfurer, and whoremonger will fay they love God : fo will the fwearer, and the drunkard fay, when their whole life is nothing but a warre against God. You prophane the Lords Sabboth, and refuse to heare his word when it is preached, and yet you will fay you loue God, a pitifull loue. The scoffer at religion, and enery hypocrite, will tell vs that he loueth God, or elfe it were hard, when yet they will do nothing that

If you love me (laith Christ to Peter) feede my flocke, to shew, that

bobast.15. God commandeth them.

if ministers feede not the flocke of Christ, with the foode of their foules, the lively preaching of the word, they love not Christ : and yet both ignorant ministers, negligent pastours, and carelesse Nonrefidents, will beare men in hand they loue God. O cruell loue that fuffereth mens foules to finke downe to hell with their owne, for whom the Lord lefus hath fled his blood! You Magittrates will fay you love God, if you doe so indeed let it appeare in countenancing his word when it is preached, and encouraging his ministers, in reforming the Sabboth, in suppressing of lewdnesse, in vpholding of John 13.34. goodnesse, and judging justly: which if you doe not, by this you may befure you love not God. If you love me, faith Christ, love one another, to teach vs that if wee love not one another, professing all the same Gospell, we love not Christ : for he that loveth him which begat, loueth him also which is begotten, and he that loueth the head must needes love the members. Now if we delight still in quarrelling, and contending one with another, in censuring, and judging one of another for toyes and trifles, in spiting, and vexing, in miltaking and misconstruing in racking and rending of words and halfe words, if wee continue still in bitternesse and wrath, in malice and enuie, and will not be content to be curteous and louing, and in the bowels of tender compassion, freely to forgine as God for

Christ

Christ his fake forgaue vs, we may be fure we loue not God. Againe, if you loue me (faith Chrift) doe good to the poore, which you shall alwaies have with you, and looke what you doe to them, I will take it as if it were done to my felfe; now if wee be fo ftreight laced against the poore, as wee haue been, and doe not exercise the workes of mercie towards them according to our abilitie, how can wee fay Fphof.4.31. that wee love God? I meane not to bee a proctor for the idle and 32. flouthfull, which can worke and will not, for they ought not to eate, and in Gods name let them be driven to worke, or be feuerely punished; for if you shall maintaine such, when time shall serve, they will cut your throates for that you have, to make you amends, like Hanun who cruelly and shamefully entreated Danids messengers, a Sam. 1.49. when of curtefie and good will they were fent to vifit him : but relieue while you may thoic that are impotent, aged, fickly, difeafed, and labour hard for their living, and would worke if they had it, fee to fuch I beteech you on Christs behalfe, and encourage the verthous and godly amongst you. You vie to fay, God belpe row, I have not for you, a cold almes God knoweth : but if God had fuffered our enemies to triumph ouer vs, then we should have faid : God belpe vs, wee have neither for you, nor for our felues: therefore while you have wealth and are able, doe good withall, doe not beliethe Lord, that hath given you both for your felues and for them too, for in fuch time you may fpeake it, that your words may prouetruer then you wot of, as it did with Ananias and his wife, who faid they had no All.s. more left, when they had as much more as they fold. Furthermore, if wee be affured that the Lord loueth vs in Iefus Christ, wee may bee bold to pray without feare, and not doubting that he will heare

Last of all, this assurance of Gods favour should breede in vs a refolution to leave all our odde shifts and devices, which wee vie to fine by, and to relie wholy vpon his providence, vfing no meanes but good, knowing that he which loueth vs, will not fee vs want any thing that he feeth good for vs. Thefe things may trouble vs, but if they doe not triumph ouer vs, by ouerruling vs, when wee are beloued of God: ftrive weethen by faith and repentance against our affections, and in the end we shall surely triumph in heaven: for the Church cannot be triumphant in heaven vntill it be militant on earth. Now let vs pray, c.

THE



### SECOND SERMON THE ASSURANCE OF GODS LOVE.

By this I know that thou fanourest mee, coc.



HE Prophet Danid careth not what enemies he hath, nor how many he hath, to that God be not his enemy, he regardeth not what the Lord doth vnto him, neither how hee doth handle him, fo that he may be fure he doth it in his love and fauour towards him, and not in his wrath and displeasure: therefore he prayeth, Lord rebute

Pfalm.6.1. me not in thy wrath, neither chasten me in thy diffleafure : as if he should fay, I care not, O Lord, what thou doet with me in this life, fo that I

may be fure of thy fauour and louing kindnesse.

This ferueth to teach vs, that when any trouble or affliction shall come vpon vs, wee must not so much looke vpon that, and seeke to be eased thereof, as to looke whether wee be in fauour with God or no. And being fure of his fauour in his fonne Iefus Christ, to arme our selves patiently to beare the crosse whatsoever it be, because whatsoever it is, outward, or inward, it is laid upon vs in loue, not to hurt vs, but to helpe vs forward in the waics of godlineffe. We will take any thing well at his hands, of whom wee are perfivaded that he loueth vs, for the affurance of his loue fivalloweth vp. and sweetly sendeth downe all the rest ; if he teach vs, we take it; if he admonish vs, we are contented; if he reproduct hvs, we put it vp; if he ieft withys, we are not grieued; yea, if he finite vs, we are not offended, all is taken in good part, because they come from loue, who never did hurt his beloved. So God dealeth with vs his children, he teacheth vs when wee are ignorant, he correcteth vs when we goe aftray, he admonisheth vs when we are vnruly, he reprough vs when wee transgresse, he threatneth vs when wee are stubborne.

and he finiteth vs when there is no remedie, but in his favour and mercie he teacheth, correcteth, reproqueth, threatneth, and finiteth his children, that they might not be damned with the wicked world. If he woundeth vs, his fauour is oyle to cure the wound; if he fendeth floods, and feas of troubles, the affurance of his fauour is like Noahs Arke to beare vs vp from drowning. If his wrath shall burne like fire, his fauour is water to coole the heate, whereof Dines in hell could not get a drop: if he fend ficknesse either of body or minde, the affurance of his fauour is a present remedie, like the brasen Serpent : if he fend forrow ouer night, his louing fauour shall bring ioy in the morning, and a joyfull tidings, like, Sonne be of good cheere, thy finnes are forginen thee : if he chide vs, his fauour that he beareth vnto vs, will not fuffer him to chide for euer : if his wrath bee kindled against his children, his fauour puts out all againe : if he fets vs vp as markes to be shot at, he fets his fayour before vs, with the affurance Pfalgaz, whereof we are defended as with a shield.

When he punisheth his children he pitieth them, for he doth not punish them as an enemie, but as a father: therefore David saith, As a father hath compassion on his children, so hath the Lord compassion Pfalso3.13 on all those that feare him. A fathers anger is rather love then anger, and his correction is to be counted rather a love-token then a punishment: so is Gods anger towards his children which feare him, and keepe his covenants: and therefore his correction is a love-

token and no punishment. Aske Salomon, and he will tell you fo, nay the Lord himselfe will tell you fo : If he finne (faith the Lord, meaning by Salomon) I will 2. Sam 7.19. chasten bim with the rod of men, and with the plaques of the children of 15. men, but my mercie shall not depart away from him, as I tooke it from Saul, whom I put away before thee. Aske Adam and Eue, and they will tell Gen aug. you fo, for in punishing their first sinne, he wrapped vp a blefling within the curfe, faying to the Serpent, that the feede of the woman Should breake his head, meaning that Christ should weaken the power of finne and of death, fuch was his love that he could fearfe punish for lour. Aske David and he will tell you fo: The Lord bath chaite- Pfel 118.18 ned me fore (faith he) (belike then he was very angrie ) but be bath not delinered mee unto death. Therefore hee made his choile to fall into Gods hands, rather then into mens hands, because (faith he) the Lord 1. Sens. 14.14. is mercifull in correcting. Who would not be content now to beare whatfoeuer in his life fuch a God should lay vpon him? When Ielus wept ouer Lazarus, the lewes faid, Behold how hee louesh bim : yea, though

though hee suffered death, to cast him into his graue the common bed of all stellh, yet behold how hee loued him. So may Gods children say, when the Lord correcteth, or reproducth, or afflicteth them, yet marke how hee loueth vs, entreateth vs, and wooeth vs;

Gen.34.19. and when wee fee this, wee must needes say, Behold how be loneth vs.

Sechem deferred not to doe all that was required of him, for the obtaining of Dinah, because he loned her. So when we stand in neede of the Lords helpe, he deferreth not to helpe vs, because he loueth vs.

Indg. 66.15. Dallila faid to Sampson, How canst thon say that thou lonest me, seeing that thy heart is not with me? thou hast mocked me these three times.

But who can say that the Lord doth not loue his children, seeing both his heart and his minde is with them, and hee neuer mockt them? When the Lord doth crosse his people, hee dealeth with them as so seeing delt with his brethren, which because it is so lively a resemblance of the Lords proceeding with vs, we will a little compare the one with the other, both for our comfort, and also for our instruction.

When Issephs brethren came to Egypt to buy corne, Isseph knew them, and pake roughly unto them, and bare them in hand that they came as spees: so the Lord dealeth with his children many times, when they come to him for such things as they want. He knoweth them well enough, but maketh himselfe strange unto them, and speaketh rough-ly unto them, by seeming to denie their request, yea sometimes by encreasing their sorrow and affliction, as Iacob striuing with the Angell for a blessing, received a blow on his thigh more then he looked for.

Well, Ioseph turned from his brethren and wept, for hee loued them, but hee kept it secret to himselse a while: so the Lord loueth his children, when he handleth them very roughly, but hee keepeth it sometime secret for a while. Further, it is said of Ioseph, that hee tooke Simeon from them, and bound him before their eyes: now all this while Ioseph knew his brethren, but they knew not him: for if they had knowne it had bin their brother Ioseph which loued them, no doubt they would have borne any thing at his hands. So if weeknew our troubles to come from our father which loueth vs, would we not willingly beare any thing at his hands too? Afterward Beniamin must goe, then Iacob thought hee had been robbed of all his children, but he found Ioseph, Simeon and Beniamin, and all agains at the last. So Gods children in the end finde all, when they think they have lost all. Well, Beniamin goeth: and when hee is come, Ioseph reasoneth

Gen.42.7.

Gen.32.24.

Terfe 8.

reasoneth the matter with him thus ; Is this your brother of whom you Chap. 23. tolde me? &c. He knew it well enough, but before he could goe any further, his affection was so inflamed towards his brother, that he made hafte, and fought where to weepe: all this while hee loued them dearly, but kept it to himselfe. After all this see a second triall no whit inferiour to the former. As they went home, hue and crie Chap. 44. came after them for lofephs cup, which was in policie conucied into their brother Beniamins lack : fearch was made, they thought themfelues cleere, fo doe we many times inflific our selues: they did afterward condemne themselves, and when it was found in Beniamins facke, they were worse apaid then they were before. Well, Beniamin must stay by the reckoning, and answere the matter, this passed all the reft : fo doth the Lord many times finde out fin by vs, when we thinke all is well : and then things goe worfe and worfe with vs (as wee thinke) and yet still the feare is greater then the hurt. Well, hereupon Indah draweth neere to lofeph, and faith, Let me feake but one word in the eares of my Lord, and tels him a long storie of the whole matter, from the beginning to the ending, as though Joseph all this while had knowne nothing of the matter. So wee oftentimes in the griefe of our hearts powre forth many things, and complaints which the Lord knoweth well enough. Now after many trials, it is chap.45.1.2 faid that Joseph could no longer retraine before all that stood by, but cried, Hane foorth enery man from me : which being done, hee wept and cried, so that all heard him, both of the Egyptians and of Pharaobs house. And at the last his love brake foorth like the morning light, and overflowed after long reftraint, as a streame (whose course is stopped ) overfloweth the bankes. Now marke how hee vecereth hunfelfe, I am lofeph (faith hee) is my father aline? but his brethren could not answere him, for they were astonished at his presence : full little did they thinke that loseph had been so neere them, they did not once dreame of any such matter, or of any fuch man. Euen fo the hand of God is many times in tempering of afflictions to the godly to their good, when they think full little vpon it. But againe (taith Tofeph) I am Tofeph your brother, whom you fold into Egypt (well fare all good tokens) come neere I pray you unto me, be not fad nor griened with your felues that you fold me, for it was Gods doing for your preservation. Afterward they and their father, and all his house came and had Egypt to inhabit. After the like manner dealeth God with his children as Joseph dealt with his brethren, but after many trials hee vttereth himselfe vnto them, hee

puts them in good remembrance of their injuries done to his majeflie; he freely forgiueth them, and giveth them the inheritance at the laft, which is more then they deserve, and more then they desired, and more then they looked for, by which they are affured of Gods favour vnto them. Therefore who will not be content with patience to beare what triall focuer this our louing God and mercifull father shall thinke good to lay vpon him?

Although Ifrael were hardly entreated of Egypt, yet God faid, I

Exed. 2.21.

will get this people fanour in the fight of the Egyptians; fo that when ye goe ye shall not goe emptie. Now if the Ifraelites went not away emptie, when they were in fauour with the Egyptians, much leffe shall wee goe away emptie from the Lord if wee be in fauour with him : for feeing he hath of his free mercie, without any defert of ours given vs his onely fonne, how shall he not with him (taith Saint Paul) give vs Rom, 8.33. all things elfe? Hereupon it came that the Martyrs were alwaies fo iocond and merrie, for they were neuer fent away emptie from the barre, from the prison, from the stake, nor from the fire, but still the Lord filled their hearts with joy and gladnes, and ever fuffained their toules with the comfortable affurance of his favour; and fo falt as their perfecutors condemned them, God inflified them; fo fast as they stript them, their God clothed them; so fast as they tormented them, their God did comfort them; when they impouerished, God enriched; when they frowned, God smiled; when they spoyled the outward man, God renewed the inward man; when they wounded, God healed; when they killed, God quickened; and finally when they rejected them, their God received them, whereby they were not onely affured that he loued them, but also were encouraged to beare whatfoeuer came for the affurance of Gods fauour fo deare and precious was it vnto them. Therefore Salomon faith, that louing fauour is about gold and filuer; if the louing fauour of men be aboue gold and filuer, how shall wee value the louing fauour of God? which being loft, the whole world and tenne thousand worlds cannot redeeme, which being obtained is better then the whole world. And tenne thousand worlds, with all the di-

Press, 22.1.

shall we value this fauour of our God? When lob was affured of this louing fauour of God in the heate of his affliction, he was so farre from shrinking, or finking downe

uels in hell can neuer take it from Gods children, when they have once the affurance thereof in their hearts, sealed vp vnto them by the spirit of adoption. I say once againe, whereat, or at what price

vnder

under his burthen, that he faid like a valiant fouldier, though be kill me yet will I trust in bim. As if he should say, I loue my life well, but I love Gods fauour better; to teach vs, that if we be affured of his louing fauour once, wee care not what wee fuffer in this life for it, no more then Ich did: for he knew that Gods killing, would prooue a quickening. So that all our care and cunning (my beloued in the Lord) must be to fee the louing fauour of God in all our temptations, troubles, and afflictions. And then, as Jeboram faid to Jehn, 2. King, 9. when hee marched in his furie, Commest thou peaceablie? as if hee 20,32. should say, if thou commest peaceable, march as furiously as thou wile: So let vs fay to our God, O Lord, commest thou fauourablie, and in love against vs? then come as terriblie as thou wilt. Shoote thy arrowes, and spend them all vpon me, beate me to powder, take all away, and in this life doe with me what thou wile, to thou doeft affure me of thy fauour. So wee pray in that prayer, which is called the Lords prayer: Thy will be done, but Lord forgiue vs our finnes, and then doe what thou wilt, deliuer vs from euill, and from the diuell, and then tempt vs, or bring vs into what battailes it pleafeth thee. So reasoneth the Prophet Danid likewise, Happie are they whose Oxen are strong to labour, happie are they which are free from forraine invasion, and civill diffension, which abound with many outward, worldly, and generall benefits, &c. But how if wee mife of these outward things? why then, Happie is the people whose God is the Pfaml 144. Lord. So againe in another place hee makes the very fame recko- 4f. ning : Many (faith he) will fay, who will fhew us any good, that is world. Pfal. 46.7. ly good, but Lord lift thou up the light of thy countenance upon us, coc. to teach vs, that wee must not care what wee want, so that wee may be fure of Gods louing countenance in the Gospell of his sonne Iefus Chrift. The woman of Canaan was content to take many repulles at the hands of our Saujour, to that the might be fure of one Must. 15.22 graunt : fo let vs be content to take many repulfes, fo that we may be fure of Gods favour in our repulles. The birth of the childe into the world, swalloweth vp all the paines and pangs of the mother in forgetfulnesse, which went before the birth : fo faith our Saujour Chrift. So wee, if after our manifolde afflictions and forrowes for Christ his fake, wee bring foorth the affurance of Gods fauour here. and of eternall life hereafter being dead, let forgetfulneffe deuoure and confume all the reft. And feeing as the Lord in his louing fauour doth thus and thus croffe his children, let patience beare it, let forgetfulnesse weare it, and by this let vs learne to trust in our God.

God, another time without fainting or shrinking, when troubles come againe. The wicked blinde world takes another course, they cast their eye altogether voon the croffe, and studie how to be eased of that, with odde shiftings, and many vnlawfull deuices and vngodlie practifes: but because they see not the louing fauour of God towards them in Christ Iesus, they are readie to finke downe in despaire of mercie, and horrour of conscience, like a lumpe of lead in the fea. The Lord in one hand hath fire to burne, and in the other hand water to quench; but hee holdeth it behinde his backe many times, that at the first it is not perceived, no, not of his deare children, but at the last they both fee it, and feele the comfort of it, and acknowledge the same, saying with Danid, By this I know that thou fauourest me, &c. Therefore as the childe is glad when the father finileth vpon him, and speaketh comfortablie vnto him, although he beates him, so let vs be glad and reioyce, when our heauenly father doth finile vpon vs, in giving vs the affurance of his

loue, although he doth afflict vs.

By this I know that thou fanorest me, because mine enemies do not, or.] Here further wee are to consider of the providence and wisedome of God, in that hee turneth the rage and malice of our enemies to our great good, for by this hee affureth vs of his fanour, which is the greatest good that is. Thus you see that the enemies of Gods children doe them good against their will, the Lord by his euer waiting prouidence fo disposing their enterprises, and working in the harts of his children; for Gods prouidence doth first worke and bring to paffe good things : secondly, it permitteth euill things to be done, but then thirdly is directeth and ordereth all things both good and bad to his owne gloric, and to the faluation of his children. So God turned Adams fall to the manifelting of his owne glorie, and to Adams good : for by this meanes had Adam experience of Gods great and infinite mercie, and might fay; By this I know that thou fauourest me, because thou forgauest me, and didst not suffer the divell to triumph against me: So all the flips and fals of Gods children are turned to their good, in as much as by them they are made more fearefull of finne, and more watchfull ouer their waies, as the childe is fearefull of the candle when he hath once burnt his finger in the flame. And Saint Paul telleth vs from God, that all things shall fall out for the good, yea for the best, to them that love God. Now of this point we may make a very holievie. It ferueth first to confirme and vphold our faith in the prouidence of God, and not

Rom. 8, 28,

to feare the endeuours of the wicked, because we see that God doth still dispose of them to our good, if wee be his children. Againe, this may stand vs in good stead, when our affections begin to boyle in the burning defire of reuenge against our enemies. Would wee be reuenged of them? The best way to be reuenged of our enemies, is to pitte their case, and to make that profit of them, which Danid oid of his, that is, still to looke to God in them, then shall wee be sure to

be no lofers, but gainers by them, whether they will or no.

But here some may demaund and say, Doth God vie to handle his beloued fo? or may a man befure of Gods fauour being befet with fo many enemies, and ouerwhelined with such heapes of troubles, especially sinne being the cause wherewith God is prouoked to anger? To which we may answere, that finne indeede is the caule of all our troubles; but yet whatfocuer the Lord laieth vpon his children here, it is not a punishment for their finne, for that was discharged by the hellish suffering of the Lord Iesus Christ, but it is a fatherly correction, from which wee are no more freed by the death of Christ, then wee are freed from our naturall death. And it is laid upon vs by our heavenly father for two principall causes: first, to preuent sinne which wee might fall into, as presumption, contempt, vnthankfulnesse, forgetfulnesse of God, and many moe. Secondly, they are laid upon vs as philicke to cure and heale finnes, which wee are alreadie fallen into; and this is that which Danid confesseth, when he faith, Before I was afflitted I went aftray, but now Pfal. 119.67 I keepe thy word: and therefore he faith, It was good for him to be affli-Eted, that be might learne the statutes of the Lord. And in both these ends of our afflictions, the Lords purpole is to fray vs that we runne 1. Cor. 11.32 not with the wicked world headlong into damnation, whom hee hath given over to themselves. So that troubles and enemies are Efa.1.5. fent to vs the children of God, as phifick; and therewithall he fends a private messenger to tell vs that he loueth vs for all that (and it is because he loueth vs, and to the end that wee may be affured that he loueth vs) and that mellenger is his fpirit of adoption, which Rom. 8.19.17 certifieth our spirits that wee are the children of God. And this being once made fure, then all is fure.

But now the question is, by what ordinarie meanes the spirit of A needfull adoption doth convey this certificate of Gods fauour vnto the question, hearts of Gods children in their afflictions? for as God doth affure his children of his louing fauour in Christ Iesus, so he doth it by ordinarie meanes, which meanes being not ysed, or neglected, this

X 2

affurance

either a bare fancie floting in the aire, in flead of a fure faith builded

The means whereby the affurance of Gods fauour is wrought.

on a firme foundation, and when trouble comes, an impatient fpirit to beare up the burthen; and when death comes, a heape of forrow, and a heavie waight of despaire to presse downe to the lowest hels. The meanes then by which the spirit of God doth worke this affurance in the hearts of the godly, is the preaching of the Gospell, which is called glad tidings, because it makes the hearts of the faithfull to become joyfull and glad. And Saint Paul (to put vs out of doubt that the spirit worketh not without the word of God) calleth the word, the firerd of the fpirit, to teach vs, that howfoever the spirit of God must beate downe Sathan, and cut downe inside-Ephef.6.17. litie impatiencie, despaire, presumption, and all other vnruly affe-

ctions, and howfocuer it worketh faith, patience, ioy, ftrength, courage, &c. yet all this it effecteth and bringeth to passe by the meanes E/9 11.1. of the word of God, preached, read, heard, marked, and meditated ypon : for as the word without the spirit is but dead to the hearer, fo the spirit of God, without the opening of Gods will in his word, doth not ordinarily give this comfortable affurance of Gods love. Aske the Prophet Danid himfelfe, who had this comfortable affurance of Gods fauour in affliction, aske him (I fay ) how hee came by it, or how it came to him, and hee will tell vs that by the word of God he came vnto it, for so hee faith; Except thy law had been my Pfal,119.92 delight, I had perified in my affliction : for therein hee found many gracious promites of his God, both for the punishing of his ene-

fernants, and for the forgivenesse of his finnes, which were the cause of all his troubles, and therefore the promise of God he chalengeth at Gods hand, Remember thy promise made to thy servant, wherein thou hast caused mee to trust : vpon this promise of God he resteth and staieth himselfe, It is my comfort in my trouble, for thy promise bath quickened me. And when hee looked into this booke of God, the storehouse of his promises, there be found also how necesfarie affliction was for him, he found the causes thereof, and what vieto make of all his enemies, and to through the inward working of the spirit of fanctification, hee behaved himselfe at all times accordingly : and therefore when hee faith, it was good for him that hee was afflicted, hee addeth, that bee might learne the flatutes of the

mies, for the defending and rewarding of himselfe, and all Gods

Lord, to shew that the godlie doe not know how good their afflictions bee, vntill they have learned the statutes of the Lord.

Verfe 17.

And

And therefore at another time he faid, that hee was much moved at Plate. the prosperitie of the wicked, and had much adoe to keepe himselfe 13. in an innocent and vpright life, hearing and feeing the wicked to 14farre out of fquare, vntill he went into the house of God, and when 17. he came into that schoole once, he was taught by the word and the 13. fpirit of God, what vie to make of all ; and then hee faw how wifely and justly the Lord ordereth all things in the world, to teach vs, that it is impossible for vs to make right vie of troubles, and to be are our felues in prosperitie and aduersitie as wee ought, vntill wee become schollers to the word of God, and submit our selues vnto the fame.

Now as the word of God is the meanes of this comfortable affurance, so it is not alwaies effectuall to worke this assurance vnto vs, except we vie it as it should be vied of vs. Some thinke it sufficient to have it in their house, like the calent hid in the napkin. Some think it enough to heare it read at Church, or to reade it themselves at home. Some thinke it necessarie to be preached and expounded, but not materiall whether they come at the preaching or no, like Micab who thought himselfe lafe when he had a Leuite in his house, Indg. 17.13. Somethinke it fufficient if they heare it, but they will bee at their choife whether to believe it or no. Some give credit vnto it, thinking it to be true, and hold that to be fufficient, when they come neither reverently, nor humbly prepared vnto it, but will be at libertie to descant upon it, and to censure both preaching and preacher at their pleasure, like the proud cauilling auditors of Ezecbiel, which Exech.33.33 talked and iefted against him, when they were amongst themselves, and made as much account of his preaching, as of a fidlers fong, Some think it sufficient if they heare it once a yeere, once a moneth, or once a quarter. Some thinke it fufficient if the word found in a Church, it is no matter out of whose mouth it come, whether the speaker have a calling or no calling, but the parish clarke and the parish priest is all one to them. But if they have a preacher, then all is cocke fure on their fide, then they must needes bee fure of Gods loue. Some againe thinke the plaine and bare word of God not fufficient to worke this comfortable affurance, without a mixture of Rhetoricke, Philosophie, Schoole-trickes, Poetrie, prophane writings, Greeke and Latine, and merrie ielts, &c. as they that crie, Prophelie of new wine, and frong drinke, and if they have these things clattering about their cares, then they go away from the Church as full as a bladder filled with wine. And some againe hold opinion, that if

the preacher stand neuer so little aboue his houre at any time, it is enough to marre all that went before. And some thinke, that if there be any mention made of Gods sudgements against their sins, it is enough to drive them to despaire, and so quite from the exercises. And many post off all hearing of the word, or vsing any holic exercise of religion, vntill they be striken with age or sicknesse, like the foolish Virgins, which put off all to the last cast. Now all these would be assured of Gods sauour when affliction doth assaile them, yea and thinke themselves sure of it, howsoever the world shall goe with them, but they all deceive themselves.

The first

First, they which thinke the bare reading of it to be sufficient, but the expounding and applying thereof to be a needless thing, they deceive themselves: for as reading is a good and holy meanes for the confirmation of faith, and the consolation of the inward man; so without the opening of the word, and applying of the same, this comfortable assurance of Gods louing sauour is not ordinarilie wrought, whereby the soule is brought to rest in the bed of peace. For proofe whereof wee are to listen to the voyce of God himselfe, which is the best judge in this behalfe, so both handleth the case, and determineth the case very plainly: A man is striken with sorrow upon his bed, and the griefe of his bones is force. So that his life causes him to abborre bread, and his soule daintie meate. His sless faileth that it

20.

Pfalm.47.

21. cannot be feene, and his bones clatter: So that he draweth to the grane,
23. and his life to the buriers: meaning that his affliction both of bodie
and foule, is so extreame, that by meanes thereof hee is brought to
23. deaths doore. Now see what must comfort this man: If there be a

messenger, or an interpreter, one of a thousand to declare unto man his righteousnesse: then will God have mercie upon him, and will say, deliner him, that he goe not downe to the pit, for I have received a reconciliation.

25. Then shall his sless be as fresh as a childes, and shall returne as in the daies 26. of his youth. He shall pray wato God, and he will be famourable wato him,

and be shall fee his face with ioy, or. These are great things, and therefore so laith, that he that should doe them must be a messenger, hee must be sent of God, hee must be an interpreter of the will of God, and a rare man, one of a thousand: therefore a blinde reader is not sufficient for these things. The Eunuch was reading the Prophet

ASI 9.28. Sufficient for these things. The Eunuch was reading the Prophet 31.33. Esay by hunself, but he knew not what he read vntill Philip expoun-

38.39. ded it vnto him: and after that he beleeued, he was baptized, and he went on his way reioyeing. The laylor was in his desperate dumps, and but in a mad moode, when for feare he went about to kill him-

felfe,

felfe, but after Paul had preached vnto him the word of the Lord, he beleeved in Christ, and reloyced that he and his beleeved in God, Alle 16.17. for then he had the affurance of Gods fauour in Christ lesus, which he had not before : to fhew vs how necessarie the preaching of the word is, for the working of this affurance. To this agreeth also the Apostle Saint Paul, for (laith he) We being instified by fairb in Christ Rom. g.g. have peace with God: but this faith is wrought by hearing, and hearing Rom, 10. by the preaching of the word of God. All which doe teach vs, that if we would have the affurance of Gods louing favour in our troubles, and on our death-bed, we must frequent the preaching of the word of God, not because God cannot worke faith without the meanes of preaching, but because in his singular wisedome and mercie, hee hath appointed this meanes, and promifed a bleffing to his owne

appointment, and to none elfe.

This meanes being neglected, the comfort is abated, and the af. The negfurance is hazarded, our faith is weakened, and the divell advanta- lect of the ged against vs. And this may appeare to be true, by the parable of whatie the worldlings, which preferred their oxen, farmes, their ploughs, doth. and their families, before the feast of the word; not denying it to The second be good, but they had bufineffe to doe, and they could not intend fort, it, and therefore in the end were thut quite out from the feast of Gods louing fauour. This may further bee feene in the confession of the Church and spouse of Christ, which Salomon hath recorded in his booke of Songs, in the fire Chapter: My beloved (faith the Church) knocked and called, faying, Open unto me, my fister, my loue, my Cant. 5.2. done, my undefiled, for my bead is full of dewe, and my lockes with the drops of the meht: meaning that hee daunced long attendance vpon her. as one that standeth knocking without the doores all night; but fee what cold entertainment the gave him, I base put off my coate, bow shall I put it on? I have washed my feete, how shall I desile them? Her Verse 3. meaning is, the was in bed at her eafe, and was loth to rife to let him in, a little thing stateth her from rising : but what gat she by her fluggish delayes? Afterwarde shee arose, and opened the doore, but her welbeloued was gone and past, she sought him, but could not finde bim, she called, but be answered not. All this is to teach vs, that if Verfe 6. wee would be affured of Christ his love, and saluation by him, we must seeke it betimes without delay, while it is offered vnto vs : for although hee knocke now, yet wee know not whether he will call againe or no. And befides that, the more delayes wee make, the further are wee off from him, and the more ynfit are wee to

32.

19.

receive

receive the word hereafter: for when Sathan hath so farre prevailed with men, that he can bring them to a custome in sin, in negligence, in slothfulnes, or in any thing else; what followeth, but hardnesse of heart? and what followeth hardnesse of heart, but impenitencie? as Rom. 2.4.5. the Apost teacheth the Romanes: this would be considered of all, but especially of those men, which have so many lets and hinderances, that they cannot finde any time for the hearing of the word of God. Thus you see that they which prolong the time thus of hearing the word preached, and yet thinke to have the assurance of Gods love, they doe but deceive themselves.

The third

But (1) misse neuer a Sermon saith one, I goe every day to the lecture. But deceive not thy selfe, thou maist for all that be as farre from having that sweete assurance of Gods love in Iesus Christ, as he that heareth it never a day, except thou come both with reverence and humblenes of spirit, like a yong childe, tractable, teachable, and willing to be reformed: for the Lord resistent the proud, and giveth grace to the humble: and as hee filleth the hungrie with good things, so it is as certaine that he sendeth the rich emptie away, although they come never so often. This you see that proude and prophane hearers doe likewise deceive themselves.

A fourth

1. Pet. 5.5.

Luke 1.53.

Let the preacher fay what hee will (fay fome) wee will neuer beleeue him, but doe as wee thinke good. Well be it so, and know this withall, that as a ficke bodie which faith to the Phistion, prescribe me what you will I will take what I list, he shall perish for all his Phistion: so you which say, say what you will, wee will doe as wee list, &c. you shall surely perish and goe to the divell for all your hearing, without speedie repentance. For who soener beleeneth, passet from death to sife: but who seemer beleeneth not, is condemned alreadie, and the wrath of God abideth upon him (saith S. John). And thus you see how vibelecuers deceive themselves of this affurance and evidence.

John 3.18. and 5.24.

A-fift fort,

I would heare the Sermon (faith another) but he speakes no Latin, nor Greeke, nor authors, &c. Alas poore soule, if thou wert condemned to die, thou wouldest be glad to see and heare thy pardon in plaine English, and after the plainest manner that can be, without any tales of Robinhood, or Philosophie, or Poetrie, or any other authors, but thy Princes hand to it; but God must send thee thy pardon, and must set it foorth after thy fashion for sooth, and not after his owne manner, that is too base for thee, or else thou wilt none of it, as though God were bound, not onely to saue thee, which were a

condemned

Note.

condemned and a wretched creature, but to feede thy eares too (for-

footh) with fine speeches.

Askethele wile men how their deedes and euidences, and obligations are made, or how they would have them made, and they will fay, make them after the plainest manner that can be, they care Note. not in how plaine tearines and words they be, so that they may bee thereby affured of their money, houses, and lands. Now the word of God containeth in it the euidence of the faithfull, which they have to shew for heaven, and this evidence is Gods promise, and Gods children care not how plainly Gods promifes be fet downe vnto them, so that they may be affured of Gods louing fauour towards them in the Lord lefus.

I would heare the Sermon (faith another) but I would heare com- A fixt fore. fortable things, I love not to heare of my finnes, and of Gods judgements, that is a terrible thing : fee how cunning men are nowadaies to coufin their foules, as though forfooth God would graunt thee the affurance of his fauour, thou dwelling still in thy finnes, or as though thou couldeft know how to be discharged by the Gospell, vntill thou didft know wherewith the law hath charged thee. No. no, there can be no healing in this case, without a deepe launcing: no, nor any going to heaven, but the high way is to goe by hell, and to passe along by the fearefull fight of thy finnes, and Gods vengeance due for them, and then shalt thou fee how much beholding to the Lord thou art for his louing kindnesse and fauour towards thee in Christ Iesus, by whose stripes he hath healed thee.

Wee haue a good Churchman (faith another) and a faire reader, and he can tell a good smooth tale in the pulpit too for a neede. All fort, this may be true, and yet both thou and he still farre enough from the affurance of Gods favour through a lively faith; for the divels can speake scripture, and may speake a great while of scripture too. before thou by their speaking shalt be affured of Gods fauour. And fo it is with them whom God neuer fent with meffage of comfort unto thee: for they runne and runne faith the Lord, but I never fent lere 23.32. them, and therefore bring they no good unto my people: if no good, then what affurance can you have by their ministerie, who are not fent of God, but intrude themselves for filthie gaine, or vaineglo-

rie ?

Thus you fee how many men deceive themselves in abusing the ordinarie meanes of the word, and yet thinke to be made as fure of Gods fauour as any man in the world. To his word the Lord hath annexed

Sacramets, annexed and joyned the administration of his Sacraments in his Church, as an outward meanes likewife, whereby we are more con-

Spirit.

2.Pet.1.5. Gal. 5.6. Adi 15.9.

firmed and strengthened in the assurance of his fauour : to these two outward meanes hee putteth the inward worke of his spirit, without the which, the other are to no effect ; then on our parts is required a lively faith in Christ lesus, the purchaser of this fayour and love of his father for vs, and this faith although it hath his beginning and encreasing, his weakening and strengthening in this life, and her perfection in the world to come, yet is it not idle, but working, nor naked, but clothed with good workes the fruites of faith fo foone as it is begotten; to this justifying faith is alwaies joyned the fanctifying foirit, which worketh by loue, and is continually occupied in purifying the heart, for Christ lefus, and in applying of Iefus Christ vnto the heart of the owner. And thus have you heard both by what meanes the Lord doth conneigh the affirance of his louing favour vnto his children in affliction, and also how we are to vie the fame meanes.

Let vs then diligently and carefully vie these meanes, and then shall wee be effectually affured of Gods love and fauour in Christ Iefus, and being once affured of that, we may boldly caft downe the gantlet, and bid defiance to hell, and all the divels in hell, and make that chalenge which the Apostle Faul doth make in the behalfe of all Gods children : Who hall feparate vs from the lone of Christ? hall tribulation, or anguish, or persecution, or famine, or nakednesse, or perill, or fword? As it is written, for thy fake are we killed all the day long, wee are counted as sheepe for the slaughter. Neverthelesse, in all these things we are more then coquerours through him that loued vs. For I am perswaded that neither death, nor life, nor Angels, nor principalities, nor powers, nor things

37-38. 39.

26,

Rom. 8.35.

shall be able to separate vs from the lone of God, which is in Christ Jesus our Lord. To this lefus Christ which hath so dearely purchased this fauour for vs, to the father of our Lord Jefus Chrift. which hath fo freely bestowed such fauour vpon vs. and to this holie Spirit, which so comfortable affureth vs of this fauour, three perfons, and one eternal God, be all praise and glorie for euer, Amen.

present, nor things to come, nor height, nor depth, nor any other creature



## THE THIRD SERMON.

And as for me, thou upholdest me in mine integritie, and doest set me before thy face for ener.



HE Prophet Danid by two forts of arguments affureth himfelfe, that Gods fayour belongeth vnto him; the first is drawne from his outward estate in respect of the world, which was very good, in as much as his enemies did not triumph ouer him. The fecond arifeth from a view of his owne inward estate, in respect of God, which

was much better, for that the Lord vpheld him in his vprightneffe, and had a continuall care both of his foule and bodie. The first argument of Gods fauour is strong: but being joyned to the second it is fure. The first is great, but because it is a generall thing, and may be given to the vngodly to ouercome his enemies (I meane the enemies of his bodie) therefore Danid refteth not in that, but fearcheth within himselfe, to see if he can finde any inward tokens of Godsfauour : and fearching, he findeth two within himfelfe; the first was Gods hand vpholding him fro falling away from his God: the second was Gods eye alwaies voon him for his fafetie. And hauing found these at home in himselfe, he triumphed, and blessed God the giver. So that now the King sheweth what inward tokens he had received of Gods fauour, for God doth more for his children then for the wicked, he speakes comfortable things to the soules of his people. Tofeph loued all his brethren, but Beniamin he loued with a more fpe- Gen. 43. vit. ciall loue, and therefore hee gaue melles of meate to them all, but Beniamins meffe was five times as much as the reft : fo God giveth libertie to all his creatures as a good and louing God, in so much that y earth is ful of his mercies, but his loue to his elect children by Pfal, 104,24

Chrift,

11

30

Cant. 1.1.

Chrift, is a thousand times morethen the reft, for them hee vpholdeth in their integritie, and doth fet them before his face for ener, Gods loue is more to men then to beafts: of men, his fauour is more to his Church, then to all the world befides ; for he loueth the Pfal. 87.2. gates of Zion more then all the dwellings of Jacob; hee hath chosen that for his relting place, hee hath a delight in that, there brake hee Pfal 132-13 the bowe and knapped the speare in pecces, hee burnt the chariots

Platon. 70.1. with fire, yea he wounded even kings in the day of his wrath for Zions take, that is, for the love that hee bare towards his chofen peo-2.3. ple. Againe, in this visible Church hee fauoureth his elect more then the reft, and his louing favour to themward is greater then to all the 2. Tim, 2.20. world befides, for Gods Church is like anoble mans house, wherein

are vessels of golde and vessels of earth, and his vessels of golde are fet vp fafely, and kept more daintily under locke and key then the

Pfal. 147.7.8 other. Sing unto the Lord (faith Danid) fing upon the barpe unto our God, which concreth the heaven with cloudes, and prepareth raine for the earth, and maketh the graffe to growe upon the mountaines. Which grueth the beaftes their foode, and to the young ranens that crie. Thus much he doch for all his creatures, but as for his feruants which feare him and attend youn his mercies, he delighteth in them and takes great pleasure in them; such pleasure hee taketh not in the strength of an horse, nor in the legges or stature of a man. From all the creatures in generall, he descendeth to the Church in particular and faith: Prayse the Lord O Jerusalem, prayse thy God O Zion. For be bath

made the barres of thy gates strong, and bath blessed thy children within 12 thee. Hee fetteth peace in thy borders : and fatisfieth thee with the flower 14 of wheate. But hath hee done no more for his Church then fo? Yes that he hath; He sheneth bis word unto lacob his statutes and his indge-19

ments unto I frael. He bath not dealt fowith enery nation, neither bane

they knowledge of his indgements.

In the first of Canticles, the Church defireth to be kissed with the kisses of Christs mouth, that is, to have more testimonies and tokens of his love then one, or of one kinde, for by outwarde things (fayth the wife man) a man cannot know lone and hatred, because all things come alike to all. Therefore faith the Church vnto her spoule, kiffe mee with the kiffes of thy mouth, for thy love is fiveeter then wine; that is, let mee have a continuance of thy favour towardes mee, and many fure tokens thereof, for no pleafure or profit is comparable to thy loue. The kiffes of Chrift are his bletlings bestowed vpon his Church, his bleffings are either temporall or eternall, corporall

porall or spirituall. His spirituall bleffings are of two forts, either outwarde or inward. His outward, yet spirituall bleffings, whereby hee witneffeth his loue to his Church, they are the preaching of his word, and the administration of the Sacraments; these be great benefites, and sweete kisses of the Lord our God; but because these are common to the hypocrite, which is close and craftie in heart, as well as to the faithfull whose heart is vpright before the Lord, wee are not to reft in these outward things, but to search and neuer leave fearching, vntill wee finde out the inward kiffes of Christ Iefus, which are most fure testimonies of his love indeede. And those are faith in Christ lesus, repentance vnfained for sinne, patience in affliction, toy in the holy ghoft, and all the other fruits of the fan-Aifying spirit, wheref we may reade more in Gal. 5. Euerie one cannot shew these, but onely he, which hath the spirite of sanctification. Saul had the spirit, that is, some giftes of the spirite, and yet was reiected: but Dand had the fanctifying spirite, and therefore was not rejected of the Lord, neither did hee reject the Lorde, but by this was fure of Gods fauour to his foule. If Danid had beene a king, a conquerer, a man of wifedome, of pollicie, of learning, and of riches; and in all these vncomparable, and had lost his integritie he had lost his marke of Gods love, and might have followed Saul well inough. So if we were rich, wife, and learned, if we were Preachers, Bishops, Prelates, Lordes, Earles, Dukes and Emperours, and have lott our finceritie, our zeale, our loue, our faith, our religiousnesse, our godlynesse, a good conscience; wee have lost our markes too, and may follow Saul too well inough for all our outward pompe and glory. One the other fide, if one have enemies, or be in povertie, difgrace, imprisonment, out of credit with the worlde, out of living, &c. and keepe a fincere heart, and a good conscience in all these things, he may fay, and fing too with Simeon: Lord nowe lettest thon thy fernaunt departe in peace, if his time be come. They which have Gen. 1,20. the outwarde kiffes, and not the inwarde affurances, are like Efan with his pottage, but without his birth-right. But they which haue loft all, but keepe still their integritie, are like Jacob, who loft his pottage, and found the inheritance, and the loue of God : for God loued laceb, but hated Efan, Many will fay (faith the Prophet) who Romants. will shew us any good? that is, any wordly good, but Lord lift thou up Pfalm.4.6. . the light of thy countenance upon vs, and then I hall have more ioy of beart, then they that have their corne, and wine, and oyle increased. So nowe adayes many seeke for Gods love in the common trash of the world,

world, and they run about the worlde by fea, and by land crying. Who will they vs anie credit, any worthippe, any riches, any offices, any promotions, &c? And some of the ministerie crie, Who will shew vs any moe liuings, any Deaneries, any Bishoprickes, any spiritual promotions; yea and this is the voyce of gaping Courtiers too by report; and it they freede of thefe and fuch things, then they are fure (as they thinke) that God loueth them, as Achab thought himselfe well if he might obtaine Naboths vineyard; but many times it falleth out, that as Dinah while thee wandred to fee fathions and thought to feede her fancie vpon the daughters of a strange countrey, the loft her virginitie amongst the sonnes of the country. So fome men while they feeke to feede and fil their greedie worme of couctoulne fle and ambition with divers pleafures and profits of the world, and lofe their finceritie amongst them, and make thipwracke of faith and a good conscience: And then they go away out of their houses, as Thamar went out of her brother Amons chamber, with her maidens garment of divers colours rent, because she was 3.5am,13.18, enforced to leave her maidenhead behind her : So thefe worldlings which fortime with Demas followed Paul, but now with Demas em-

> brace the present world, are enforced to go away with their garinet of diners colours rent & torne; for while they wil venter through the

bushes and thornes of worldly cares to get worldly promotion, is it

not a miracle if they come out with their zeale not quenched, their courage not abated, their faith not blafted, their love not cooled, their knowledge not withered, their humilitie not defaced, their finceritie not decreased, and the whole garment of pietic and religion not scratched, torne, and rent in peeces? And then a man may fay to themas Absolon faid to his fifter, Hath thy brother mette with theello, hath not the world met with them? And no maruell, for if Sifera looke for anie relt, or refreshing in Laels tent, bee shall surely bee made naile-fast. So if any will seeke for infallible markes of Gods fauour in Sathans tents, and in the worldes tents, or in pleafures tents, or in profites tents, a thousand to one but their finceritie and Godlinesse wil be naile-fast before they come out again. What wife man will feeke for grapes vpon thornes or figs vpon thiftles or for gold amongst old iron? or honey out of a spider? or heate in the Ife? So no wife hearted christian will look for certain marks of the Lords fauour, in fuch things as may bee markes of his wrath, as well as of his loue. But if these outwarde and generall graces be offered them,

they take them; and if they goe from them, they go not after them

Verle 20. Judg.4.21.

to lofe their finceritie for them, but thus they refolue with themfelues : O Lord my God, Hee, that by no outwarde thing a man can certainely tell whether he be in thy fauour or no: but if thou vpholdeft me in mine integricie, and in the studie of pietie, and in true zeale of thy glorie, &c. then I shall be fure of thy fauour indeede ; therfore O Lord, if want come, then keepe my faith in thy prouidence firme and ftrong; if thou fendest enemies to trie mee, keepe my loue found; if thou fendeft ficknelle or adverfitie, keepe my patience entire; if riches and preferment come, keepe my zeale vnquenchable, like Lor, who when it was not granted him to abide ftil in great Sodome, requested that hee might go to little Zoar. And Gen. 19.20. then, although they have nothing elfe but the inwardetell inonie of at. Gods spirit they have inough : for by these inward killes they are fure of Gods fanour, because a good conscience is a continuall feast to the afflicted, and makes merrie at home in the house of the in- Promite, 15 ward man, when there is nothing but warre and trouble abroad.

As for me thou voboldest me in mine integritie. This same integritie is like Noahs arke, wherein hee was preferued when others perithed being without it : it is like the redde threed, which the fpies of loshua gave to Rabab, it was as a charter whereby shee claimed her life when the rest were destroyed which had not the like. So is this integritie of finall reckoning (I confesse) with the men of this worlde, which thinke that there is no other heaven but earth: but as Rababs threed was better to her then all her goods and fubstance when the sworde came; so this is better to Gods children then all the world, when death comes. If they have this within, they care not; nay they neede not care what can come without. If Sathans buffetting come, this is a helmet of proofe; if Sathans dartes flie out, this a thield to quench them; if floudes of croffes come to carry vs away, this is a boate to beare vs vp : if all the world cast mire and filth in our faces, wee are never a whit the more deformed, but still beautifull for all that, for the kings daughter (faith Salomon) that is, Pfal 45.13. the Church of Christ, is all glorious within.

In mine integritie. What should David meane by his integritie? Pfal. \$1.5. that hee is without sinne? no, not so, for hee saith in another place, in sinne be was conceined; and in iniquitie was hee borne: and in another place hee saith, that he could not number his sinnes, and therfore he praieth vnto God, to keepe him from presumptuous sinnes, Pfal. 19.12, and to clense him from his secret faults: therefore that is not his 13 meaning, neither can it be his meaning, because he speaketh by the

fpirite

Iere.17.9.

What is meant by integritie, fpirite of God, which in divers other places doth tell vs, that no man is without fin. Who can say my heart is cleane, saith one? And who-some saith he hath no sinne deceineth himselfe, and there is no trueth in him, saith another: and therefore that cannot be his meaning; and if hee should say so, wee are not to beleeve him in this point. But when Danid speakes of his integritie, and vprightnesse, or innocencie, he meaneth that he is guiltlesse, and free from that which his enemies did most maliciously charge him withall; so that it hath alwaies respect or relation vnto some particular matter, wherewith hee is charged by men, or to something that is in controversie betweene him and his adversaries. As in the 7 Psalmethe 3 verse. O Lord, if I have done this thing, if there be any wickednesse in my hands; that is if it be true that I am accused of, &c. if ever I were guiltie of seeking Sanls hurt, with which some did charge me, Indge me O Lord, according to my righteonsnesse, and according to mine integritie that is in me.

Here in this our text, it fignifieth two things. First that there was no cause in the world, why his enemies should triumph against him: for the Lord had kept him free from that, which they accused him of. Secondly, it importes that his heart and affections were still sound, and not mooued to seeke revenge upon them although they had

given him great and just occasion fo to doe.

If we take it the first way, as we may verie well: then it is a speciall token of Gods fauour, and a notable meanes of comfort, when the Lord doth keepe vs free from the vniust accusations of the worlde, when we are not guiltie of those things, which the wicked may at any time charge vpon vs: and the doctrine is this. That the best way to stay vs in time of trouble, and to keepe our patience inuiolable, is to looke in for a good conscience, and see that we be falsly accused, which if we finde, then all goeth well, and wee are merry at home, howsoever the world shall say or doe abroad: for stil I say with Salomon, that a good conscience is a continual feast.

Ohif it were true (thou saiest) it woulde neuer greeue thee, nay then it may justly greeue thee, if it were true, which is reported against thee. Wilt thou be greeued to be blessed? then be not vexed and mooued out of order, when thou are slaundered; for blessed and mooued out of order, when thou are slaundered; for blessed and mooued out of order, when thou are slaundered; for blessed and mooued out of order, when thou are slaundered; for blessed and mooued out of order, when thou are slaundered; for blessed and perfecute you and speake all maner of enill saying against you falsely for my sake, sayth our Sauiour Christ. Oh this is a special fauour of God, when wee can without checke of conscience appeale to God in our owne hearts and say, Thou O Lorde

knowest

kownest my innocencie in this point. But thy spirite (boyling still in a defire of revenge) wil fay, oh but it is good to teach fuch a one, to vie his tongue better another time. Indeede in some cases it is good so to-doe, as when a mans publike ministery, or the Magistrates gopernment is by his meanes defaced, but there is no cause for thee to be so out of quiet, or to rage and florme as thou doeft : defend thy good name in a good and chiriftian fort, and beethankfull to thy God, which hath kept thee from that offence, that thou maiest fay as Danid laid, As for me thon upholdest me in mine integritie. If we take integrity for a found heart free from reuenge, it ministreth no small profite, and instruction : for the king although his enemies had fo vexed him, and had throwne fo manie flaunderous reports, and reprochfull speeches against him, yea all their trecheries and conspiracies notwithstanding, yet hee thanketh God for that he did not feeke to revenge againe, but rejoyceth that the Lord kept him

in the foundnesse and vprightnesse of his heart.

A notable blefling of God, and a fure token of his fauour vnto vs; whenfocuer wee shall be afflicted, or any way molested, if we finde our heartes found, and our affections to be fetled within vs: if we can fay, Lord, lay what croffe thou pleafeft vpon me, let men A good foeake their pleasures of me, and invent what lies they can, let them meditatio. call mee by what names they will, and judge me at their pleafure, fo that thou keepe my heart found I care not: for if I have all the goods in the world, and not the integritie ofmy heart, I am but in a mad case. And therefore O Lord, my God, if thou wile needes raise vp enemies against me, yet O Lord, graunt that my heart may be entire, found, and vpright; and then raife vp what enemies thou wilt. Then I shall be fure to speake nothing proudly, nothing vainglorioully, nothing impatiently, nothing vncharitably, nothing diftruffully, and nothing against thy glory : for if I should do so, alas what shoulde I get by it? I were then as deepe in finne as they. No Lord, I am content to referre the whole matter to thee: for although I amfally charged in this, yet it is thy goodnesse and fauour, which did vpholde mee? for if thou hadit let mee goe after my owne will, then I had been guiltie indeed. And although in this I be innocent, Note. yet I knowe my felfe to bee guiltie of manie thinges as vile as this, which they knowe not of: and that is also of thy mercy and goodneffetowards me poore wretched creature. And as for them thou halt fee them a worke to trie mee; it is thy doing O Lorde, though they have no fuch purpose, neither knowe they so much, yet by thy

grace, I am so perswaded, and if thou didst not keepe mee from falling, I should bee as wicked as they are. If wee would but enter into this meditation with our selues as in the sight of God, then should we put vp many thinges more then wee doe, and not vexe one another, yea eat vp one another at law as we do. Neither would we doe so I am perswaded if we did throughly understand the pollicies and sleightes of Sathan, for hee is very busic to raise vp enemies against vs, and then he is as busic to stir vs vp to revengement: what? wilt thou put vp this at his hands? &c. then hath he that hee would have, for while he sets vs one to hunt another, in the meane time hee huntes vs all, and therefore let vs pray to God to keepe our heartes found and vpright.

If wee did but confider on the other fide, what daunger our enemie is fallen into by vexing of vs, when wee give him no cause, wee would bee so farre from revenging, that wee would rather pitie him, and lament him, and praise for him, as our Sauiour Christ did Intera. 3.34. for his enemies, Father forgine them, they know not what they doe. And Alle 7.62. as Stenen did for his, Lord lay not this sinne to their charge. For well may Alexander the Copper-sinith doe Paul much hurt, but the

3.7im.4.14. Lord will rewarde him according to his works. And the fame God will no doubt fee our causes redressed in his good time.

And if it doe come to this point that we be afflicted or wronged any manner of way what focuer: the last remedie is to say, Lord it I must needes bee thus handled, or if thou wilt needes take away my goods, &c. Thy will bee done. Onely keepe my heart vpright before thee, and put my affections in order, and give mee grace that I may bee content and put it to thee O Lord, for I had rather have all the worlde against mee then to have thee against mee: so long as thou louest me, I care not who hate me.

Oh, but if I should follow this counsell, thou wilt say, then my enemie will laugh and reioyce, and insult ouer mee, I will neuer beare that. No, I warrant thee, and if he doth laugh at thee, it is but from the teeth outward: for saith Salomonto the wickd, there is forrow enen in laughter, he will not tell thee what is within him if thou didst, or couldest see into him, thou shouldest see that, that would make thee to pitie him, and even shed teares for him. We cannot bee better revenged of our enemies, then to let them see how little they prevaile against vs, and how little they moove our patience. For as there is no such griefe to a sester or a sugler, as when he doth

Freu, 14.

fee that with all his iestes and fooleries he cannot moue mirth, nor change the countenaunces of them that heare him, and fee him: fo there can be no greater torment to a wicked and a malitious enemie, then to fee thee no whit greeued, nor moued at his malice against thee, but that thou do so beare his injuries as if there were none at all, for thy adversaries purpose is to anger thee, and to drive thee into thy dumpes, which if he cannot bring to paffe, then is he chafed and vexed ten times more then he was before. Therefore faith the Apostle, Let vs not bee ouercome with enill, but ouercome emill Rom. 12.21. with goodneffe, to teach vs that good is ftronger then cuill ; and what is that we defire, but to ouercome our enemies or rather the euill that is in them? then wee must doe it with that which is contrary to their euill, and that is goodnesse, as fire is quenched not with fire but with water. If then thy enemy be vainglorious, he not thou fo too, but bee lowly giving glory to God; if hee be puffed uppe with pride, be thou of an humble fpirit; if hee boaft himfelfe, abale thou thy felfe ; if hee curfe, bleffe thou; if he be hote, be thou cold; if he blaspheme, do not thou so, but reprodue him in good words; and if he bemad, be thou staied, and fo doing thou shalt in the end both wearie him and stay him too. And when they see this, it will cutte their very hearts strings afunder, and then thanke thou God for that be bath upholden thee in thine integritie. For Sathan whom they ferue hath not fuch a spite to our wealth, our learning, or our cunning, or credite (though he love none of all) as he hath to our godlinefle, and the graces of Gods spirit in vs. Was it lobs wealth that lobs 1.1. Sathan fo much enuied? or did hee fo fife him as he did because he 106,2,3.4. was a rich man? nothing greeued the diuell fo much, as to fee Job still continue in his vprightnesse, and when he made him blaspheme and curfe the day of his birth, then he left him : for hee eareth not greatly how rich men bee, so that it be not in godlines, nay hee will help them to gather riches and learning, and credit, &c. if he fee that therewithall they may gather more finne, and he may gather them to hell : as hee was content, yea and ready to make Adam cate one Gen.3.3. apple more, when hee had inough before, because hee knew not else how to fet God and him at enimitie, which were before at vnitie. Now when Sathan shall thus fift vs, as no doubt he doth, and will fift vs, as wheate is fifted (faith Chrift) let vs then looke to our Lule at. 32. faith, and pray that it may not faile; then shall he and his inftrumentes have their labour for their trauell, when we shall have the assurance of Gods fauour, bee upholding vs in our integritie, which God

God graunt for his mercie fake. The Papiftstaught men to know whether they stoode in the state of grace or no, by many toyes and deuises, as by going on pilgrimage hither and thither, by offering to this stocke and to that blocke, by going to shrift, and by taking absolution at a balde priefts hand, by faying their stint of Mattens and beads, by keeping of their daies and houres, and a number of fuch odde deuises: but they were all deceived, because this was of the deuils inventing, for indeede by thefe things men were fure of the diuels fauor, but not of Gods grace. But if wee would knowe whether we stand in the state of grace or no indeede, here is a triall: if we find Gods spirite by the preaching of the gospel subduing the corruptions of our harts, fetling our faith in Gods promiles, through Christ Iesus, and voholding vs in our integritie, when by course of nature wee should fall into iniquitie : then bee wee in the flate of grace indeed, for thus did Danid affure himselfe of Gods fanour : and so may we, if we will watch our selves as Danid did.

Now let vs pray.



## OF THE ASSURANCE OF

As for me thou upholdest me, &c.



N these words we are to note further, that the king doeth not say simply, I am vpholden, or I have kept mine integritie, but he saieth, thou O Lord hast vpholden me and dost vphold me. Where weemay observe, that though Danids heart was sincere, & sound, and vpright before God, free from his enemies voiust accusations.

and free from all desire of reuenge; yet all this was given him of God, it came not to him by nature, to teach vs that of our selves we are not able to keepe our selves, but God must and doth vpholde vs in our vprightnesse, or else we fal as others doe, and therefore we

must crauethis grace of God, that hee will keepe vs, and defend vs

with his holy fpirit.

There hath beene agreat controuerfie betweene the Papiffs and vs (euer fince the abomination of defolation stoode in the holy place ) about this point. They (intending to intifie themselves with the Lawyer in the Gotpel) fay, This have weedone, and that can we doe, affirming that it is in the power of man (which is but duft and athes of himfelfe, and by himfelfe, to repent when hee will, to beleeue when he will, to obey God when he will, and to vpholde themselves in their integritie. And to make their matter good, they fay, we have the grace of God given vs, to obtaine the grace of God by our owne power. Where you fee they speake flat contraries, if they had grace to fee it : for if the grace of God be ginen vs. then wee have it not of our felues : if wee have it of our felues, then is it not given vs of God. Againe, if wee be vpholden by the grace and fauor of God, then we vpholde not our selves : if wee have this power of our felues, then not of God. Thus they speake contrary to themselves, and are divided in their owne speeches, like the kingdome of Sathan, which is divided in it felfe that it can not stand. And to speake the truth, they speake confusedly they know not what, because Babel, that is confusion, is fallen voon them, as vpon those men which would prefume by their owne indeuour without God to climbe vp into heauen.

Now on the other fide, wee hold, that wee can get nothing but by the helpe of God : and we admit no first grace, but if the grace of God be in vs, it is given vs of Gods spirite, not gotten of our owne power, and this wee proone by the worde of God; God workerh both the will and the deede, faith the Apostle to the Philippians chap, 2. verte 13. Of our felies we are not able to thinke a good thought, taieth the fame Apostle to the Corinthians, and therefore he demaundeth of all fish, what haft thou that thou haft not received? as if he should fay, nothing : If therefore thou halt received it, why doe't thou boatt as though thou hadit not received it? Aske faint lames, and hee will tell theo, that every good gift, and every perfect gift, is from abone, and commeth downe from the Father of light. As it hee should lay, from whomfoeuer cuill commeth, yet all goodnesse commeth from God. Aske Abimelech , Genefis, 20. and hee will tell you, that if God had not kept him, he had kept Abrahams wife. Aske Peters tall, and that will tell vs, that if wee thand by our felues, wee shallfall, although we were as strong as Peter. Aske Jeremy and he

will tell vs, that the heart is deceitfull, and wicked about all things : yea and though it bee borne and bred, and brought vp with vs, and we have daily familiaritie therewith, yet we cannot know it : therefore, if none can know it, much leffe can any reforme it. He that knoweth it can reforme it, and doth reforme it, where it is reformed ; but that is the Lord which fearcheth the heart, for fo it followeth in the next verse, I the Lord fearch the heart, and trie the reines. Jerr.17.9.10 Aske Mofes, and he will tell vs, that the thoughts of mans heart are euill continually, as if he should say, If they be good at any time, that is not of man, but of God. Mofes himselfe being in prayer, must have his handes holden up by Aaron and Hur: If Mofes were not able of himselfe to hold up his hands in prayer, much leffe was he able to hold up his heart in prayer. What doth this teach vs but this, that if we were as zealous as was Mofes, yet God must hold vs vp, or else

wee faint?

There are but two things required of every one. The first is to become holie. The second is, to continue holie, to conuert and turne into the waies of God, and to continue in the waies of the Lord: now both these are of God, and not of our selues. Of the first the Prophet loel speaketh when he faith, Turne thou vs O Lord, and then we shall be turned. As if he should say, Except the Lord doe turne our hearts, we shall never be turned vnto him, for of our selves wee can not. How farre and how long had Saint Paul walked in the way of perfecuting the Christians, if the Lord had not staied him by the way? When would Saul have become a Paul, if the Lord had not changed his name and altered his nature? When would fo naturall a perfecuter have become so holy a professor, if the Lord had not called him? And when he was converted, who kept him from falling backe againe ? My grace (faith the Lord) is sufficient to uphold shee. The spirit of the Lord is therefore called by the Prophet Efar, The spirit of wisedome and understanding, the spirit of counsell, the spirit of courage, the fpirit of knowledge, and the fpirit of the feare of the Lord: to teach vs, that if we have holie wisedome, vnderstanding, or counfell, or courage, or knowledge, or the feare of God, we have them of Gods spirit, and not of our selves. When God gave Saul a princely spirit, he spake like a King, but when his spirit was departed from him, he spake like a clowne, and not like a King. Therefore in the first of the Kings chap. 2. Salomon prayeth vnto God for a wife and understanding heart, to teach vs, that we have no such thing of our selves but from aboue. The very phrase of the Scripture, and Danids

manner

Lee 1, 2.

Gen,6.5.

3.Cor. 12.9. E/4711.3.

manner of speaking doth teach vs no leffe : Thou upholdest me faith Danid) yea euen me thou vpholdeft. Now Danid we know had many fingular and excellent graces of God, and yet God must vehold him, that is, hold him vp from falling: what doth this argue but thus much, that wee are subject to falling even the best of vs? Therefore in the 1 c. of John, God is compared to a husbandman; and in the Ishnag. fit of Efay, verf. 1. and in divers other places of Scripture his Church E/ay 5.1. is compared to a Vine, which though it bee most fruitfull, yet is it most weake, and must be purged by the Lord, that it may bee fruit- Isha 15. full, and must bee vpholden by the Lord, or else it will fall to the ground. This doctrine bath a double vie for our felues. First, it ferueth for our comfort, if we be the servants of God : for albeit we be compassed about with many weakenesses, and assaulted with infinit temptations on every fide, yet the Lord whom wee ferue doth and will vphold vs. If at any time he doth let vs fall, it is to teach vs that wee cannot vphold our felues, but that wee fland by him. But affuredly though we fall daily, yet he will fo vphold vs, if wee relie vpon

him, that we shall not fall finally from him.

If he take all his graces from vs (as we thinke ) at any time, let vs know that he doth it for no other purpole, but that we might know our felues of our felues to be but naked, and fo might beg all of him againe. Therefore, what foeuer we want, let vs feeke it at the hands of God, that giveth to them which want : when we feele any weakneffe in vs. or any finne ffrong, let vs befeech the Lord to vphold vs. Doe not fay, I can, or I will doethis, and that, I will beleeue, and repent when I lift. No, for if the Lord by his grace and favour doth not vphold thee, thou shalt doe nothing but fall from him. Faith is Phili. the gift of God, therefore pray, Lord increase my faith, and Lord helpe my vnbeliefe. A reformed heart, and holy affections be the gift of God, therefore pray with Danid, Create in me O Lord a cleane pfal. 11. beart, and renew a right first within me. The love of wiledome is the gift of God, therefore pray, Apply my beart unto wisedome. To vnder- Pfal. 119. stand the will of God in his law is the worke of God, therefore pray, O Lord, Open my eyes that I may fee the wondrous things of thy law. To Pfain. 119. fet light by vanitie, that is, by vaine things and vaine perfons is the worke of Gods grace, not of nature, therefore wee must pray, Turne away my eyes from beholding vanitie. What should I say more? Let vs befeech the Lord our strength to vphold vs in our integritie, and he will vehold vs, so farre as shall make for his owne glorie, and our owne faluation, and what would we defire more? And this we must

defire:

defire: for else wee cannot stand, but fall. Secondly, this doctrine ferueth to humble vs, and may bee a preferuative against pride: the vse of it is at all times, but chiefly when wee beginne to waxe proud of any good thing which the Lord doth worke in vs, or by vs, which indeede is our corrupt nature. And likewise when wee infult ouer our weake brethren: both which are our faults.

When such thoughts and temptations come to fasten your vs, let vs thinke, that it is the Lord by whom wee stand, and of him it is that we are that which wee are, and if wee be proud thereof, he may and can take away our hold, and we shall fall, and our honour shall

lie in the duit.

Rome was sometime a famous Church, the beloued spouse of Christ Iesus, and a daughter of the most high: but for her pride, God

let her fall, and hath now given her a bill of dworcement.

Of England it may bee faide, as it was faide of lerufalem, our habitation and kinred is of Canaan, our father an Amorite, and our mother an Hittite. In our nationie our nauell was not cut, we were not foftned with water, nor feafoned with falt, nor fwadled with cloutes, no eye pitied our cause, wee were cast into the open field to the contempt of our person. But the Lord of mercie and compasfion paffed by vs, and feeing vs even polluted in our blood, yea in our owne blood, faide in great pitie, and compaisson vofpeakble, Thou shalt live. Hee caused vs to multiplie as the bud of the field, hee hath bestowed excellent ornaments upon vs, our breafts are fashioned, our haire is growne, where as wee were naked and bare. Behold further, our time is as the time of love, he hath spread his skirts ouer vs, and entred into a couenant with vs, and wee are become his, and hee is become ours. Hee hath washed vs with sweete water, and annointed vs with oyle of gladnesse. He hath clothed vs with broidered worke, he hath thod vs with badgers skins, and girded vs with fine linnen, and couered vs with filke. He hath decked vs with ornaments, and put bracelets vpon our hands, and a chaine about our necke. He hath put a frontlet vpon our face, care-rings in our eares, and a beautifull crowne vpon our head, hee hath fed vs with fine flower, honey, and oyle, he hath made vs very beautifull, and hath caused vs to grow vp to a kingdome, in so much as our name is spread among the heathen for our beautie, which the Lord bath fet vpon vs.

What should be faid more? In a word, the Lord hath counted nothing too costly, or too deare for vs: nay what could be do more

270cb, 16.3.

for his vineyard that hee hath not done to it? but what of all this? fhall we brag of our ornaments , and be prowd of our iewels? no: but let vs ferue the Lord our God with feare, and reioyce vnto him Eged. 16. with reuerence, for if we shall trust in our beautie, and play the har- 15,16. lot because of our renowne, if we shaltake our garments, and decke the high places with divers colours, if wee shall abuse the riches of Godsmercie, what then? Then heare the word of the Lord O harlot. Thus faith the Lord, because thy shame is powred out, and thy filthi- vofe 35. nes discouered through thy fornication with thy louers, I wil therefore judge thee after the maner of harlots, & murtherers, and I will give thee the blood of wrath and icloufie. I will give thee into thy enemies hands, and they shall strippe thee out of all thy clothes, and thy faire iewels, and leave thee naked and bare. Therefore let him that thinkes he standeth, take heede lest he fall, but let vs make an end of our faluation with feare and trembling, not fearing left we should fall from our election, and lose our saluation, but least we fall 1. Cor. 10. from our integritie and lote our manifold bleffings for want of fo-

ber ving of them.

But this is in generall, let vs goe more particularly to worke. Haue any of vs here prefent, any knowledge more then hee had, or more then others have, or wifedome, zeale, or faith, or loue, or patience, or any grace whattoeuer, let vs not be proude of them, because God gaue them, and God can take them againe. If any of vs doe fland vpright, and walke in honestie, when others doe fall, let vs not infult ouer them, as the manner of some is, to vpbraide honefter men then themtelues by faultes done fortie yeeres fince, and the lawe fully fatisfied for them, and yet this is the manner of prophane atheifts, which know neither God nor themselves, to cast the olde ragges and fores of the feruauntes of God in their face, to make them and their profession, I meane the Gospell, odious in the eyes of the world, and fuch as themselues are. And for no other cause but because they wil not runne with them to the same excesse of riot; and even as Efan hated lacob because of the bleffing wherewith God had bleffed hun, fo doe thefe men hate their brethren because they are better then themselves, and seeke to have them and their wayes reformed according to the word of God. Is it thinke you a small matter thus to quenchor to grieve the spirit of God in any of our brethren? doe we stand by our felues? shall wee neuer fall? did wee neuer fall our selues? what if the Lorde shall pull the staffe of his grace from vs? then we shall fall with shame enough,

and then others shall infult over vs, and reioyce at our falles, as wee have rejoyced at their faults. For further proofe wherof, let vs heare what the holy Ghoft faith to fuch kinde of perfons in the 52. Pfalme, Why doest thou boast thy selfe in thy wickednesse, O man of power t the louing kindnesse of God indureth daily: as if he should say, thou thinkeft thy felfe a iolly fellow, and takeft pride in thy wickednes, as though thou were a great man of power, and flouldest neuer come downe, and because God doeth suffer thee from day to day waiting for thy repentance, thou thinkest, either that hee cannot, or dare not, or that hee will not meddle with thee ; but now fee thy felfe in thy colours, and then judge what cause thou hast to bragge it out as thou doeft against all the world; what art thou? what goodnes is in thee ? Thy tonque imagineth mischiefe, and is like asharpe rasor that cutteth deceitfully. Thou doest lone enill more then good, and lies more then trueth. Thou lonest all wordes that may destroy. O deceitfull tongue! Now fee thy end. So God shall destroy thee for ener. He shall take thee and plucke thee out of the Tabernacle, and roote thee out of the lande of the lining. The righteons also shall see it, and feare, and shall laugh at him, faying : Beholde the man that tooke not God for his strength, but trusted onto the multitude of his riches, and put his strength in his sub-Stance. But I (faieth Danid) Shall bee like a greene oline tree in the house of God: for I trusted in the mercies of God for ener and for ener. But some will fay, this is spoken against the wicked fort of the worlde, but I have more grace, and moe graces of God, then they have : all the worlde cannot detect mee of fuch vices, therefore I may bee more bolde to speake my pleasure of others then they may. But deceive not thy felfe: thou feeft a childe, while he will runne vp and downe to flew his new clothes, hee stumbleth even youn his clothes, and catcheth a fall, and feeing himfelfe downe, and his clothes foiled in the dust, hee crieth lowder at his fall then he crowed before at his new coat: fo God hath put many excellent graces ypon thee, thou crowest at the fight ofthem, as Nebuchadnezzar did at the fight of his pallace, and like a foole thou art in admiration of thy felfe, till thou stumblest even youn thy owne giftes, and when thou arte downe, thou which before didft crow like a foole, doeft then crie like a childe, especially because thou seeft thy excellent graces, even thy coat of divers colours, stained and soiled with thy fall. Be not therefore proud of thy giftes, nor infolent ouer thy weake brother. for God vpholdeth thee, and God can fet him vp, & cast thee down: for promotion (faieth Danid) commeth neitherfrom the east nor from

Simile,

from the West, but God is judge, and hee setteth up one and pulleth pfa.73.67. downe another. Thinke we vpon this, and it will humble vs : who would have thought that Danids holinefle should have been so stained in the puddle of vncleannesse? Who would have thought that Salomon his wisedome should ever have beene wrapt up in the follie of women? Who would have thought that Sampsons strength had flept in the lap of weakeneffe? Who would have thought that fuch a valiant fouldier as Peter was, would have proved fuch a coward as he was afterward? what doe all thefe but crie with one voice, take heede how you walke, for it is God that vpholdeth. How many Iudges have come downe from the bench to the barre? how many prisoners have gone up from the barre to the bench? how many Dukes, Earles, Lords, Knights, and Gentlemen, how many (I fay) both honourable and worshipfull, wife and learned, flout and valiant, have been pluckt from their places of honour and dignitie, like vntimely fruit from the tree? and been brought, some to the gibbet, fome to the scaffold, & some to perpetuall imprisonment? and what have they there cofeffed but thus much, While God upheld vs we flood, and for want of grace we fell. Therfore let no man reioice at our falles, for if you stand, God doth vphold you; and if he do not vphold you, you shal furely fal. Haman was never to high in the kings fauour, but at last he was as high on his owne gallowes. Mordecai was never so neere the point of death, but at last hee was advanced to great honour. Indu once thought much with another, for bestowing a boxe of ointment more the needed (as he thought) vpon Christ, at last he knew that himselfe had taken more then he ought by thirtie pence, the price of innocent blood. The swelling red sea was once divided in funder, which before threatned prefent death to any that durft go into it. The funne which runneth his course as a swift Giant, did once ftand still. The rauens did once feed Elias. The dogs bellies were once a graue for lezabel. The fire which by nature confumeth all, had once no power over the haire of a mans head. The lice and the flyes did once prevaile against a kings power. The hungry Lions had once no power against Daniel. Little naked Daniel did once give great armed Goliah the overthrow. There was once a long of Saules thousand, and Danide ten thousand. And what was once which may not bee againe if God will? Therefore let no man bee proud of that he is, but let him remember what hath been, and what may bee, and that none vpholdeth from falling but God.

Thon upholdest me (faith Dania) Thinke wee voon this text when

we fee the hand of God in iustice vpon any malefactor? we run out by troups to fee some executed, some whipped, and some to be some other way openly shamed : we see them, we talke of them, we wonder at them and to wee forget them. But if wee would then take fo much paines, as to lay our infide to their outfide, that is, our owne faults concealed in Gods mercie, with their faults revealed in Gods juffice, wee would then pittie their case, and feare our selves; wee would pray for them, and for our felnes, wee would humbly thanke God, which by his grace hath kept vs from falling. For if the Lord in mercie should not vehold vs, wee might be theeues, or murderers, and commit any wickednes as well as others. And this let vs know, that the Lord doth but picke them out to preach this voto vs, that except hee vphold vs wee fall, and except wee repent wee shall fall. Thou upholdest mee (faith Danid, both a King and a Prophet, and therefore both mightie and learned) to teach vs that there is none so great for living, so high for authoritie, nor so excellent for learning, but must depend on God, and trust in God for all these, or elfe he is no body : the blind world is in another vaine, and their vaine is vaine indeede; for they thinke that honeftie and pictie doe goe by wealth and authoritie, and not by the grace of God. And therefore when they grow to be wealthy in the world, or when they have gotten authoritie into their handes, they beginne to life up the head, & to turne up the fnout in the winde, then they dispence with themselves to difgrace all that come before them, if they like them not : and to dildaine all their poore neighbours, bee they never to godly, but themselves cannot chuse but be honest & godly, because they are rich and in authoritie.

But what if they chaunce to be taken in a trip, as the wileft foxe is sometime taken in a snare? what if they be continued of falling, or slipping, or some notorious crime? what then? doe they then flie to God? nothing lesse, but to their wealth, or friendes, or authoritie, or some worldly deuise, and thus they say in their heartes. Thou my money, or thou my countenance, or thou my wealth, or thou my friend in the court, shale vehold mee: and so, many times through corruption, for friendship, and sauour, for a gift, a present or a bribe, a bad man, and a badde cause are veholden, which should be cast into the dust. But Achab shall bee slame though he will not bee known to bee Achab; and seroboams wife shall bee knowne though shee disguiseth her selse: for only they shall stand veright whom the Lord veholdeth, & none else: For the Lord knoweth the mar

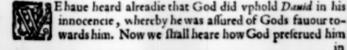
of the righteens, and the way of the wicked shall perift. But see the Pfall of blindnesse of these wife worldlinges : because they are wealthy, or mighty, or craftie, they thinke themselves safe enough; and what necede they pray to God for his grace to vphold them? nay, they make a wonder at him that talketh of any fuch matter : whereas indeede the more wealth, or authoritie, or learning, or credite, or friendes, or any worldly commoditie a man hath, the more need he hath of Godsgrace to vphold him from extremities on every fide, for els all thefe things will bee but fo many ropes whereby Sathan will pull him to hell.

Last of all, if this doctrine were well learned, and stedfastly beleeued, it would ferue in freed of a moderator to end many buter contentions, for commonly in contending one with another, wee fay, Thou art this, and that, and I am this, and that, thy better, and honester then thou, and so forth. But the Apostle giveth vs other counsell. Brethren, if anie man (faith he) bee fallen by occasion, you Galat. 6.7. that be forestuall restore such a one with the spirite of meeknesse, considering thy felfe least thou also be tempted. And (taith he )in another place, We our selues also were in times past vurvise, disobedient, deceined, ser- Tit. 3.3.4. uing lustes and diners pleasures, liming in malicionsnesse, and ennie, batefull and hating one another: but when the bountifulnesse and lone of God our Saniour appeared, we were otherwife; and fo may others be heereafter, which are not yet, and wee may be heereafter as others are now, if God doth not vphold vs : for it is he that vpholdeth them which stand, which raiseth them that are downe, which strengtheneth the weake, and casteth downethe proud in the imagination of their hearts.

Now let us pray.

## THE FIFT SERMON OF THE ASSURANCE OF GODS LOVE.

And doest set me before thy face for ener.



in safetie, which is another pledge of his love towards him. In these wordes wee have two things to consider. First, what God did for David, he set him before his face. Secondly, how long this love lasted, for ever, when he saith, Thou does fer mee before thy sace. It is as much as if hee should say, by manifest signes and tokens of deliverance, thou does let mee know that thou hast mee in remembrance: for when God seemeth to forget his children, he is said to hide his face, as appeareth in Psalm. 44.24. where the Church complaineth in this maner, Wherefore hides thou thy sace, and forgettest our miserie and affiction? that is, why does thou not shew vs thy helpe, that we may know thou does remember vs? Therefore when hee does hake it manifest that he doth remember vs, hee is said to set vs before his face.

This sheweth what a care the Lord bath of them whom hee loueth, and what affection he doth beare vnto them whom he vpholdeth in the integritic of their heart, as a thing which a man hath alwaies in his fight: fo doth God loue his childre, that he cannot abide for love to let them goe out of his fight. As the husband that loveth his wife, thinketh himselfe not well till shee hath his company, and he her presence : so God loneth the Church his Spouse, that hee can not abide to bee without her companie, and thinkes her not fafe. except the be in his prefence to behold the light of his countenance. therefore it pleafeth the Lord Icfus, not onely to call himfelte the head of his Church, and the Church his body, but also to terme his Church the fulnetic of himfelfe, although hee filleth all in all things, as though he were imperfect without his Church. As the father or the mother will have that infant in their fight, which they love most dearely, so God will have his Church in his fight, which hee loueth most tenderly. As the Tutour will have his Pupill in his prefence to flew his care and his loue towardes him, to the Lord, which hath taken youn him our tuition doth fet ys before his face, that wee may know what care hee hath ouer vs: therefore are fuch phrafes vied in Scripture, as Efay. 49. 15 .16. Can a woman forget ber childe and not have compassion on the sonne of her wombe? though they Should forget, yet will not I forget thee, faith the Lord Behold, I have granen thee on the palme of my hands , thy walles are ener in my light, to thew that no enemies can come against his Churche, but hee must knowe them, and no breaches can be made in the walles of his Church, but hee must fee them, and fee who made them. And fo long it cannot chuse but goe well with his Church. And therefore it followeth in the next verse. Thy builders make baste, and thy

Epbef.1. 11.

E/47.49.19

destroyers, and shofe that made thee wast are departed from thee. In the 10.of Saint John 28. The fonne himfelfe faith of his fpoule the elect. John 10, 28. I give unto them eternall life neither shall any plucke them out of my hand, to shew how safethey are with him, and how mindfull he is of them. In figure whereof, Aaron the high Priest (who was also a figure of Christ, ) was commanded by God in the 28. of Exedus to weare a Exe. 18,17. breaftplate with foure rowes of precious ftones. In the first rowe, a 18.19.10. Rubie, a Topace, and a Carbuncle. In the second rowe, an Emerande, a Saphire, and a Diamond. In the third rowe, a Turkes, an Achate, and an Amethyft. In the fourth rome, a Chryfolite, an Onix, and a lasber. And the stones shall be according to the names of the children of I frael, twelne according to their names, granen as fignets, enery one after his name, and they shall bee for the twelve Tribes: all this is to shew what account the Lorde doth make of his chosen people. But where must these stones bee worne? hee sheweth where in the 29, verse. So Aaron shall beare the names of the children of Ifrael, in the brestplate of judgement upon his heart, when he goeth into the holy place, for a remebrance continually before the Lord. And Aaron shall beare the indgement of the children of I frael upon his heart continually. And what is this for, but to shew the continuall care that Christ hath of his Church. For Aaron is a figure and refemblance of Christ, the precious stones are a figure of the Church of Chirst. Aaron must weare them yoon his breaft, that is in his fight; fo Christ hath his people alwayes in his fight. As it was impossible for Aaron to forget the stones, which were in his fight, so is it impossible that Christ our true Arron hould forget his people, which beleene in his name, but hath them in continual remembrance, beeing nowe gone into the holy of holies, that is, the kingdome of his father, the must holy place of all. And the same care which the Lord lesus had of the lewes his chosen people at the first, the same care hath he of the gentiles, that is, of vs and other nations of the earth, which believe in him : because the wall of separation is pulled downe, and there is now no respect of persons with the Lord, but in all nations hee that feareth the Lord, and worketh righteousness: is accepted Aller 10. of him.

As for me thou doest set mee before thy face for ever. This then sheweth that none are in such safetie as the godly, none so well guarded as the godly, none so well prouided for as the godly . for God dothlet them before his face for euer ; fo that howfoeuer the world goeth, yet God doth alwayes remember them, as hee did

remem-

Gen. 19.29. remember Abraham when Sodome was destroyed, for as hee was

Mal 2.6.

mindfull of his promise, which he made to our forefather Abraham. Lut.1.72.73 which is called the father of the faithfull, fo will he be no leffe mindfull of his promise, which he made to his seede, that is to all the faithfull for euer. Because he is the Lord and changeth not. Who dareth offer violence to the Princes beloued in the presence of the Prince? Who shall presume to take the fignet off the Princes finger? Who will take a praye out of the Lions clawe? And who shall snatch the Lords chosen out of his hand, whom he hath set as a signet you his right hand? if there be no faftie in the presence of the owner, where is faferie? Nature doth teach vs no leffe. The child (fearing to bee hurt of any body) runneth before his father or his mother, and then thinkes himselfe safe. Nature hath taught the very dogge to runne before his mafter, when he feareth any body, that commeth to hurt him. But yet thele may be deceived: for, what if the father bee fo vnnaturall that he will not rescue his childe ? or if he be willing, what if he be not able, being overmatched? or if he be able and willing at one time, what if his minde change, and what if his affection bee estranged at another time? if he be not altred in affection, what if he knoweth not when his fonne is injuired? if he knoweth when what if he knoweth not by whom? if he knoweth by whom, what if he cannot come by him? and many things mo, what then? why then? Vitraposse non est esse. He can do no more then hee can. But with the Lord our heavenly father it is not fo : for as he is able being almightie, fo is he most willing being our father through his sonne Christ. As he is willing, fo is hee vnchangeable : as hee is vnchangeable, fo hath hee all knowledge, and therefore knoweth by whom, at what time, in what place, in what maner, and for what cause any thing is done in the whole world : and as hee hath all knowledge, fo is his maieftie eucry where prefent, therefore there is no flying from his presence. And as he is every where, so is hee just and true, and therefore cannot be bribed, nor percerted; and as he is all in all things, so all things are his, and of him are all things what socuer they bee. and therefore he hath neede of nothing. What shall wee fay more? shall not therefore Gods children be most fafe, and most happy before his face, in whose presence is life, and at whose right hand are pleasures for evermore? No doubt of it. Let the wicked then tremble, let Sanballat and Tobias bee aftonished, let Ashur and Pashur bee abashed, let Corab and his companie bee confounded, let loab and Indas goe hang themselves with their trecherours kiffes, and their

their traiterous conspiracies, let Ananias diffemble, and his wife take his part, and let them perish in their hypocrisie. And the foxes which feeke to destroy the Lords vineyard, (and their cubbes by whose undermininges the vine hath but small grapes, ) let them Com, 2.15. take heed that they bee not taken in their owne wilinefle, for they cannot goe lo closely nor yet so cunningly to worke against Gods children, but the Lord feeth them well enough. For bee bath fet his children before his face for ener.

This was it that difmaide Parrie that bloudie butcher, when hee came with a full resolution to lay hands vpon the Lords annointed: he fawe in her very countenance the face of God, that is, fome little sparke of his maiestie, which did so coole his courage, that his traiterous hand was not able to accomplish the bloudy deuise of his heart, the Lordes name be bleffed for ever. And were it possible for her to have escaped to many daungers as shee hath passed through even from her infancie, if the Lorde had not fet her before his face, and given his louing kindnes charge to waite voon her? The Lord therefore fet her in his fight, and defende her with the light of his countenance for euermore.

But if this be true, some will say, why doe the wicked seeme to prevaile fo often as they do against those which feare the Lord? Surely it is true; they feeme indeede to preuaile against them, when they confound themselues. And for the most part their laughter is but Pro. 14.13. from the teeth outward, and the ende of their mirth is heauinesse. But the trueth is fo, that God feeing his children to waxe proud of Manh. 17.4 his presence, and to forget themselves like the Disciples, when they fawe Christ a little transfigured, hee hides his face for a while, and fets the wicked voon them, and giveth Sathan leave to fift them, yet not fo, but that hee hath still an eie vnto them, and will fee them take no hurt. What a comfort is this to the godly? to thinke that when heaven & earth go togither, yet their God hath them in an euerlasting remembrance; but for this, they were of all men most miferable: for but fe ve in the world doe care for them, But our vntamed nature will not so bee aunswered, and our impatient humours will not fo bee fatisfied : for wee feare that if wee should strive to leade a godly life, to put vp wronges, and to walke in inocencie and faithfulneffe, no body will care for vs, or regard vs, we shall lie open to the injuries of all the world, euerie bodies plough will goe ouer vs, and make long furrowes vpon our backes. This indeede is the voyce of worldly reason, but faith in Gods promises is of

another

another minde, that faith, I beleene in God the father almightie, that as, I am perswaded that God which is my father in Christ, is willing to faue mee, and being almighty is able to faue mee, and according to his gracious promife will fee mee take no wrong. When my father and mother for fooke me (faith Dand) the Lord tooke me vp. I ampoore and in mifery (faith he) but the Lord careth for me. But thou wilt say, this is particularly spoken of Danid, what is that to me? yes faith the Prophet, it is for thee to: for who fo dwelleth in the fecret of the most high, shall abide in the shadow of the almightie: I will fay unto the Lord, O my hope and my fortreffe, bee is my God, in him will I trust: surely bee will deliner me from the suare of the fowler,

and from the novsome pestilence, coc.

As this comfort is great, and large, yet it pertaineth to none but to the godly : for this love token is given to none, but to fuch as Rand in the integrity, and vprightnes of their heart. Tet God is good to I frael (faith the Pfalmitt ) but marke what followeth, enen to those that are pure in heart, to teache vs, that if wee woulde bee fuch as God wil be good vnto, we must first be such as God doth delight in: for not the Cananites, nor the Ægyptians, nor the Moabites, nor the Hittites, nor the Amorites, but the Israelites were represented by the pretious stones upon the heart of the high priest. So, not the Idolatrous, nor fuperstitious, nor couctous, nor the malicious, nor proude, nor prophane, nor beaftly contemners of God, but the true worshippers of God, the meeke, the faithfull, the lowly, the godly, shall be had in remembrance before the Lord. Who soeuer can truely fay with Danid, then upholdest me in mine integritie, may undoubtedly follow, and cheerefully fing with Danid, andthou doest let mee before thy face. But howelong will the Lord fet his children before his face? for

Prousest. ener, faith the Prophet, that is, hee will neuer bee weary of doing good vnto them, but from time to time hee will stand by them, no power shall withstand him, no policie shall preuent him, no eloquence shall turne him, no wisedome shall circumuent him, no bribes shal peruert him: for he hath sworne once by his holinesse that Dalm 89.35 hee will never faile his feruant Danid, nor alter the decree that is gone out of his mouth. His knowledge decreafeth not, his strength abateth not, his arme is not shortened. His giftes are without repentaunce. He is not like I fanc that hath but one bleffing, but the more he giveth the more he bath to give, his ftorehouse is ever emptied, and ever full. The pooles of his mercy, are not like the poole about

Pfalm.73.2.

Pfalm.17.

P/4/19.91.

Rom. 11. Gen. 27.38.

about Icrusalem, which might bee dried up with tramplings of s. King., an army of horsemen and horses, but they are such as all the fins of a thousand worldes can never drie vp, much lesse the sinnes of his chosen. Therefore it is faid in the Plalme, with the Lord is mercie, pfal, 190.7.8 and with him is plenteous redemption, and hee shall redeeme I frael from all his finnes, if they were moe then they are : for his redemption is not feant redemption, no more then needes must, like a garment that is but fit for one mans backe onely, but it is plenteous, and Pfalm. 136. abounding, even for ever and for ever, like the five loaves and Man. 14.20. two fishes, which fed five thousand to the full, and yet were not spent by twelve baskets full which remained, and that was more then was fet downe. His loue to his church was before all worlds. In this life hee loueth, and for ever he loueth vs : therefore his loue is called everlafting love. He doth fet his people before his face for ener, that is, in profpernie, in aduerfitie, in fickneffe, in health, in peace and in warre, and at all times, in bed and at boord, in the house, and in the field, abroad and at home, at sea and at land, in temple and in tent, and in al places; therfore is he called the God of 1. King. 20. the hils and the God of the vallies, what shall I fay more? He is for e- 28. uer the fame, and changeth not. He hath not two willes, as the Papiltes do teach: a former wil, and an after will, a doctrine most damnable, and vncomfortable : but be is God and never changeth, and the Malac. 3. righteons shall therefore bee had in an enerlasting remembrance. Hee docth not fay, the rich or the pleafant conceited, or the mightie, or the wittie, or the beautiful &c But the righteous hall be badin remem. Pfal. 111.6. braunce. As if heeshoold say, the wicked shall bee everlattingly forgotten, bethey neuer fo wife, neuer fo wealthie, neuer fo mightie, neuer socraftie, or neuer so well liked amongst men, because they are not righteous,

Then you see that no infirmitie, no sicknesse, no weakenes, no simplenesse, no base parentage, no low estate, no milerie, nor affliction, no deuill of hell canne make the Lorde either to forget, or to forfake those, which have had once the afforance of his love, for whome hee loueth hee loueth for euer. Therefore if iniquitie come, or if securitie steale vpon vs, let this doctrine be a staffe to staie vs vp in our integritie: if ficknesse come, or pouertie come, or crosfes come, or affliction come, nay if all the deuils in hell come, let this doctrine vpholde ourfaith in his promifes, which is faith- 1.Tim. 1.13. full for ener, and cannot deny bimsfelfe : let it be a brasen wall to thy conscience against despaire, let it bee a preservative against the

infection of finners, letic bee a cordiall for our fainting spirits, let it sweeten all our sorrowes, and swallow up all our cares. And while we liue, let vs comfort one another with these wordes, It is the Lord that upholdeth us in our integritie and doeth fet us before his face for e-wer, for the words are comfortable, and the Lord give a blessing that they may be profitable.

Now let us pray.



## THE SIXT SERMON

OF THE ASSURANCE OF GODS LOVE.

Bleffed be the Lord God of I frael world without end So be it, even fo be it.



He Prophet Danid having received affurances of Gods favour towards him, he prayfeth God the giver. What tokens hee had of Gods love both without him, and within him, wee have heard in the verses before; of his behaviour after the receit thereof, wee shall heare in this last verse. He now returneth to God, for his iewels, such as

he had, praise and thankesgiuing, loue for loue, praises for bleshings, as was his duty. The Lord of loue wooth Danid his beloved; he hath woone his affection; Danid is the Lordes, both in body and soule, and in all that he hath: Danid is happy thereby, for he is saued thereby, but the Lord is never the richer for his gift. In Danids thankesgiuing, weemay observe two thinges; first, to whome hee offereth his sacrifice of prayse: secondly, in what manner he offereth it. For the first, it is the Lord to whom he doth offer it, and to none but the Lord. Papists say, Blessed be God and our lady; blessed be God and such a saint, and such a saint, for this and that blessing: so doth not Gods child heere, Ergo they are not Gods children in so doing. A man after Gods owne heart doeth not so: Ergo they are not men after Gods owne hart in doing so. Great reason had Danid, and great reason have all the faithfull to praise God only: for first.

faith-

first, who kept Danids enemies from triumphing against him but the Lorde? who vpheld him in his integrity, but the Lord? who fet him before his face for ever, but the Lord? Ergo who must be prayled but the Lord? This was the Lords owne doing, and this was the Lords only doing, therefore hee only is to bee praised. Againe, the Lorde which faueth vs euen for his owne name take, will not have his glory parted betweene him and his creatures, but given wholy to himfelf, as the prophet Efay faith: therefore curfed be they, what focuer they be, that dare toyne any whatfoeuer, as pareners with God, evther in his workes, or in his worthip. For his maner of praifing God it is most excellent, for hee doth it in such words and manner as notetha wonderfull earnest affection in him towardes the Lorde, a great zeale of his glorie, great humilitie in hinfelfe, and a great feare leaft he should not doe it as he ought; for first, he doth not fay finply, bleffed bee God, but bleffed bee the Lorde God of Ifrael, to the we that nothing in himfelfe deferued fuch loue at Gods hands, but onely the couenant which the Lord made with his Church moued him thereunto, Danid being a member of the church. Secondly, as Gods love is infinite and everlasting, fo accordingly he prayfeth his name for it, faying, world without end. Thirdly, to thew his hartie, and votamed content to that which he fpake, he faith, So be it. And as one not repenting him of that he had faid, but rather fearing that he came too fort in the first, he doubleth his speech, and with a fecond blow to rowfe vp his heare and affection, which were feant awakened with the first, he faith, Sobe it, and againe I fay, So be it. Sobe it; even fo be it.

The doctrine that is to be gatherd from this verse, ariseth two wayes, first from the matter subject secondly, from the forme of the words. The matter subject of the verse is Danids thanksguing to the Lord, for that he had so many wayes scaled vp, and made sure his loue vnto his soulc. From which example, we may gather this generall doctrine, that after benefits received of God, it is our ductic and our delighe to returne thanks vnto the Lord, if Gods loue be sweet vnto vs. And this duty can none performe aright but the elect children of God, which are led by Gods spirit, indued with Gods grace, enriched with Gods benefits, and instanced with his loue. All of vs do begge & craue like lepers, but scarce one often do returne praises and thankesguing for our heeling, as though Gods giftes were not worth thanks. Wee are not so kinde to the Lorde for all his benefites, as wee are to a mortall man for one curtesse. Onely the

Z 3

Dan 6.10.

lebn 9,11.

faithfull being once throughly enlightened, and effectually called, are afraide to omit or neglect this dutie, and when they do faile therein, they are not alittle grieued thereat: and that they doe, for Gods spirit is in them. Therefore as they praie by the spirit, so by the same spirit they praise God : alwayes knitting vppc their prayers with thankefgiuing, for they must not be separated. Daniel prayed and praifed God three times a day on his knees; no doubt he did it oftner as occasion was offered, but this hee bound himselfe vnto what bufineffe foeuer he had, because of his dulneffe; to teach vs what we must do. But how many denoure the graces of God one after another like to a hogge vnder the tree, neuer looking vp to the tree from whence they come : as though all that God fendeth were nothing. Some are afraid to be acknowen who did them good, or gaue them goodes, like the blinde mans father, who forfeare of the lewes durst not tell who gave his sonne his fight. Some are ashamed like Sarah, who laughed at the angels message when shee Gen. 18.13. Should rather have given thankes : and this is because the wicked mocke the godly for praising of God, as the son of the bondwoman mocked the sonne of the freewoman; and it is now become a reproch to speake any one worde amongst many to the praise of God: whereof it commeth that the most part bothat bed and boord doe fo commonly forget to praise the Lorde, but like beafts they fit and lie downe, and like beafts they rife vp again. But little may we doe beloued, if wee cannot by prayer aske leaue of God to take his bleffings, when wee have no right to any thing but in Christ; and little may we doe, if we cannot give him thanks, and acknowledge him to be the giver. Thus like theeves we steale the Lords benefites, and doe nothing for them, as if wee shoulde boldly goe into our neighbours house, and take our dinner, and his place, and goe away, and neuer fay, with your leaue, nor Ithanke you. The Lord open our eyes, and touch our heartes. Some that would feeme to be a little more manerly will veter, nay I may more truely fay, smother out a few cold words of course, like goffips and proteffants at large, when they meete one an other: Heere is a goodly weather God bee praised, O you have a fiveet childe neighbour, God bleffe him, God be thanked of your vpfitting, or your comming abroad againe, &c: but if any thing be added more then thele common gratulations, wherby God may reape more glorie, that is a note of a Puritane, and he is too holy for our company. Some would gine God thankes oftner then they doe, but they cannot remember

him without a picture, or a crucifix, or some Popish relicke, like the idolatrous Iewes, which could not remember God till they saw a calfe. As though the Lordes daily benefites were not sufficient remembrances & liuely pictures of the Lords goodnesse, or as though when any doth bestow a benefit upon vs by his sonne, wee should not thanke his father because we never sawe him; and we want his picture.

Some will for fashion sake give God a good word or two, and say perhaps, God is a good God, God be blessed, I thanke God for my deliverance &c. but then they must runne a long discourse of themselves: But if I had not done this and that, if I had not played the man, and had a good forecast, &c. it had not gone so well with me as it did. Thus many deale with God, like him that when he hath told out his money to his creditor which he ought him, and taken vp his bond, snatcheth vp his money againe; and for an hundreth pound giveth him a peny and a boxe on the eare. But to leave all these to the Lord, this is most certaine, if we be afraid, or ashamed, or forgetfull, or indisferent to praise the Lord: or if we be vnreuerent, or idolatrous, or superstitious in praysing God, how can wee assure solves to be the children of God?

But note further in this holy servaunt of God, how hee was qualified, and prepared, before he would, or before he could offer any facrifice of praise acceptable to God. First, hee examineth his heart, and findeth his affections holy, and vpright before the Lord, his heart free from revenge, his spirit humbled under the hand of God, his foule affured of Gods favour, and his faith fetled in his promifes : this being done, hee procedeth and faith, Bleffed be the Lord God of Ifrael, ce. affuring himfelfe, that when his person is accepted with God, his praises and thankelgiuing shall not bee rejected. This is to teach vs , that they which come vnfanctified, and vnprepared by a lively faith and true repentance, and have nothing to commend them vnto God, but their pride, their hatred, their infidelitie, their impietie, and fuch like, they cannot praise the Lord; and if they do, it is returned upon their heads as finne: and fo they are fent away, not onely empty, but in worfe cafe then they came, like the vnworthy gueft that came to the kings feaft without his wedding garment. And this doctrine runneth currant thorough the whole body of the scriptures, and no man doeth aske from whence it commeth or whither it goeth, but every one of the Lords Seers & feruants giveth testimonic vnto it. The plalmist is of

that mind. For he faith, The eies of the Lord are upon the righteons. and his eares are open to their crie, but the face of the Lorde is against 16. them that doe enill, to cut off the remembrance of them from off the earth: to flew how little the Lorde regardeth their prayers, or any thing that they can offer vnto his Maiettie. Salomon is likewife of the fame minde, for hee taith, The facrifice of the wicked is abhomination to the Prings.8. Lord, but the prayer of the righteons is acceptable unto him. Hee the-

weth a good reason why. For (faith he) the way of the wicked is abhomination to the Lord, but be loueth them that followerighteonfuelle. In another place hee fairth, Hightalke becommeth not a foole. If high

talke becommeth not a toole, much leffe doeth divine talke become a wicked man ; for what talke higher then talke with the most High? and who to foolish as the wicked and profane? The prophet Elay is also of the same minde, for hee (ipcaking in the perfon of God) faith thus, When you shall fretch out your bandes, I will Efay 1.25. hide mine eyes from you: and though you make many praiers, I will not

beare you, for your hands are full of blond, that is, your deedes are ful of oppression, and therefore your prayers, and praises are stained with

your bloudy handes.

Zuke 441.

S. Luke faith, That denils came out of many, crying and faving thou art Christ the some of the lining God: but Christ rebuked them, and suffered them not to fay that they knew him to be that Christ, because they were deuilles. For our Saujour Christ will not be prayled out of a deuilles mouth, for their commendation tendeth rather to his discredite then otherwise: so deuilish men may perhappes come out of many houses, to church, and cry wee praise thee O God, wee knowe thee who thou art, Jefus the fonne of the living God: glorie be to the Father, and to the Sonne, and to the boly Ghoft, and many good wordes and speeches mothey veter: but surely the Lorde is so farre from accepting any fuch thing at their handes, that he is more prouoked to anger against them for it, because they are deuilish, and come without repentance into the presence of the most Holy. The like in all respects shall we reade of in the 16, of the Actes. A certaine maide had a spirit of divination, she was such a one as some ignorantlie call a cunning woman, no better then a witch or a conjurer, one that wrought by the deuill, and could by helpe of the deuill tell where things were that were loft; and fuch a one followed Paul and Silas , crying , These are the sernants of the most high God, and this she did many dayes. But Paul being griened, turned about and saide to the spirit, I commanued thee in the name of lesus Christ,

Christ, that thou come out of her. Now as Gods servauntes could not abide the confession of the deuil, much lesse can God himselfe abide it, beeing onely for feare, and not of loue. A strange thing that deuils which are at defiance with God, should confesse him. And yet (all things duely confidered) it is not fo strange as it may feeme to bee, for what if they doe it of constraint whether they will or no? or what if it bee for feare onely, and not for love? or what if they doe it to bring credit vpon their owne matters, and to bring Gods matters into contempt? then the ftrangeneffe of the matter is diminifled : for indeed this is common, not onely among the deuils, but among all the reprobate. Sathan shall alledge Scripture to credit his owne cause, and Balam will not (because hee cannot) passe the bounds of that which God hath put in his mouth, when his heart hunteth for the wages of iniquitie. Sometime to make them inexculable God wil wring a confethion from their own mouths, as he did from Pharao. Sometime the wicked will doe that. which their heart goeth against, to bring Gods feruantes in question amongst men, like the cunning maide before mentioned. Sometime to deceive the more eafily, & strongly, he will change himselfe into the likenesse of an angel of light, and put ypon a fowle matter a faire cloake of holineffe. The trueth whereof may infficiently appeare in the kingdom of Popery, amongst the monkes and friers, which vnder pretence of holineffe commit all kinde of wickedneffe. I haue knowen some Arrian heretiques, whose life hath been most strict amongst men, whose tongues have been tyred with Scripture vpon Scripture, their knees euen hardned in prayer, and their faces wedded to fadnesse, and their mouthes full of prayles to God, while in the meane time, they have flowtly denied the divinitie of the Sonne of God, and have not flicked to teare out of the Bible, all fuch places as made against them, such were Hamond, Leves and Cole, heretikes of wretched memorie lately executed and cut off in Norwich. What shall I say of Fraunces Ket another Arrian which fucceded them, in opinions more monttrous then his predeceffours, for hee helde that who foeuer will bee faued, must before hee die, goe to Ierufalem : that Christ with his Apostles are now personally in Judea gathering of his Church : that the faithfull should miraculously bee preferued at Ierusalem, with a wall of fire, and beefed with Angels food from heaven : but thefe-were his dreames, and yet fuch dreames as (rather then hee would forgoe them, having once embraced them) caused him to plunge himselfe

Ouer head and eares in most damnable and curfed heresies, For behold to maintaine his former fancies he held most impudently that Christ is not God, but a good man as others bee, and that which was never heard before, that Christ hath suffered once for his owne finnes, and shall (before the end of the world) fuffer agains for the finnes of the world, and that being done, hee shall be then made God after his second refurrection. And yet as monstrous as he was in opinion, fee how holiche would feeme to be in his outward conperfation. The facred Bible almost neuer out of his hands, himselfe alwaies in prayer, his tongue neuer ceased praising of God: when he went to the fire he was clothed in fackcloth, he went leaping and dauncing; being in the fire, aboue twentie times together clapping his hands, hee cried nothing, but bleffed be God, bleffed be God, bleffed be God, and so continued untill the fire had consumed all his neather parts, and untill he was stifled with the smoke that hee could speake no longer; all which I was a witnesse of my selfe. But shall wee thinke that the Lord tooke any delight in the prayers or praises of such a diuell incarnate? farre be it from vs. A straunge and fearefull example of a desperate, of a hardened, and a cursed creature, and yet not to bee wondered at : for the diuell hath his fouldiers and martyrs as well as the Lord, and oftentimes they are more resolute in the diuels quarrell, then some are in Godsquarrell. As for his willing and readie going, with his conftant induring, it was no more then is performed by fuch as hang themselves, or drowne themselues : but what pleasure hath the Lord in the facrifices of fuch? What shall we say of our English Donatists, our schifmaticall Brownists, and followers of Barrow and his crue? they hold our Church for no visible Church, neither that wee have so much as a face of a Church amongst vs : they condemne all our affemblies at their pleasure, terming vs and our Churches to bee but dunghils, and fynagogues of Sathan, our Ministerie no Minifterie, our Sacraments no Sacraments, our teachers they doe terme Baals priefts, the taile of the red Dragon : the whole Church of England, they call Babylon, Sodome, Egypt, and all that naught is: thus they cast mire in the face of their mother, in whose bowels they were first begotten (if euer they were begotten) to the Lord, separating themselves from all the holie things of God, because everie thing is not just as they would have it. But in the meane time to get more credit vnto their pretended cause of separation, they feeme to bee very deuout in prayer, and as though the spirit of prayer

prayer were proper to them, they condemne all other mens prayers, their mouthes alwaies thundering out the judgements of God: while they take a felicitie in condemning their brethren, they come vnder a cloake of finceritie and reformation, while they go about to plucke vp the Lords vineyard by the rootes, and none more zealous in their profession, none more deuout in praising of God, none more readie in the Scriptures then they, yea as plentifull in their proofes, and texts of Scripture they seeme to be for vpholding of their errors and schisine, as Ket was for the defending of his herefies: but what pleasure the Lord hath in such schismaticall prayers and praises, which have nothing to present them to the Lord, but a spirit of pride and errour, I feare to speake: the Lord open their eyes to see their sinne, that so many as belong to him may be converted and be saued.

Thus we see it manifest both by testimonies and examples, that the sacrifices of the wicked and vngodly are vile before the Lord, how holy soeuer they seeme to be amongst men, and they cannot praise him, but as the diuels did confesse him. But if any come before the Lord as his beloued spouse, decked with their garment of diuers colours, I meane their soules clothed with the riches of Gods fauour, as true repentance, a lively faith, brotherly love, lowlinesse of spirit, integritie of heart, patience in affliction, ioy in the holie Ghost; if any come to the Lord depending on Gods grace, naked in himselfe, yet clothed in Christ, doubting of himselfe, yet assuring himselfe of Gods fauour both promised and purchased in the blood of Christ lesus, they may bring their offering with David, and say, Blessed be the Lord God of Israel, and the king of glorie shall then have delight in their beautie; for he loveth the praises of his people, and of none else.

This doctrine, if it were throughly applied, and clotely laid to the conscience of every estate and calling, it would I hope make vs. all more warie, and carefull in offering our selves with our presents of praises and prayers vnto the Lord while we live. And first of all, what will Idolaters, and persecutors of Gods Saints say vnto this? In a merie note they sing Te Denin landamus, & Benedictus Denu, Israel, &c. But whether such popish, and bloodie services be accepted of God or no, I would wish them to consider.

In our Church if there be any in the place of Seers and watchmen ouer the Lords people, and yet have neither will, skill, nor courage to leade the people of the Lord in the waies of righteoufneffe, and also doe wearie themselves in the wayes of looseneffe and prophanenesse, and yet will come into Gods house, and without repentance offer vp confessions, prayers, and thanksguings for themfelues and the people ; how acceptable fuch facrifices are vnto the

Lorde, I would wish them alto to consider.

Againe, there are some called parish Clarkes, which without any maner of calling thereunto from God, doe intrude themselves into the ministers office, onely for a little filthy lucre fake, and most confusedly and disorderly tumble over the holy things of God, as the Lordes prayer, with divers things, which I blufh to name, vnder the precence forfooth of helping the Minister to fay feruice; a thing which I never faw, but in this place. How acceptable the prayers, and feruice of fuch men are, or rather how detettable it is vnto God,

What wil hypocrites and contemners of the word preached fay to this? because they cannot chuse, they come to common praier, which

I would they had grace to confider.

indeed is too much neglected; but as for other exercises, of preaching, and Catechifing (of all, the most needfull and most profitable) they dedicate those times to bowles, or cardes, or tables, or tipling, or wanton walking, and I knowe not what, and then the exercites being done, they repaire to the ordinarie feruice, where they make a fained confellion, and prayers and prayers for cultome fake, but, He that turneth bis eare from bearing the lawe (taith the holy Ghott) enen his prayer shall bee abhominable. It his prayer bee abhominable, what is his prefumptuous prating, and proude blasphening? Againe, let Pirats and rouers at fea, with viurers, and oppreffours by lande, with swearers, drunkardes, filthy livers, Sabboth prophaners and fuch like, lay this to their heart, and God in mercie looke vpon them: for their feruice done viito God, is as acceptable to his maieftie as the harlots vowes, and offerings, of which wee Pfalm.7.14. reade in the 7. of the Prouerbes, when thee went about to intice vnto folly : or as if they cut off a dogges head for the Lord. Againe, if there be any husbands and wives, or any neighbours, living in discord, and suffering their heartes to boile in hatred one against another, how can they thinke that the Lorde will bee delighted with their wrathfull prayers and prayles, when they doe offer them? What should I say more? I would wish, and I doe earnestly defire, that enery one would lay it to his heart, and to confider with himfelte; first, what a finne it is not to pray, and prayle God at all: next, how the finne is increased, if they bee not prepared and fanctified

before

Deut, 18.9.

before they doe bleffe God, as Danid was: for the facrifices of the wicked are like the falutations of the Iewes, when they bowed the knee vnto Chrift, and spit in his face together.

Now let vs pray.



# OT THE ASSURANCE OF

Bleffed be the Lord God of Ifrael, orc.



He last Sabboth day, we heard that Danid hauing received assurances of Gods favour towards him, returned praise and thanks vnto the Lord for it: and how hee was prepared thereunto wee also heard then declared at large: we will now consider and see in what maner and forme he prayfed God.

First, let vs consider why he faith, not fimply, Bleffed be the Lord, but bleffed bee the Lord God of Ifrael. In thefe wordes bee two pointes to bee observed. First, the cause why God loued him. Secondly, the largeneffe, and the greatneffe of Gods loue. But first, of the cause why God loved him, and why hee did so affure him of his love and favour. And that was not, I warrant you, any worthinesse that the Lord found in Danid, norfor his friendes fake, nor for his countries fake, nor for his vertues fake, but onely for his couenant fake, which the Lord made with his Church, whereof was David a member, & therefore must needs have his pare among the refl, because God had so promised. Bleffed bee the Lord God of Ifrael. As if he should say, I give the Lord praise and thankes, which hath chosen Ifrael to be his people, which were not his people; and hath bound himselfe by promise, to be the God of Israel, & to watch ouer his people, and to affure them of his fauor, which deferued nothing but his wrath and displeasure : for by this meanes I am now

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Cans,1,1,

affured of his love & favour towards me, which I should never have had if the Lord had not chosen me to be one of them, you whom he meant to bestow his loue, according to his gracious promise, which he made to my fathers, Abraham, I faac, and Jacob (which was afterwardes called Ifrael;) and according to his promife which he made, not onely to them, but also to al their feed, that is, to all the faithfull, to hath he dealt with his feruantes, bleffed, and praifed be his name for it.

Now wee see the fountaine from whence springeth all the good

that wee haue, bleffed is Ifrael, because the Lord is their God, and bleffed is England, because the Lord is our God. By this wee see what an exellent thing it is to bee of the church of God ; for then the Lorde Ichonah, the Lord almightie, is our God, and we are his people; and if he be on our fide, who can be against vs? or if any be against vs, who can prevaile against vs? then are we in lafetic from our enemies, then are we voholden in our integritie, & prouided for according to our wantes. So that the Lorde doth not faue vs, nor helpe vs because wee deserue it, but because hee hath so promised in Christ Iclus, neither doth hee chuse vs , because he saw some goodnesse in vs, but therefore is his goodnesse and grace bestowed upon vs, because hee hath first elected and chosen vs to bee his people. But nowe fee what a thing it is to bee of the church of God, that is of the companie of Gods people, and within the compaffe of Gods Plaim. 87.2. couenaunt. The Lord loneth the gates of Sion. That is, the gates of his Church, more then all the habitations of Jacob, to shew how he loueth his Church : for if he beareth fuch affection to the gates, what affection doth he beare to the Citie? if he loveth the most inferior even the porters of his Church, that are fet to keepe the gates, what doeth hee for the chiefe Citizens, the common-wealth of Itrael? No maruel though Danid defired to be a doore-keeper in the house of God, for to be such a one, yea, to be the meanest in Gods Church isto bee the beloued of the Lord at the least, and that when it is at the least, is greater then al the pleasures, and treasures of the earth: yea it is better then wine, faith the spoule of Christ, in the Canticles: that is, better then all pleasures and profites in the whole Pfalm. 76.1. world. But what doth hee for his Church? fee what hee doth, God is known in Indah, (faith the Pfalmist) his name is great in Ifrael, as if he should tay, God hath made his will, and his counsels knowne to his church, and the heathen have not the knowledge of his waies. The godly are of his counsell as Abraham was, and is this a small matter?

matter? But fee yet more. In Shalem is his tabernacle, and his dwel- Pfalm.147. ling is in Zion, as if he should say, the dwellinges of the Lord they are in peace : for Shalem is peace. There brake he the arrowes, and the bowe, the shield, and the fivord, and the battaile. The stout hearted are Pfalm.76.9. spoiled, they have lept their leepe, and all the men of frength have not found their handes. At thy rebube O God of Iacob, both the Chariot, and she borfe are cast a sleepe: And therefore, because thou are the God of Jacob (for he is fo tender over his Church, that he will not abide any thing to annoy his Church, except it bee for the greater good of his church, and the further, and greater confusion of their enemies) whom shal we now praise for our deliuerauce? we reckon our ships, and give them high praifes, wee vie to fay in the forgetfulneffe of Gods goodnesse, we may thanke such a shippe, such a thing, and fuch a meanes and fo forth, but we should say, Bleffed be the Lord God of I frael: for it is hee that will bee, and must bee knowne in his Church.

Whom have we to stand by vs, if ever our enemies come againe, but the Lord God of Ifrael? Let vs fay then as the pfalmitt faith, God is our hope and strength, and helpe introubles readie to be found. Pfalm. 46.1. Therefore will wee not feare though the earth be moued. Some will fay, wee have ships at sea, the Hope, the Revenge, the Dread-nought, and so forth: nay, God is our Hope, God is our Reuenge, and God is Dread-nought indeed. Though the wanes of the feabe troubled, and rage, and the mountaines shake at the surges thereof: Yet there is a riner, whose streames shall make glad the Citie of God, even the sanctuarie of the Tabernacle of the most high. God is in the midst of it, therefore it cannot be moned. The Lord of hofts is with us, the God of Iacob is our refuge. Now marke what followeth. Come, and behold the worker of the Lord, what defolations bee bath made vpon the earth. He miketh warre to cease, be breaketh the bow, and cuts the feare, and burneth the Chaots in the fire. Now heare what the Lord hunfelte faith : Be fill (faith hee) and knowe that I am God, I will bee exalted among the heathen, and I will bee exalted in the earth. In the next verse they doe exalt him, faying: The Lord of hofts is with us, the God of lacob is our refuge. Noting, nothing to bee the cause of all these workes, but onely his couenant which he made with his Church. In the first of S. Luke Luke 1.54.35 this is plaine. Hee bath upholden Ifrael bis fernant, being mindfull of his mercie. As hee hath promised to our forefathers Abraham, and his feed for ener. The virgine Marie is of the fame minde. Hee bath fent Intern. us delinerance (faith thee) from our enemies, and from the handes of all

9. 10.

II.

that

that hate vs : but the cause whereof was his mercie, which he shewed to our fathers in remembring his holy couenant, and the other which he sware to our father Abraham, not mentioning any thing in her felfe. Therefore, whenfoeuer wee ftand in need of the Lordes helpe (as we doe continually) let vs bee fure that wee are the Ifrael of God, and then claime his promise, and let vs not then doubt: for he is faithfull, and cannot denie himselfe. And so much for the

2.Tim.2.13 cause that mooued God to bee so good vnto Danid.

The fecond thing that I observe in these wordes, is the large extent of Gods love. For therefore doeth the Prophet call him the Lord God of Ifrael, to fhew that God is not a God of one only, but of all the faithfull, to the end of the world. He was not onely Danids God, but he is our God alfo, or elfe perhaps some might say, Oh Daand was an excellent man, and a man after Gods owne heart, and God did affift him wonderfully. But God is the fame God to vs, that he was to Danid and will affift vs as mightily as he did Danid of wee call youn him as Danid did. Yea, to every one of vs hee is the fame, for God is no accepter of persons, not the lewes more then the Gentiles, the wall of separation being pulled downe, But in enery nation, he that feareth him and worketh righteousnes, is accepted with him. Whofoeuer is a right Ifraelite, is fuch a one as feareth God; and whofoeuer feareth God, is a right Ifraelite; therfore when Iefus faw Nathamiel, hefaid, Behold indeed an Ifraelite, in whom is no guile; therefore he that feareth God, and is without guile, is an Ifraelite indeede, that is one of Gods children indeed. What a comfort is this to all the faithfull, though they be never fo poore, and base in the fight of men, yet God is their God, they beeing his people, and they may challenge his promife as well as any other; and God will furely heare them. and they shall fay, Bleffedbe the Lord God of Ifrael.

Now are wee to confider of the next wordes, why hee faith. world without end. He doth not praise God so long as the benefite of deliuerance lasteth, and no longer, but so long as his mercie endureth, and that is for ever : for it hath pleased the Lord to chuse vnto himselfe a Church and a kingdome, out of angels and men, which neuer shall have ende, and those shall praise him continually, as well for his judgementes as for his mercies. And this is it that Saint Apoc 19.1.2 John fet downe by the fpirit of prophecie, when hee faith, I beard a great voice of a great multitude in beauen, faying, Hallelniah, falnation, and honour, and glory, and power be to the Lord our God, for true and righ-

teom are bis indgements. We vie to fay, if a mortall man doth fhew vs

Af7.10-34. 35.

any curtefie, or bestow any benefit vpon vs. Oh giue him great thankes : but how great thanks and what prefents shall we offer to God, who gave it him first, and gave him a heart to give, and giveth for ever? It's prince (hould fend vs any thing (were it never fo little) for a remembrance, we will thanke him according to the worthines of his person, and not according to the value of the thing which was fent. But God is the prince of all princes, and hee giueth more then trifles : for in him we live, and move, and have our being, and he hath given vs his fonne, who hath purchased a kingdome for vs which shall neuer have end. And if it were but our bare being here, he were to be praifed for euer : how much more for fuch, & fo many benefits, as can neither be numbred, nor valued? Yea for his infinite wisedome, which he hath caused to shine in all his workes of creation : if wee confider but the excellent wisedome of God in a poore little flie, hee is to receive infinite praises for the same. How much more for his infinite goodnesse, power, mercie, iustice and prouidence ouer all his creatures, and his ynspeakable loue towards his

children in his couenant of grace?

If a fillie man shall frame a cunning peece of worke, or doe some notable exploit, or accomplish some hard and great piece of service, which yet he could not doe of himselfe, it is oftentimes presented to the Prince, and published to his lasting praise and renowne : but who is comparable with the Lord of hofts, whose curious and cunning workmanship appeareth in all his creatures, and whose right hand hath the prehemmence, by doing of valiant things? shall not his name then be published to his everlatting praise in his Church and congregation of his Saints? By this appeareth, what difference there is betweene our God, and the falle gods of the Heathen ; for who doth or can doe fuch things as our God doth, who hath his being, and alfufficiencie of himfelfe, and all others have nothing but as hee giveth vnto them? who deferueth everlasting praises but our God? By this it likewise appeareth, what dishonour and disgrace haue been offered by groffe Idolaters, which would take vpon them to paint and picture out the innifible, and incomprehenfible maieftie of the almightie, like a man whose breath is in his nottrels, whose being is not of himselfe, whose yeares are but a span long, and in his best estate is altogether vanitie. What soener ye doe (faith the Scripture) doe all to the glorie of God. That is, ftrue to doe it fo, as Col.3. God may get most glorie by it. Are such representations of God, to

In S.Tho-

of Briftol.

the advancing of his glorie? what doe they shew and teach vs that we might give him everlafting praifes for? he is painted as a man, as you fee in yonder storie of the creation, in yonder window, in a dozen places together; what may we learne by them? A man hath his being from another, if God be as he is painted forth, he hath so too; which to fay is blafphemie. A man hath father and mother, but who was the Lords father, and his mother? A man is first a babe, and afterward groweth in knowledge, fliall we think the Lord to be fuch? maschurch Aman hath neede of meate and drinke and apparell, and of tutors and counfellers, and many things moe; but who was the Lords draper or puruciour, or counseller at any time? O cursed creatures that ever first invented them, and curfed wretches that dare maintaine them, if God give them not repentance : for they are fuch abominations as God hath flatly forbidden, and condemned to the pit, yea to the very bottomleffe pit of hell. Are thefethe pictures of him that is to bee praised world without end? If they be not, why are they not defaced, which doe so much deface the glorie of our Creator? If they bee not, why are they tolerated? nay if they bee not, why are they defended as lawfull, and not hurtfull to any? and that even now (with shaine enough) in the cleere light of the Gofpell? And if they be not, why should any keepe such a firre, and be to out of patience and charitie with the minister of the Lord lefus,

> will : and fo much be spoken for that point. Sobe it, even fo be it. These words doe shew the agreement of his minde, and confent of his heart to that which hee faid with his tongue, to teach vs, that in Gods service wee must neither doubt of that which wee doe, nor water in the perfourning of our vowes, neither must wee doe it fainedly, but with full confent of heart and minde. Refolution is the thing indeede that wee are here taught. Refolution in Godsmatters is very requifite, as it is for a fouldier in the field : for Christian fouldiers thall have many affaults to make them retire. For want whereof many leave their standing, and runne after the world as Gebezi left his mafters house, and ran after Naaman for gifts, till the leprofic caught him. A Christian without it, is like a doore without a locke, foone open, and foone flut : for all commers, open with Agrippa till Christianitie be almost come in. and that is suft nothing : and thut with Festive, that Paul must stand

> > without

for speaking against such filthie and damnable abominations? The Lord open these mens hearts, and give them repentance, if it bee his

without like a mad man. Hereof it commeth that many have lott their first love : some are neither hot nor cold ; some betake themfelues with Demas to the prefent world : some are for all companies, and are of all religions, and fo are of no religion; and most men are like reedes shaken with the winde, when as they which are resolute in Gods matters, goe constantly through all assaies, and fland fledfaftly like mount Sion which endureth for ever. Therefore David having fet downe his minde, fets his hand, and his heart vnto it. Sobeit (faith he) enen fo beit : as if he fhould fay, I am well aduited of that I have faid, I doubt not of it but that it is truth, and I know it is my dutie, and therefore as I have faid, to I fay againe, So let it be. But wilt thou stand to it Danid, what soever come of it? Yeathat I will (faith he) and doe not repent me of it, and therefore am I fo farre from recanting of it, that I spake it, and I doe speake it againe, Bleffed be the Lord God of Ifrael world without end. So be it enen To be it.

There be three things in man that must agree together in the feruice of God, the tongue, the eare, and the heart : if all these agree vpon the matter, the bill paffeth; if all thefe be in tune, the harmonie is fweete and the muficke pleafant. In every man that commeth to heare the word of God preached, or to offer vp prayers to God, is A Parliaa kinde of Parliament holden, and much adoe there is many times ment. to have bils paffe, because all these doe not agree voon the matter. Gods minister in Gods name propoundeth many things to the people, the equitie whereof he groundeth vpon the word of God, and of al thele bils, some concerne God himselfe, and some concerne

our selues, and our neighbour.

These billes come first to the lower house, that is, to the outward fenses; for first the eare heareth what the matter is; then the eye peruseth the bill, and searcheth the statutes of God in his word, to fee how they agree together : from thence they passe along to the higher house, that is, to the understanding, from the understanding to reason, if reason like of the matter, then it commeth to the will, and affections of the heart : when it commeth there, if the fpirit of God be in the heart, then is the heart framed and counselled by the same; if the heart likes of it, the will doth like of it too, then is the tongue fent backe with his answere from the inward house, to fignifie fo much to God and the world : then aske the tongue, what faith the heart, the tongue as the common speaker faith, So

beir. On the contrarie fide, if any thing goe against reason, then vnderstanding can no skill of it, the heart forbids it, the tongue is si-

lent, and So be it smothered.

Many times a thing paffeth through all to the heart, where the matter is debated betweene naturall reason and the heart, and there (for want of Gods spirit to countermaund naturall reason) it staieth, and understanding can no skill of it. But what faith the tongue? In flead of So be it, he brings this answere: Sir, the heart having confulted with worldly policie and naturall reason, doth finde this to be against his profit, or against his pleasure, or against his gaine, or against his custome, or against his credit in the world, and therefore this bill cannot paffe : my mafter the heart, with reason, and policie doe therefore defire you to be contented and speake no more of this matter, but of something else that may stand better with their liking: as for the rest of the house, understanding, will and affection, although they know the matter to be true, just, and equal which you demaund, yet they can doe no good in the matter, because the other two have nipped it in the head. Sometime the tongue faith Amen. to that which the heart condemneth, because reason confirmeth it, and this is commonly when the eye feeth fome bodie whom he feareth, or the eare heareth something that he cannot answere, and therefore though the tongue be a common speaker, yet is he not alwaies a true speaker. Sometime againe the eare admitteth, and the heart affe-Aeth, and defireth that which reason subscribeth vnto: but for want of faith, reason revoketh, the heart fainteth, and the tongue faltereth, and either for feare, or for shame dareth not vtter what is agreed youn within. A miserable parliament that hath such a speaker : but this is the matter indeede. This house hath two doores, at one doore the bils are brought in, and that is by the eare and the eye; at another doore they palle out againe with their answers, and that is the lips within, at which the common speaker standeth, Now if the Lord doe fet a watch there, and keepe the doore of our lippes, then they are open, and the tongue doth boldly confesse the truth: but if the fearefull divell, or the bashfull deuill keepe the doore, the tongue durft not for his life speake the truth: God in mercie remove fuch porters, that wee may boldly confesse with our tongues, that which wee beleeue in our heart to faluation. So likewife in prayer, and thankfgiuing, if our tongue doth speake any thing, which the understanding is ignorant of, and therefore the heart cannot affect,

our facrifices are but a mockerie against God, because the parliament house is divided, and there is but a mutinic betwixt the heart, the tongue, and the rest; but if all agree vpon the point, then the tongue sheweth the consent of the heart, and boldly without seare

of any whatfoeuer, standeth forth, and faith, So be it.

But why doth he double his speech and fay, So be it even fo be at? it should feeme that the speaker of the parliament house is but a simple man, and wanted matter, hee meant well it may be, but for want of matter hee is faine to harpe vpon one ftring much. Surely beloued, the Prophet spake as he was moved by the holy Ghost, and this is Gods wifedome, therefore let vs not finde fault withall, this is the plaine and simple dealing of a faithfull soule indeed. It is vivall in the Scripture to have one thing oftentimes vrged in teaching. and no oftner then is needfull : because, first it is long before we can learne Gods will : secondly, it is longer before wee can remember Gods will; but principally, because it is longest of all before wee can make a conscience to obey Gods will; therefore let no man in hearing one thing often, be wearie, because every man may learne the fame thing better. Doe not fay, the Preacher wanteth matter, but fay rather that we want grace, or understanding, or memorie, or zeale, or love, or fomething. Againe, let no man in teaching fland fo much vpon his reputation, asto account it a difgrace vnto him if he doth often repeate one thing being necessarie: for we see it is Gods wifedome to teach fo, and if any man will be wifer then Gods spirit, he will proue himfelfe a foole.

In prayer also the same spirit hath taught Gods children to speake one thing oftentimes partly because there is in every one great dulnes and want of seeling, and partly to note how earnest they are and desirous to obtaine that which they pray for. So doth Danid here in this place say, So be it, even so be it, as though his heart had bin scarce awake at the first. A man that would faine have a thing which he needeth indeede, will say (being asked if he will have it) oh yea, yea, yea; and if it be a thing that he cannot away withall, he wil say, oh no, no, often together, as if he could not denie it too often, as the first could not desire it too much. This may the Church doe, if their hearts be touched with their owne wants and weaknesses. But this serveth not to maintaine any idle and vanecessarie repetition, such as were vsed in Popery, and condemned by our Sauiour Christ in the Scribes and Pharisees. In Popery they babble one thing often-Manis.

Aa 3

times, lesus, lesus, lesus, and you must say ouer the Lords prayer so many, and so many times together, and then you shall be heard (say they.) And so they play in their chaunting, and curious singing, which is more like the hunting of the Foxe, then any spirituall and holy service of God, they are sometime a quarter of an houre almost in singing some one word. Alas poore soules: they thinke that God is delighted as man is, and they thinke that the Lord is assepted. Baals priests thought, and therefore they call often: but Gods children feele their owne hearts assepe, and therefore it is that they

crie often in the fame words.

So be it , enen fo be it , faith the holie Prophet ; as if he should say, did Ifpeake it? I will fay it againe, I doe not repent me of it, I am not afraid, I am not ashamed, if I said it not with such feeling the first time as I ought, I will fay it againe. To fhew how carefull, how constant, how bold, and how holy we should be in praising of God. For many times in our prayers our mindes are croffed with one thing or other, to that God hath not the heart : then to it againe, Heart what faift thou? then So be it, even fo be it. Some thinke a cold word, vnreuerently blustred out, to be good enough for God, and are ashamed to amend any thing if it be amisse, and afraid to stand to a thing if it be well. Some will veter in table talke, whatfoeuer commeth in their minds, of God, and against him too sometime, and when they should either defend it, or defile it, or reforme it, they turne it away with a iest: Nay fir, it is not my profession, I will not reason of it, nor fland with you in it, you are too hard for me, this is but table talke, and if there should be no arguing and disputing, how should men come by knowledge, &c. But fee their follie, or their weakeneffe at the least : if it be true, and expedient, defend it for Gods glorie : if it befalle, recant it to the shame of the divell ; if it be doubtfull, bee instructed, for thy further comfort. But Gods children are well aduled what they fay, and being fo, they are not ashamed, nor afraid, if they heare of it againe, but as they faid it, fo they will fay it againe, Sobe it enen fo be it.

This earnest and reuerent kinde of giuing thankes doth also notablic reproue the prophanenesse of some, who while thankes be offered vp to the Lord at table, for nourishment received, they are otherwise busied, looking here and there, toying with one thing or other, according to the affection of their heart. And when grace is done, they will not stand with you for Amen, but it shall be so

inatchingly,

fnatchingly, and fo fhackled in the teeth and lippes, that it would lothe a man to heare it ; which they would not doe, if they thought the Lord worthie of thankes for his benefits: but so they doe, as if he were not worthie of one colde word; and if he get any more, then they are at very great coft with him, and he must needes be indebted to them for it : but Gods children come with great feare and reuerence, and to that which is faid they give their heartie confent in

moft reuerent manner, Sobe it, euen fo be it.

Furthermore, the person of Danid may teach vs one thing more, for he being the King, giveth thankes to God himfelfe : to teach vs that it is an exercise for Kings and Princes : but now most men fet their little children to doe it onely, and are ashamed to doe it themfelues, as though it were a childish thing to give God praise for his blefsings. Say not now (as some haue faid) that I would not haue children fay grace. Yes I would have you traine them vp vnto it, els when they come to yeeres they will be as much ashamed of it, as their fathers are now. But I would have your selves to be the principall actors in so holy an action, because you have the best under-Panding : and if thou faift no more but God bee praised for all his girs, doe it with reverence, and from the feeling of thy heart in faith and true repentance. But if thou wilt be ashamed to give thy childe fo good an example, and lay all voon him, it may be faid, thy childe is come to grace, but thou art past grace. Last of all, as the King giueth thanks in his owne person, so in his owne person he confirmeth it, and faith, Amen, or So be it : he hath not a Clarke to fay Amen for him, as they have in Poperie, where the Priest must pray, and the Clarke must fay Amen for all the rest of the people. God faid to Mo- Dens. 37,15. fer, the Leuites shall pronounce the curies, and all the people shall 16.

fay Amen. If at the curses, much more at the bleffings must all the people fay Amen: for the one is against themselves, and the other is for themselves. In the Primitive Church, when the Minister had made any prayer in his Sermon, or before, or after, all the people (faith an ancient father) did fay Amen, Amen, that the noise went vp

as a mightic thunder in the skies.

Now if we speake of a thing that is waightie indeede, and say God graunt it, not tenne amongst a thousand will say Amen, but we will confider of the matter first, and so wee sit as blockes, not one whit moued with the matter : and this is a great finne. Againe, at publike prayer, the people ought to attend to the words of the Minister,

when

when he prayeth, and all at once, as one bodie to fay Amen. The Clarke hath no more warrant to doe it for them, then Vzzah had to hold up the Arke from falling: for himselfe with the rest he oughe to say Amen, but not alone for the rest: for not he, but the Minister is the mouth of God unto the people, and the mouth of the people unto God in prayer, but they must say, So be it.

Now to end, God doth now exhibite a bill vnto vs his people, requiring that whatfoeuer he shall demaund at our hands, if wee fee it standeth with his glorie and our owne faluation, wee will give our confent and let it passe, or else the time will come that wee shall put vp our supplications to

him, and they shall not passe. God grant vs grace, to graunt our consent to all his will.

FINIS.

## CONCLV-

## SIONS OF PEACE,

BETWEENE GOD AND MAN:

Containing comfortable meditations for the children of God.

By W. B. Minister of the Word at Reading in Barkesbire.



AT LONDON

Imprinted by FELIX KYNGSTON, for Thomas Man, dwelling in Pater-noster-row at the figne of the Talbot.

## SIONS OF PEACE

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## CONCLUSIONS OF PEACE BETWEENE GOD

PROV.7. verf.1.2.

- 1 My sonne, keepe my words, and hide my commaundements with thee.
- 2 Keepe my commaundements and thou shalt line.



His text containeth an exhortation to faithfull and diligent keeping of Gods commaundements, with a promise of life annexed thereto. And the doctrine that is to be gathered from the same, ariseth partly from the manner of speaking that is there yied, and partly from the exhortation. The manner of speaking is to be

confidered in the two first words, My same. Wherein is to be obserued, that who so ever is the partie that speaketh, he speaketh not like an Emperour, nor like a King, nor like a Iudge, nor like a master, of his absolute power; I will and commaund, &c. but he perswadeth like a father, most louingly and tenderly. Hee doth not say, My slaue, nor my enemie, nor my servant, nor my subject, nor my friend, nor my brother, which is much: but hee saith, My some, which is more; a name of loue, and a title of the greatest loue that can be.

The love of a Prince is great, the love of a friend is great, the love of a brother is great, the love of husbands and wives is great; but the love of father and mother to their children, is like the love of Ionathan to Danid, 2. Sam. 1.26. It is wonderfull passing the love of Princes, the love of brethren, the love of neighbours, the love of husbands and wives, and passing the love of women and all loves. For (faith Esay) can a woman forget berchild? Esay 49.15. As if hee should say, it is impossible. Therefore he that here speaketh in the

person

person of a Father, and saith, My some, perswadeth by all loues, and sheweth, that whatsoever he counselleth or reproveth, it is not of malice, or envieto hurt vs. but of singular love and care, to doe

vs good.

We are further to confider of two principall circumstances: one is of the person that spake these words: the other is of the partie to whom they were spoken. Now the question is not of his faithfull affection vnto his children: for of that we are perswaded: nor of his fatherly authoritie ouer his children, that is granted: nor of his childrens dutie towards him, for that is acknowledged: but now the question is of his person, and who it is that here saith, My some, that hee might be reuerenced: and who they are to whom this title of sonne doth belong, that they might not neglect to doe their dutie.

If thou knewest (saith the Lorde Iesus to the woman of Samaria) who it is that saith unto thee, give mee drinke, thou wouldest have asked of him, and he would have given thee water of life. So if we knew who it is that heere saith, My some, and giveth counsell like a father in matters of this life, wee would aske of him, and hee woulde give vs

counsell to eternall life.

Let vs then knowe who it is that faith, My some, whose voice is it? what, is it the voice of God or of man? Is it from heaven or from earth, or from whence is it? For the better finding out of this point wee are to consider, that as these names of Father and Sonne be oft vsed in the booke of Proverbs, so they are not alwaies the words of one, and the selfe same partie. They are sometimes to bee understood of God and of his Church, as in the first chapter verse S.

They are sometimes to be evnderstood of Salomon and the mem1. Chro. 28.9 bers of Gods Church, as chapter 4. verse. 1. They are sometimes
to be viderstood onely of Danid the father of Salomon, as in chapter 4. verse 3, 4. Sometime they are the wordes of Bethsheba Salomons mother vito Salomon her sonne, as in chapter 30. verse 1.

But most commonly they are the words of God and Salomon together, and are spoken to the members of the Church in generall, and
so they are to be viderstood, when there is no manifest difference,
as there is in the places before mentioned.

In this exhortation, these words My some, are to be taken as the wordes of God the common father of all his creatures, but specially of his Church in generall, and they are also the words of Salomon, a

notable

a notable infrument in the Church of God? My fonne, faith God, and my fonne faith Salomon: for this is Gods word, though Salomons writing, because Salomon writeth as the holy Ghost inditeth, My fonne, faith God by the ministerie of Salomon, naming no body, because hespeakes to everie one that will follow his counsell, of what nation, or of what countrie, or of what language or of what yeeres, of what state and condition soeuer he be : My some, faith Salomon in the person of God, naming no body, yet speaking to all that shal either heare or reade his writings, that at the very entrance, (the dores being of loue) they may be in loue with the whole frame of his counsell, and have a delight to dwell therein. My some, faith God by the ministeric of Salomon, that we might perceive what love he beareth to vs, and knowe what dutie we beare to him: My fonne, faith Salomon in the person of God, to teach all teachers with what affection to teach the Lords people, and to shew all hearts what accompethey must make of their teachers. My fonne, faith God, to teach vs that all his care is to doe vs good; and if wee follow his counsell, it is the better for our selves, hee is never the better for it : and therefore that all our care and studie must be to advance him, and to direct all our actions to his glorie, as hee hath directed his glorie to our good. So that these words, My some, are to be confidered after a double manner of speaking; First as spoken by God the first authour of them; next as proceeding from Salomon the minifter of God. And so much briefly for the persons by whom they were spoken.

#### The persons which are called somes.

Now we are to confider of the persons that are called by the ti-tle of sonnes; and because God is first in order, we will first see of whom he speaketh in this place, when he faith, My some, for many be called the sonnes of God in the scripture, & they are of three forts, some are by nature the sonnes of God, some are by adoption the fones of God, and some for their excellency are called the children of God. By nature, none is the sonne of God, but Iesus Christ pon 1.14. onely, who was begotten from all eternitie, of his fathers nature, Plalm.2.7. and substance. By adoption all the faithfull are his children, whom Prou, 8.25. God hath elected before all worldes, that hee might call them in his time appointed by the lively preaching of his Gospell, and the effectuall working of his spirit in their hearts, vnto the bleffed

E.lohn 3.1.

and certaine hope of eternal glorie, in the kingdome of heaven, being first instified by the right cousinesse of the Lord Iesus Christ, the naturall sonne of God. These are called sonnes by adoption, or made sonnes, which before were no sonnes at all. As it a king should take in a begger, nay a traitour, and make him his heire: even so did God with vs, and such favour did hee freely shew to so many of the sonnes of Adam, as it pleased him to adopt, and to make his children, wherein appeared the wonderfull love of God to vs ward, of which saint Iohn speaketh, by way of admiration, Behold (saith hee) what love the father hath given to vs, that wee should be called the sonnes of God, as if it were to be wondered at, and not to be expressed.

The angels are called the children of God, Iob. 1.6. and Iob. 2.1. verse. When the children of Godstoode before the Lord, Sathan came also and stoode among st them, &c. And they are so called, parely for their excellent state and condition, but principally, for their

willingnes and readines, to do the will of God.

Sometime allo the Lord is called our father, in respect of creation only, as in Matt. 23.9. Haue we not all one father ? hath not one God made vi?and in Ela.64.8. But now thou O Lord art our father: wee are the clay; thou art our potter, and we are the worke of thy hands. So Adam in called the fon of God by immediate creation, in the third of S. Luk the last verse. In this respect God is a common father, not onely to all his creatures in generall, but to the very reprobate also, for hee created them also, and he made them good, faith Salomon, but they found out many inventions: but we shall never find that God rouchiafed to cal any reprobate in the scripture, by the name of his son, Non cam prestanti reprobos dignatur honore. Hee did neuer honour them with fo excellent a title. Many are fo called jand fo accompted amongst men, which doe judge onely by the outward appearaunce, but whe they come before the Lord, whose waies are not our waies, whose thoughts are not our thoughts; the case is altered. If any shall object and fay that there is never a father without a childe, and that they bee relatives, and therefore feeing as God is called a father of the reprobate, in respect of creation, the reprobate may at the least be called the fonnes of God, though they be not the fonnes of God, as the elect are: they are to know, that fome are called fathers in the scriptures metaphorically, which were but the first innenters of things, and in that respect they are called fathers, as laball the son of Adab, the wife of Lamech is called the father of fuch as dwelin

E/27 55.8.

Gen.4.10

for he was the first inventer of tents. And Inball his brother is called in the next verse, the father of such as play vpon the Harpe, and vpon Organes or pipes: shall we therefore call the tentes Inbals children, or must the Organes and pipes be called the sonnes of Inbal?

So God is called the father of the reprobate, because he first created them, but yet they can no more bee called the children of God, than the tents might be called the children of Inbal, or the Harpes

or Organes, the children of his brother Iubal.

But when the scriptures doe speake et God, as he is a father, not only by creation, but also by adoption, then is the title of sonnes also therewith all bestowed upon those whom he hath created, because hee hath also adopted them to be heires of his kingdome through Christ, but it is limited onely to the elect, which doe receive him by faith, as in John 1.12. As many as received him, to them be gave prero-

gatine to be called the sonnes of God.

So doth the Apostle Paul also restraine the title of Gods children onely to the godly. As many as are led by the spirit of God (saith he) are Rom. 8.14. the somes of God. And because the reprobate and all hypocrits will boast of the spirit as well as the children of God, as Zidkijah said hee 1. King. 22. had the spirit of God as well as Michaiah, therefore the scripture hath 24-put a difference betweene the giftes of the spirit, and the spirite of sanctification: for Saul may have the spirit of God, that is, some 1. Sam. 11.6. gifts and graces of Gods spirit, as knowledge, independent, strength, pollicie, wiscome, wealth, &c. as the wicked and the reprobate may have, to their condemnation: but the spirit of sanctification or holinesse, which worketh newnesse of life, and changeth both the affections within, and all the affections without, that is proper only to the elect children of God indeede.

And left any should deceive themselves, The Lord lefus hath laid down an everlasting rule; By their fruits you shall know them. And the Manh 7.16 fruits of the spirit (saith S. Paul) are these, love, ioy, peace, long suffering, patience, goodnes, gentlenes, faith, meeknes, temperance, &c. Against which there is no law that is to codemne them: for they that are Christs have crucified the flesh with the affections and lutts. But there is a kind love, and ioy, and peace, and suffering, &c. amongst the children of darkenes, because Sathan in his members can counterfeit whatso ever God doth commaunde, and there is a monst the members of the Church malignant in shew, whatsoever the church of God militant hath in trueth; when Sathan doth change himselfe into the likenesse of an angell of light, it is a hard thing to discerne

the

the one from the other : therefore hath the Lorde ioyned his worde and his spirit togither, by which, as by a true touchstone, all false loue is discerned from true loue ; and all false peace and false iov, is tried from true peace and true ioy, and fo of the rest : and therefore Pihef.6.17. is the word called the foord of the Shirit, because it doth not trie any thing, nor worke any thing ordinarily, but by the word of God. And last of all, lest Sathan should abuse and delude the children of God, with the malfold corruptions, imperfections, and rebellious thoughts of their hearts, and make them conclude thereupon, that they have not the spirit of God: they are to know that the spirit of God in the elect, is not alwaies felt in themselves, nor perceived in them by others in a like measure, but it is in them as the sun, which fometime shineth and sendeth forth her light, dispersing the clouds, and fome times againe is hidden under the cloudes. It is in them as in the ebbing and flownig of the fea : It is in them as in the waxing and waning of the Moone: It is in them as the fire when it is kindled, and when it is raked up in the afhes: And it is within them as the fap of the tree is in the winrer and fommer, fometime in all the

branches, and sometime gone to the root.

And as the elect are like trees planted by the water fide, which do bring forth fruit in due feason; so the same trees have both a summering and a wintering : a spring time, and a fall of the leafe : when winter comes, they feeme as though they were dead, but in fummet they shall waxefresh and greene againe. The fruits of the spirite in the elect children of God, are likewife like the fruite of the tree, which is first in the sap onely, then it commeth into buds, and then into bloffoms, wherof some are smitten with blafting, some are nipped with frost and cold, and some are eaten with worms; but if they escape all these, then from blossoms they come to be apples, & at the first they are green and louely, and many do lust to eate of them, but they are still hard and harshe, but in time they come to their full growth And when they are ripe, then are they eyther shaken down with the winde, and swine devour them, or beaten downe with cudgels, and theeues doe steale them por if they be fairely gathered, yet are they pluckt from the tree that hath borne them, then are they bought and fold: wherof some perish, and are cast out of doores: the fairest and sweetest, is brought either to fire to beerofted, or to the board to be pared and cut in peeces, and fo to be eaten, then the tree is naked & feemeth to be dead, but the next fpring doth fetch al again. So are the fruits of the spirit in the adopted children of God,

firit

first in the sap of faith, onely which is hidden in the heart : then it commeth into good thoughts, then into good wordes, then into good workes by degrees: but many times they are nipped and fmitten in the bud or in the bloffome, that is, either in thoughts, or words, that they neuer come into works. The works likewife of the godly are at the first faire and freshe, but yet hard and harsh: and when they are come to any perfection, they are either windeshaken and denoured by beasts, or smitten with persecution: then are they bought and fold, and euerie man handleth them as they lift. In a word: the faireft, the pleafanteft, and the best of our workes must be pared and picked for dainty mouths and queasie stomackes, and in the end consumed of all, and then are our labours come to their perfectio, whether they be of Church or common-wealth, and then do many of Gods children think themselves naked and dead, but there is no cause why they should : for as all that fruite when it is so and so handled, doe prooue that sap is in the tree; fo all the fruits of the elect, whether they periff in the bud, or in the bloffome, or in the ripening, or howfocuer they be handled, yet they produe that the fap of Gods spirit is in them, and the next spring of Gods grace will fetch all againe. But then they doubt of themselves because perhaps they have not so much fruite as they had, or so much as others have. But there is no cause why they shoulde doubt of themselves: for though they have not so much as they had, yet it is as good, and found as that which they had, it is not counterfeit and fained, but it is in truth that which it feemeth to be, and fo long they may care, but they neede not to feare the want of Gods spirit in them; for it is not so materiall, how much faith, or how much zeale, or how much loue, or how much patience a man hath; but how good faith, how good zeale, how good loue, and how good patience a man hath : whether the faith, loue, zeale,&c. be true, or counterfeit from the heart, or in hypocrific. must beethe question. That as men say of fruit, this is but little, but it is good, heere be not many of them, but those that are of them are veriedaintie, they are right of such and such a kind. So the children of God may fay, My faith is but little and weake, my loue is not fo much as I would it were: my zeale is but little, and my patience is but small : but it is true faith, and true loue, and true zeale, and true patience, euen from the verie heart roote without diffembling: O Lord increase and strengthen it. And thus much for the difference betweene the children of God by creation only, and the

children of God both by creation and adoption. And thus much of

the spirit of God, both in the one and in the other.

Nowelet vs come to the matter in hand. We have heard who bee called the fons of God, how this title is given to the Lord Iefus, how to Angels, and how to men, hath beene also declared: but to imagine, that in this place it were spoken to the Lord Iefus, were no leffe then blasphemy, because he was ever without sinne; and to enquire, whether it were spoken to the Angels or no, were vaine curiositie.

Now, if it bee man to whom the Lord faith, My fonne, as it is indeede, O Lord what is man, that thou dolt speake so kindly to him? or the fonne of man that thou doeft io regard him? Againe, if it be spoken to man, how art thou O Man, gotten into such fauour with God, which fometimes thou hadft lott? How happie and honorable are those men, which are the sonnes of God? But is it spoken to me indeede? what, to finfull and miferable man? and are the fons of Adam among the fons of God, as Saul was amongst the prophets? is the prodigall fonne come home again? is it for him that fuch cottly robes are brought forth? and is it he that his father went out to meete, and fo louingly embraced? is this he whom he faluted with fuch sweete kisses, and teares of ioy? was it for him, that the fat calfe was killed: and is all this feafting and reioycing for his returne, as though he had never offended? furely fo it should feeme. But what shall man now give vnto God for so great love and favour, or how shall we shew our selues thankfull, for such kindnesse vndeserued ? Surelie this is the Lords doing, and it is wonderfull in our eies : but that our profit may encrease to the further instruction of our judgement, and comfort of our faith, wee will by the grace of God, fee downe certaine points, to confider of, and by this text to be examined. First we will consider how, or by what meanes, we are come into this fayour with God, and how we are come by the knowledge thereof. Secondly, we will fee the excellencie of the children of God, aboue other men. Thirdly, we will enquire what dutie the children of God doe owe vnto God their heavenly father, whereby they may shew themselves thankefull for such favour restored. Fourthly we will confider, why the Lord both here and elfe where vieth thefe words, My fonne. Last of all, we will fee what may be gathered from them, as they bee the wordes of Salomon.

#### How we are made the somes of God.

TOw touching the first point, if we be the sonnes of God, then God is our father, the Church of God is our mother, the members of the church be our brethren, and the kingdome of heaven is our inheritance. This purchase the father hath bettowed vpon vs, the fon hath bought it for vs, & the holy Ghoft hath fealed it vnto vs. Of this couenant God is authour, the son of God is the purchaser, and the spirit of God is the certifier. It is freely granted, it is fully discharged, it is certainly affured, & shalbe for ever possessed. This prerogatimeas it is great, so the first cause thereof was the infinit love of God, in his fon lefus Chrift. It is the free gift of the father, fo faith the fon, Feare not little flocke, it is your fathers pleasure to give you a kingdome. It Luk. 12.32. is the free gift of the fonne, fo faith the Lord Iclus, My fleep heare my lohn 10.27. voice and follow me, and I will give vnto the eternall life. It is also the gift 28. of the holy ghoft, fo faith the prophet Danid, Lord let thy good first Pfal. 143.10 leade me into the land of righteoufneffe, & therfore it is no way merited or purchased by our selues while we live, nor gotten by any friendes for vs, when wee are dead, (as Papifts teach, ) for nothing can bee more contrary then thefe, To have it of our felues, and to bee freely giuen of God.

The euidence or affurance which weehaue to fhew for this priuiledge, is Gods promife, which is furely ratified in heaven by the eternall decree of the holy Trinitie, as it were, by an euerlasting act of Parliament, neuer to be repeated, whereunto the father, the word and the spirite, doe beare sufficient witnesse: If therefore we receive the witnesse of menthe witnesse of God is greater. The records of this charter and promife, are left among vs here upon earth in the written word of God, contained in the bookes of the olde, and new testament, whereupon all the faithfull must relie, as vppon their fathers last will and testament, and these we are all comanded to fearch, because they beare witnesse of the love of God in Christ to our eternall faluation. Therefore if any forfake this foundation, to builde upon reuelations and dreames (as Anabaptists doe) or vppon mens traditions (as the papilts doe) or vppon the perlwafions of their owne heartes (as Atheifts doe) what doe they elfe but build vpon the fands. The proclaimers and publishers of high prero- Epter 4.11. gative, are pastors and teachers which are appointed to be ministers 11, of the Gospell, truely sent of God, and faithfully called of Gods

lere,13.31, Efai.52,

Ram. 8,16.

Efai.4.30.

Church, whose badges are knowledge and holines, whose feete are beawtifull, because they bring the glad tidings of peace.

The feales of this charter, are either outward or inwarde. The outward feales are the Sacraments of baptiline, and the Lords Supper, duely administred according vnto Christs holy institution. The inward feales are two, one is the spirit of adoption, which beareth witnesse to our spirits, that we are the sonnes of God, and sealeth vp our hearts to the day of redemption. The other is a good conscience

Heb. 13.18. in all thinges, defiring to liue honeitly, whereby we know that the

fpirit of God is in vs.

The hand by which we receive it, is faith, the closet wherein wee keepe it, is the heart, and til the foule may fully possesse it, is the heart.

The excellencie, pleasures, and beautie of Gods Children.

lie at the anchor of hope; and so much for the first point.

TOw let vs take a little viewe of the commodities and benefits which belong vnto this charter, and priviledge of being the fonnes of God, and then shall wee see the excellencie and dignitie of Gods children, aboue all other which be not the children of God. Their excellent effate and condition doth partly appeare in the vesy names and titles that be given them in the worde of God, where they be called the citizens of heavenly Ierufalem, a roial priefthood a kingly generation, the beloved of God, the spouse of the lambe Christ, the figuet of the Lords right hand, the apple of his cie, the annointed of God, the friends of God, the brethren and fifters of the Lord Jefus, his love, his doue, & his vndefiled, the body of Christ, the Lords vineyard, his holy ones, the faints of God, the feruaunts of the most high; and that which passeth all the rest, the sonnes and daughters of God. Nowe (as Danid fayde when hee shoulde have married Sauls daughter) Seemeth it to you aliebt thing to be a Kings some, seeing that I am a poore man, and of small reputation? So, seemeth it to any a light thing to bee fonnes and daughters of God the king of all kings, feeing wee are finfull men, and of no reputation, but deferued rather eternall confusion.

It is a great matter (as it feemeth by Danids words) to be a kings fonne, but hee that is fonne and heire to 1000. kingdomes, or 1000. worlds, if it were possible, cannot compare with the fonnes of God, if they were as naked as euer Iob was, or as poore as euer was Lazariu. The fonnes of Princes are in great account with men,

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but

but the children of God are in account with God and man. The children of princes are attended upon by noble men, and garded with ftrong men, yet both but men, whose breath is in their nostrels, and their handes cannot accomplish the deuises of their heart. The children of God are attended vppon by God himlelfe, whose eye is alwaies ouer the righteous, and they are garded by the angels of God. who for their swiftnes are sayd to have wings, for their readinesse, they are faide to fland in the presence of God, and for their strength pfal, 14.15. incomparable, or elfe aske Senacheribs hoft.

The pleasures of the sonnes of men are such as the worlde doth 35. afford, carnall fecuritie, worldly prosperitie, fleshly delightes, beattly fenfualitie, with pride and ease, fulnesse of bread and such like : the pleasures of the children of God is such as the worlde can neither give, nor take, as the love of righteousnesse, delight in the law of God, patience in affliction, loue of the faints which excell in ver- Pfain. 16.

tue and fuch like. The riches and treasures of the sonnes of men are in golde and filuer, houses and landes, Lordshippes and mannors, rents and repenewes, and fuch like, which theeues may fteale, or moaths may eate, or ruft may free, or fire may confume, or water may overflow, or time may weare, or death may ende : but the riches and treafures of Gods children are, the word of God, Gods fauour, forgiveneffe of finnes, freedome from hell and the deuill, libertie with the faints, the spirit of contentation, peace of conscience, continuall joy in the holy ghoft, and a kingdome of glory in heaven, and fuch like, which no thiefe can steale, no ruft can fret, no fire can confume, no water can drowne, no plague can infect, no time can weare, nor death can ende. The ornaments which the children of men have to commende them vnto the worlde, they are of the world, and fuch as the worlde doth like of as golde and filuer, filkes and veluets, iewels and pretious stones, sumptuous and rich attire, beautifull faces, comely bodies, ripe wittes, smooth tongues, &c. These are also beflowed vppon many of Gods children, but they have better ornaments than thefe. Their lives are adorned with holineffe and righteousnesse, with vertue and religion, their bodies are attyred with 100.29.14. chastitie and sobriety, their frontlets are modestic and shamefaltneffe, their robes are grauitie and wifedom, their bracelets are mercie and compathon, their words are the words of grace, their lippes are the doores of knowledge, and their hearts are the florehouses of vnderstanding.

Before the world in themselves they are blacke, as though they had lodged among the pots: but before the Lord, in Christ, they can. 14. are white as the lillie, and comely, as the curtaines of Salamon. Be-

Cans.4.1.2.3 bold (faith Salomon) the beloned of Christ is faire, yea behold she is faire

4.5.7 indeede, her eyes are like the dones, her baire is like the slocke of goates,
which looke downe from the mountaines of Gilead: her teeth are like a
flocke of sheepe in good order, which goe up from the washing, her lips are
like a threed of scarlet, and her talke is comely, her temples are within her
lockes, as a piece of Fomegranate, her neeke is as the tower of Dantal built
for defence, her breasts are as two young Roes which are twins, feeding a...

mought the lillies. She is all faire, and there is no spot in her. The lone of cam. 6.7.8. Christ hath threescore Queenes, and of damsels without number to waite upon her, the done of Christ is alone, and undefiled, she is the only daughter of her mother, and she is deare to her that hare her, the danghters have seene, and counted her blessed, yea even the Queenes and Concubines have seene her, and they have praised her, she looketh foorth as the morning, faire as the Moone, oure as the Sunne, and terrible as an armie with han-

mers.

The rich iewels of Gods children are sweete fruites of the holie Ghost, as loue, ioy, peace, long suffering, meekenesse, patience, temperance, &c. for the spirit of God is in them, which is a spirit of knowledge and vnderstanding, a spirit of counsell and courage, and a spirit of the searce of the Lord, by which they are led as by the hand of God; by it they stand as by the staffe of God, by it they are instructed as by the mouth of God, and by it they are corrected as

by the rod of God.

For want whereof the fonnes of men are most miserable, when

they feeme to bee most happie, their abundance feemeth nothing, their libertie is bondage, their peace is warre, their rest is forrow, their health is ficknesse, and their life is death. Their laughter is but from the teeth outward. Their feasts are like the feasts of Balthaser, and their honour is like the honour of Haman. They feare any thing, but not some, they loue any thing saving God, they by in every thing, so it be not goodnesse, like the swine which had rather wallow in the stinking puddles of mire, then in a sweete bed of Roses. They sleepe as a drunken man in the top of a ship mast, in a mightie storme, in the midst of the sea, their head is fraught with abundance of care, and their heart with continual feare. Their foes they hate, their friends they suspect, they trust no bodie, they have no toy of any thing they possesse, they are a burthen to themselves.

Galas, 5,22.

Prou, 14.13.

Dan.5.3.4.5 Heft.7.

their whole life is vanitie and vexation of spirit; when sicknesse commeth, they lie like blockes, they rore like buls, and they die like beafts, and as they ferued the divell all their life time, to they looke every houre when they shall goe to hell. But the children of God are most happie, when they seeme to be most miserable. Their peny feemeth a pound, their pound feemeth an hundred pound; in want they have abundance, in prison they finde libertie, in ficknesse they have health, in warre peace, in labour reft, in forrow toy, in death a.cor.4.17. life, and after death they possesse the kingdome of beauen. The reafon isthis: where the spirit of God is, there is perfect libertie; where a good conscience is there is a continual feast, and where the light Plat.47. of Gods countenance doth shine, there is more ioy of heart, then when corne, and wine, and oyle is encreased. Can the children of the Mar. 2.19. wedding full, while the Bridegrome is with them? And can the children of God miscarrie, while God their father is by them? The loue of earthly fathers is transitorie, and vncertaine, like the love of Saul to David: but whom the Lord loueth, he loueth for ever. Worldly fa- Ishn 13.1. thers doe many times repent them of that which they beftow vpon their children, but the gitts and calling of the Lord are without re- Rem, 11.29. pentance. But what doe I goe about to fet foorth the hid honours, the excellent state, and the great priviledges of the children of God, which are given and bestowed, not according to the basenesse of our hearts and affections, but according to the worthines and honour of his maiestie that adopteth? Verely all that can be said of them, is but a tafte of them, and when we have done, we are to begin againe, if we had the time of another world, and the tongues of men and Angels to helpe vs.

For who can measure the sea with a spoone? who can put the clowdes into a bottell? who can gather the windes in his sist? who can number the sands by the sea shoare? or who can reach the depth of the sea with his arme? Ler him that can doe these things come forth, and describe the honours, the priviledges, the riches, the pleasures, and the selicities of Gods children, which are such as no eye hath seene, no eare bath heard, no tongue can vetter, and no heart is 1, Cor. 2.9.

able to conceiue.

#### What account we must make of Gods children.

Bythe children of God, because God hath them in so high accompe himselfe:

himselfe : for shall not wee honour those whom God doth honour? shall any man hate those whom God doth love? or despise those in whom the Lord doth take delight? Doe not wee love them which loue our children? and doe not our hearts and hands too, arife againft them which mitufe our children? And shall not God who exceedeth all fathers in love, much more love those which love his children? and shall not his heart and hand too arise in his heavie wrath and displeasure against such as misuse his children, either in word or deede? If we loue any man, wee loue his children alfo, and for his fake wee make much of them. If wee loued him which begat (faith Saint John) wee would also love him that is begotten : that is, if we love God, wee will love the children of God, be they never fo poore and base in the eyes of the world. Therefore if wee love not Gods children, we love not God himselfe; and if wee love not God, we hate him; and if wee hate him, how shall hee love vs? Alas, to let paffe the murtherers and perfecuters of the Saints of God in other countries; how doe wee thinke to answere our rash judging and haltie condemning, our vnchriftian mocking and taunting, our prinie nipping, or bitter iefting, our vncharitable centuring, and our hard dealing which we vie one against another ? and you al profelling one God, one Father, one Saujour, one religion, and all looking for one kingdome, Are wee not all the fonnes of God, and children of the most high? How is it then that one doth hate. and hunt another, as though wee were beafts, or rather fiends of

Gen.37.

hell?

uer to see him more; much lesse did they looke to bee told of their crueltie from his owne mouth, but least of all did they dreame of any such matter when they should goe to Ægypt for victuall so many yeeres after: but yet it fell out contrarie to all their expectations: And when they heard him say (which was a Ruler in Ægypt) I am seen amazed, but could not tell what to say for themselves: such shame and confusion did cover their faces, such feare and dread was on every side: and their owne consciences within them were a thousand witnesses against them. And is it not so with vs, whe we do evill entreate our brethren, doe we not thinke that wee shall never see losses more? But wee are deceived: for loses our brother shall appeare, not in Ægypt, but in heaven, to our shame and consusion, if we repent not.

Stephens

When Iofephs brethren fold their brother Iofeph, they thought ne-

Stephens perfecuters shall fee the face of Stephen, as the face of an Ath 6.35. Angell. The rich glutton shall fee Lazariu in Abrahams bosome, Laters. 23. when he himselfe shall lie languishing in hell corments. The Iewes which crucified the Lord of glorie, shall one day looke vpon him, and fee him in glorie whom they pierced. And they which now fee Lab, 13,10, Gods children at nought, because they are young men, or poore men, or more zealous, or more religious, or are not fo prophane as themselues, or will not runne with them to the same excesse of riot, Man, 19 28. shall one day see them fet voon thrones to judge the nations, and them which bated them.

Then shall the righteous stand in great boldnes, before the face of fuch as have tormented him, and taken away his labours. When wif s.t. 00 they fee him, they shall be vesed with horrible feare, and shall be amazed for his wonderfull deliverance. Then they shall change their mindes, and figh for griefe of minde, and fay within themselves. This is he whom wee sometime had in derision, and in a parable of reproch. These are they whom wee called fooles and asses, puritane knaues, and beggerly rascals; This is he whom we hated, whom we molested, whom wee flaundered. On the other fide also. This is he (shall some say) whom we in the top of our owne conceite, condemned for a time-feruer, and a formalist. This is the Church whom we schismatikes tooke for no Church at al, but in the pride of our harts, and in the furious pirit of a preposterous zeale we counted no better than Sodome, than Ægypt, than Babylon, than Baalamites, and not worthiethename of a Church. Then shall many prophanemen fay; We fooles thought his life madnesse, and his end without honour. Now is he counted among the children of God, and his portion among the Saints, Full little doe many thinke of this alteration, and how soone it may come, who knoweth?

Last of all, whosoever looketh for heaven after this life, must while he lives, make much of fuch as feare God, faith the Prophet:he Pfalmas, a. doth not fay, if they beerich, or if they bee in authoritie, or if they may pleafure thee, or if they bee merie companions, &c. But, if they feare God, we must make much of them, whether they be poore or rich, whether they goe in veluet or in fackcloth, whatforuer they be by occupation or profession, or what soener we be our selves; for the poore receive the Gospell, faith our Saujour, that is, the poore are rich, if they godly. And fo much briefly for the excellencie of Gods Late 7.35

children.

### The datie of Gods children.

NOw let vs fee what God requireth of his children, whereby they may in some poore measure shew themselves thankfull to his maiestie, for this excellent estate whereunto hee hath called them.

As their dignitie is great, fo their dutie must needes be great, because much is required, where much is bestowed. Therefore looke how many titles, so many duties; how much honour, so much obedience; and looke how much the Lord hath abased himselse to aduance vs. so much are we againe bound to abase our selves, that wee may advance his glorie, like Abraham, who the more familiarly the Lord did talke with him, the more humblie he did cast downe him-Genef.18,17 felfe in the feeling and acknowledging of his owne vnworthineffe. But what doth God require ? or what shall we doe? If I be your father (faith the Lord) where is my bonour? Then honour is required, and God looketh to bee honoured of his children. Honour thy father and thy mother, faith the Commandement, that is, heare them and regard them, reverence and obey them, feare them and love them, maintaine them and their credit to the vtmoft, defend their persons, and their honest quarrels, and take their part against all that rife vp against them. If such honour be due to our earthly parents, which are but instruments of our good vnder God, what honour is due vnto our heavenly father, in whom our parents and wee doe live, and move, and have our being?

Euery one will fay God is his father, and they are Gods children, God forbid else say they : yet many of them care not how little they heare his word, except they may heare who they lift, or of who they list. Some fay, vrge doctrine, let application alone : fome fay, reach manners, but let doctrine alone; and some care for neither of both; forne fay, preach mercie, and not judgement, we will heare the Gofpell, but not the law; and some are indifferent what they heare, so that it doth not touch them. And most men are like Ezecbiels auditors, that do heare as the people vie to do, but with their mouthes they ieft it out, and as much reckoning doe they make of the preacher and his fermon, as they doe of a filder and his fong, and not fo much : for they will give him the hearing, but they meane to doe still as they did, fay God what he will. What doe these men fay in effect but thus much? O Lord wee are content to be children, and thou

thou shalt be our father, so that weemay have what we will, and fay what wee will, and doe what wee will : like Naafo the Ammonite, who would make a covenant with the men of Jabelb Gilead, vpon condition that heemight put out all their right eyes, and bring all that shame your Ifrael. But what faith the Lord ? If I be your father, where is mine havour? to flew that they cannot bee the children of God, which would fo dishonour him, and bring such a shame upon him; therefore where is my honour faith God, if you be my children ? In effect it is as much as if he should fay, Why do you not liften to my commaundements and obey them? Why doe you not receive my inftructions, and beare my reprehensions ? But (as though I had no authoritie ouer you) will you cast off the yoke of my gouernment? as though you were wifer then I, will you cast behinde you all my countels, as though I knew not what I did? will you censure and controle me and my waies? will you appoint me how I shall be worshipped? must all be as you will? Hiccine honos qui debetur mibi? Doe my children thus honour me? or am I a father vnto such children? No, faith the Lord, I am no father to such, except you will regard all my counfels, and obey all my lawes, and that continually at all times, and faithfully in all places, and constantly before all persons, and wisely according to all circumstan- Pfal, 119.45 ces, you doe not yeeld me that honour which is due vnto me : therefore ftrine vnto this, or else call me no more your father.

Now if wee could remember alwaies with what titles of honour the Lord hath honoured vs, it would make vs ashamed to serue the world, or the diuell, or our felues in any thing. When fome went about to perswade Nehemiah to flie, he (because he was a Magistrate) answered and faid, Should such a man as I flie? So when Gods chil- Nobe, 6.11. dren are tempted by the world, or by the diuell, or by their owne hearts to commit any finne, or to goe against their owne consciences in any thing : let them fay as Nebemiab laid, Shall fuch a man as I yeeld? shall the sonnes and daughters of the most high bee so base minded, or fo beautly affected? No, be re boly, for I am boly (faith the 1.Per. 1.19.) Lord) to thew, that vnholines doth no more become a Christian of God, then God himfelfe: how doth it then become the profesfors of the Gospell to be blasphemers of their fathers facred name? or to be common swearers, or liers, or drunkards, or whoremongers, or viurers, or prophaners of the Lords Sabboth? Then fay thus with thy felfe, Should I be couetous, or malitious, or enuious, or proude,

or difdainfull, as though my father were fuch a one as loued fuch

things ?:

shings? Should I be familiar with Atheifts, or Papifts, or belly-gods, or fooffers at religion, as though they were my fathers friends, when they bee his deadly foes? Should I carrie two faces in one hood? Should I ioyne hands with the enemies of God against his feruants and ministers? Should I stop my eares when God speaketh? Shall I disobey, when God commaundeth? Shall I venture when God forbiddeth? Shall I presume when God threatneth? and shall I distrust when God promiseth? Is this a life for the servants of God? if not for his servants, much lesse for his children. If the children of God doe thus leade their lives, how doe the divels children live?

A heathen man being asked, why he did weare fuch a long bushie beard : he answered, that so often as he beheld it, he might commit nothing vnworthie the gravitie of the fame; he would not be like a Tauerne with a bush at the doore, and no wine within. So now, if any man aske vs, why God hath given vs the titles of Gods children, and why wee are called Christians, the Church of Christ, the spoule of Christ, Citizens of heaven, and by such like names of loue and honour, let vs answere (as hee did) that so often as wee remember our names and our titles, wee might commit nothing vnworthie the grauitie and maiestie of the same. And that is one speciall reafon why every man hath his name given him in his baptifine, that fo often as wee are called by our names, wee might call to minde our baptisme, and what wee promised there. It should seeme that the Papifts, and some Protestants too, which bee popishly affe-Red, doe not remember what titles they have, nor by what names they are called, and therefore they must have puppers and images in their Churches and houses to put them in minde of their dutie to God: so some mens religion and holines is all in their titles of Gods children, and in the names of Christians, which onely they retaine, when all Christianitie is banished : and is not this a shame for the sonnes of God?

It is counted a shame for a Citizen to goe like a Courtier, or for a Courtier to goe like a carter: but if a man put on womans apparell, or a woman put on mans apparell, that is an abomination. And shall it not be a greater shame, for the citizens of heaven, to goe after the fashion of the Courtiers of hell? And if it be an abomination for a man to goe in womans apparell, what an abomination is it before the Lord, for the children of light, to put upon them the workes of darknes, and to couer themselves with iniquitie as with a garment, and for the sons of God to go in that apparell which doth

Deut.11.5.

Note.

belong

belong vnto the children of the diuell. When the Lord of life was put to death, there was darkneffe vpon the face of the earth, the vaile of the Temple rent, the graves opened, and the dead arole, and went foorth, with other things which were feene afore, at the fight whereof the very enemies of Christ which watched him, were afraid for that they had done vnto him; yea they were constrained to confesse and say , Doubtlesse this man was the some of God. So Matt. 17.54 if we be dead with Christ our head vnto sinne, as he was dead for our finnes, there will follow a wonderfull alteration in our lives. There will appeare fuch zeale in profelling of the Gospell, such piece in relieuing the poore, such patience in bearing the crosse, such faithfulnes in performing of promiles, such charitie in judging our brethren, fuch compatition in condemning malefactors, fuch love in reprouing of faults, such mercie in forgiuing offences, such sinceritie in worshipping of God, such constancie in defending of the truth fuch watching over all our waies, and fuch wifedome in winning men to God, that our very enemies which before did mocke vs, hate vs, and perfecute vs, shal be constrained with shame enough to fay ; Thefe were, no doubt, the children of God, thefe were good men, these were true professors indeede : for such fruites and effects doe follow their profession, as are not commonly seene in the hues of others.

Wherefore to conclude this point: Let not the King goe like a Inde 9,9,15 Kefar : let not the Captaine runne away like a coward : let not the tree lose his fatnesse, to doe as the bramble would doe. And let not a Christian live like Antichrist : let not beleeuers live like infidels, nor let not the formes of God live like the formes of Sathan : But. as in our houses, as in our apparell, as in our feathings, as in our furniture, in every thing elfe, wee ftrine to have matches, and all our things futable: So likewife, let vs ftrine to have our titles, and our lives, our names and our qualities, our profession and our practife furable and answerable the one to the other. Finally, let every one 1,Tim. 1,19 that calleth God his father, in the name of the Lord Islus depart from iniquitie, left hereafter the Lord Iefus bid him, depart with the workes of iniquitie. Here be two departings. If wee take the first Manhar. now, wee shall be free from the other hereafter : but if wee will not 41.07.23. heare now of a departing from iniquitie, which we oughe, we shall Late 13.27. hereafter heare of a departing with our iniquitie, which wee would not. The first is somewhat painfull, but it is infinitly gainfull. The fecond is most searcfull, and for euer incolerable. And thus

much for the dutie of Gods children in regard of their titles.

Now let vs fee why the Lord both in this place, and fo often in this booke of Prouerbs, doth victhele words, My fonne, as also, why he doth not fay, My former, in the plural number, teeing hee speakes to all the Church in generall; but, My forme, in the fingular number, as though he spake but to one alone, that so we may make that

vic of them, for which they were left vnto the Church.

And least wee should thinke this to be more then neede, wee are to know, that as the holieft speaketh nothing in vaine, so doth hee not speake any word at all aduenture, but in fingular wisedome, and in most excellent order bath hee handled every Treatife, and placed euery fentence, euery word, and euery letter. To great purpose it is done, and ought accordingly to be considered : For, when heaven and earth shall passe, not one sot or tittle of Gods word shall paffe: but every word of God endoreth for ever, and fliall remaine as faithfull witnesses in heaven, either with vs, or against vs in the day of the Lord. Then shall all Gods arguments, and reasons, and perswasions be called foorth to give evidence against vs, if they doe nothing prevaile now. Then shall every word of admonition, and every word of threatning, and every word of love, and kindneffe, and every title of honour and dignitie come foorth, and plead hard against all fuch as haue turned the deafe eare vnto them : yea they shall also crie loude for vengeance vpon all those men which either in word or deede, have offered them any difgrace, especially amongst their friends upon the face of the earth like strangers of an other countrey, when they catch their forraine enemies within their owneliberties : for every word of God is fent from heaven by God, as Ambassadours of a farre countrey one after another to deale for God. Therefore it shall be wisedome for vs to regard them now, and to give them good entertainment, while they remaine among it vs, or elfe, when we trauaile into their countrey where they dwell (which will not be long) and thinke to finde reliefe at their hands, they will then ferue vs, as wee ferued them, and put vs in minde of our discourteous dealing against them, when they were amongst vs. Gen. 45.3.4 as Tofeph told his brethren of their crueltie against him, when they went into Ægypt for fuccour, where he bare rule, and they had nothing to doe, then were they both afraid and ashamed, and so shall we be too, if we doe not repent. .

Well goe to then, wee will not lightly passe ouer this preface, as we have done, as if they were but words of course, for there is more

Manh.5.18

in them then we thinke there were; for indeede, there is more contained in thefe two words, My forme, then (fome thinke) can be gathered out of two chapters, yea two bookes. I will not fay the whole booke of God : but let vs fee why the Lord vieth to speake fo vnto miserable men, and why he speaketh in the singular number, as to one alone, when that which he faith concerneth not onely man, but the whole Church of God, that we may also vie them to that end, for which they were let downe,

Surely the Lord of mercie (knowing whereof wee be made, and pfal. 103.14 feeing that we are but dust, full of weakenesse and corruption) frameth himselfe in his word to speake accordingly. And albeit hee sometime vetereth himselfe in searcfull words of might and maieflic, to shew his power and sourraigntie ouer vs : yet sometime againe hee speaketh as a tender father, alluring his children with fweete words of comfort, and encouragement : for if mount Sinay should still smoake, and burne with fire, Israel would die for feare. Exed 20,19 If Mofes should not couer his face with a vaile when he commeth Exed, 34.30 from talking with God, they were not able to behold him, If the \$3.35. Lord of hofts should alwaies fend strong windes before him, to rend the mountaines, and to fplit the Rockes in peeces, Eliah himfelfe 1. King. 19. durst not come out of his caue: but if a still and a foft voyce come 11.12.13. after the winde, the earthquake, and the fire, then will Eliah begin to peepe out, and boldly to fland up : but he will not goe beyond the entring of the caue, as bold as he is, and his face must be couered with his mantle too.

Here therefore, and often in this booke, the Lord of heaven and earth speaketh no otherwise vnto his Church then a father doth to his childe, My fonne (faith he) yea he taketh upon him the perfon of a father, and speaketh like a father most louingly, kindly, and alluringly, faying, My forme, partly to perswade vs to heare our dutie, partly to encourage and confirme vs in the discharge of our dutie, partly to comfort vs, when we be in trouble for doing our dutie, but principally to teach vs, that whatfoeuer obedience wee yeeld vnto God, we must performe it with a fonne-like affection, and what foener fauour God sheweth vnto vs, it commeth from a fatherly compattion. And laftly, that all our obedience is accepted of him, and all his loue is bestowed upon vs, onely because wee are his children in Christ, but for no cause of worthines that is in our selves.

So that these words, My some (proceeding from God to men) are words of perswafion, they are words of encouragement, they

Kom. 12.1.

John 1.46.

are words of comfort, and they are words of instruction. They are in a word like the tree of life (in the Reuclation) that beareth evelue manner of fruit euery moneth, whose very leaues doe serue to cure the Nations.

If any shall say, Can all this come out of these two words? Ifay to them, as Philip said in another case to Nathaniel, Come and see.

But are they not of power sufficient to perswade? Surely where the spirit of grace is, they are sufficient: for, when nothing can prevaile with a childe, the love and authoritie of his father shall prevaile with him: especially, if the thing be honest and lawfull which is commanded. One word of his fathers mouth shall perswade more then a thousand of another.

How these words, My sonne, doe serve to perswade, and to move affection.

Now our heavenly father commandeth vs nothing but things honest and lawfull, neither can he commaund anything elfe; for it is against his nature : but our rebellious hearts naturally doe goe against the hearing of them : therefore wee had neede of some Oratour to perswade vs, and that might vse some good arguments and strong reasons to moue our affections. The Lord doth therefore become that Oratour himselfe : but all the fine eloquence, and all the strong arguments by which he would move affection, are in these words, My some, as if he should say, If thou wilt heare no body, O thou rebellious person, yet thou wilt hearken to the voice of thy father; if thou wilt not regard thy father which begat thee, and brought thee vp, whom wile thou regard ? The father speaketh, heare him : I loue thee with a fathers loue, therefore heare : I have a fathers authoritie ouer thee, therefore heare me : I have a fathers interest in thee, therefore regard what I say : I have a fathers care over thee therefore give care vnto me. If thou be my fonne, heare me, and if thou louest me as I loue thee, heare me. If thou hast fele the power of my loue, if thou hast tasted the sweetnesse of my loue, if thou have knowne the greatnes of my loue, which I have fled abundantly vpon thee, when I gave Iefus Christ for thee, I know thou wilt not stop thy eares, but wilt both regard me and obey me, whatfocuer reasons or perswasions thou hast received, or maist receine of the world, or the dinell : or thy owne falle heart, to the contrarie. Now when the Lord would speake, all this is one word,

he faith, My fonne : Therefore let vs remember that God calleth vs fonnes, and we call him father : for we fay, Our father, cre. and it fufficeth. Nay more (faith the Lord) Remember that I call thee not only a fonne, but my fonne : and remember, that thou haft not onely a father, but that I am thy father, no man nor Angell, nor any person of meane efface, but the almightie God of heaven and earth, the King of kings, and Lord of lords, even the King of glorie, and the Pfalm.4.8. Lord of holls, mightie in battaile, whole glorie is infinite, and his maieftie is incomprehenfible, who filleth the earth with the riches Pfal. 104.24 of his mercie, whose wisedome, power, and goodnesse doth shine in Pfalm. 8.1.3 every part of the world, who telleth the Starres, and calleth them all by their names; whose dwelling is in the Heanens, and the Earth is pfel, 147.4.9 his footftoole; at whose presence the Heauens and the Earth are moued, and melted, even fuch a one is thy father, and if thou wilt not be moved when such a one speaketh and calleth thee his sonne, then it goeth hard.

Remember againe that I am thy father, and fuch a one doth call thee his fonne, as might have for faken thee for ever, but he did not; he could have destroyed thee in thy finnes, but he did not; he could have made thee a prey to the divell, but he did not; he could have plagued thee with infinite plagues, but he did not; he could have thut up thy bodie and foule in the chaines of darknesse, in hell fire

for ever, but he did not.

Againe, he was not bound to make thee his sonne and heire, yet he did it: he was not compelled to spare thee, yet he did it: he saw no reason why he should blesse thee so many waies, yet he hath blessed thee many waies: thou couldest not perswade him, yet hee was perswaded: thou hadst nothing to say for thy selfe, yet he was satisfied: thou wert his enemie, yet hee became thy friend: in a word, thou wert the child of the diuell, and the heire of endlesse perdition, yet he made thee the childe of God, and an heire of euerlasting saluation, such a one is thy father: therefore if thou contemnest the words of such a father, remember whom thou contemnest. I could presse thee with my power, but I do wooe thee with my loue. I might have displaied my stagge of desiance against thee, and have said, my rebell; but loe I have put out a stagge of truce, and displaied my colours of loue; when I call thee My some, Remember this My some, and be perswaded.

Thus wee fee how the Lord doth as it were adjure vs. by the love and authoritie of a father, and by the love and dutie of a fonne, to

heare his word, and obey his commandements. Therefore do thefe two words, Mr forme, runne from one to another so often in this booke of Prouerbs, whatfocuer matter almost he hath in hand, Father and some must goe before as common Oratours to get atten. tion, and to mooue affection : to shew vs, that if any thing will draw a man to God, it is the feeling and confideration of his love in Chrift; and he that will not yeeld, when he is thus charmed, will he euer be wonne? And he that shall runne from God, when hee feeth the white Enfigne, with the colours of mercie and fauour displaied, when will be come and humble himselfe to God?

Pron. 21.1.

Therefore Salomon faith, That louing fayour is about gold and filuer: meaning, that it is not onely more worth, but that it is of greater force, and will bring greater matters to palle, and yet wee know that money will doe much; but is not the kings fauour without his pay, better then the kings pay without his fauour? and what good shall the goods of his subjects doe him, without their hearts

and good will?

This knew the old Counfellers of Salomon well enough: and 1.King.11.7 therefore when Rehoboam (who fucceeded Salomon ) asked them what course he should take to winne the hearts of the people, they gave him counfell to fpeake kindly vnto them at the first and they would be his feruants for euer; meaning that fome token of loue, or shew of a kinde affection towards them, would more prevaile with them, then any thing elfe. Shall the hope of Rehoboams love make his subjects serve him for ever, and shall not the assurance of Gods love make vs ferue him for ever? Shall the kind words of Reboboam the king of Itrael, winne the hearts of his people for ever, and shall not the kinde words of lebonab the king of heaven and earth, winne the hearts of his people for ever and for ever vnto hunfelfe? Besides that, Rehoboam had neede to speake kindly to his subjects, or else it is the worle for himselfe; lebonah neede not to speake to, for if we never love him, it is not the worle for him, but for our felues; yea if we be righteous, we be righteous for our felues, and if we perifh, God will not lofe a whit of his glorie; shall wee not then litten vnto the Lord when he speaketh so kindly to vs, and hath displaied the flagge of truce, with, My fonne, the badge of love vpon it? When God commanded Abraham to facrifice his fonne Ifaac, he was readie to doe it. So deare was the love of God vnto him; but if all the world besides had perswaded him thereunto, he would never have yeelded. God doth not commaund vs to facrifice our fonnes, but

Gen,12.3. 10.11.

OUT

our finnes, left they facrifice vs : now if we think our felues as much beholding to God as Abraham was, we will not spare them, though they be as necessarie for vs, as our right hand, or as profitable vnto vs as our right eye. If Indas had been the childe of God, as he was Manh ar. the childe of perdition, would hee haue fold the love of Christ for thirtie peeces of filuer ? no nor yet for thirtie thousand worlds ; but foit is with all hypocrites, and reprobate persons (which are best knowne to the fearcher of hearts.) They cannot be perfivaded, that God is their father in Christ, their spirits are not assured by Gods spirit, that God doth love them. They conceive of the Lord, as of their enemie, and therefore as they could never feele the fweetneffe of Gods loue, in their foules, fo they can neuer affoord him their loue in their liues. Whereupon it commeth to passe, that the least temperation in the world, the least feare of mans displeasure, and the least shew of pleasure and profit, doe easilie perswade them to doe any thing against God, against his glorie, against his word, and against his secuants, as Baalam did, who served for the wages of ini- Numb.23. quitic.

But the faithfull indeede, hearing God calling them his fonnes Indg. 11.

and his daughters (having the spirit of sanctification) to affure them of their adoption, they (I fay) doe fall into the reckoning of Gods inspeakeable loue in Christ vnto them (howbeit not all at one time, nor alwaies alike) and he that is not now, may be hereafter: but when they confider of it indeede, they doe therewithall refolue with themselves (in token of thankfulnesse ) to serve the Lord in righteousnesse and true holinesse all the daies of their life (yet thill depending upon God by prayer) and herein (through Gods grace) they are retolute, whatfoeuer dilike of men, or hindrance in the world, or daunger to their owne lives, they might purchase for their labour : And thus wee fee, what an Oratour the loue of God is. Therefore when the Lord faith, My fonne, let vs looke for no more eloquence to entice vs, nor reasons to perswade vs, for here is eloquence enough, and reasons enow, and learning enough, and fathers enow to perswade any man that hath the spirit of God in him, and who focuer doth not finde the cords of Gods love, and authoritie strong enough, to knit his heart vnto the statutes of the Lord, he hath good cause to suspect himselfe as yet, that he is not the childe of God.

Why, My forme, in the fingular number, and not my formes.

Now we will fee, why the Lord faith not, Mr former, in the plu-rall number, feeing as he speaketh to all his children, but My forme, as if it contained but onely one bodie. This is partly for the particular encouragement and confirmation of cuery one in his dutie, and partly for the particular comfort of every one of Gods children, when he shall be troubled for doing of his dutie : for when the Lord in particular shall give every one his charge, then if any man be offended at him, he may flew his warrant, and fay thus ; Sir, the Lord did not speake generally to all, left one should post it off to another, but hee speaketh particularly to me, as well as co another, and therefore I am discharged : for when the Lord speaketh indefinitly, meaning none, hee excepteth none. But in this particular kinde of speaking, the Lord doth binde every one of his children in particular, wholy to ferue him, and none elfe : fo therewithall he giveth vs to vnderstand, that he hath a speciall eye and fatherly care ouer every one in particular, that is his childe, and will furely protect and defend him as his child, against all annoiances whatfocuer, then the which there can be no greater comfort, whenfoeuer the croffe shall come.

But wee will first see how they doe binde vs wholy to God, and afterward we will see how God hath bound himselfe to vs and every

one of vs, if we be all his children, as I hope we be.

Some thinke it lawfull to ferue God and the world too, to bee of this religion and of that religion too, to goe to Bethel the house of God, and to Bethauen, the house of Idolatrie. To goe with Barnabas and Barnabas, and to ioune with Simon Magus as with Simon Peter, and thinke themselues sufficiently discharged, if they serue God a little now and then, or if they keepe their consciences to themselues, and give God their hearts, like Protestants at large, which thinke they neede not heare a Sermon, because they heard service, or they neede not come in the afternoone, because they came in the foremoone; or like the most, which thinke, when they have heard a Sermon, they are then at libertie to doe what they will; or like those men, which will heare a Masse, and worship the Crosse at the least, in other countries, that they may get commodities thereby, but they

they will keepe their confeiences to themselues, as our Church Papifts doe here amongst vs : but all these men are deceived, for no man can ferue two mafters. Therefore my good brother, when any fuch temptations doe begin to fawne vpon thee, remember that God doth here call every particular member of the Church, his fonne, and to thee therefore hee faith, My forme, as if hee should fay, None may have any interest in thee, but I. Thou are mine, thou are not theirs: thy creation is wholy mine, thy redemption is wholy mine, and thy preferuation is wholy mine, and therefore Ilooke that thy obedience, and thy feruice, and thy worship, and thy bodie, and thy foule, and all should be wholy mine.

And good reason: for doe wee not owe all to him of whom wee hauereceiued all? Of God we hauereceiued all that we haue : for in All 27,28. him we live, and move, and have our being : doe wee not therefore owe him our life, our mouing, and our being, euen whatfoeuer wee are, or what locuer we have? And is it not reason that if a man hath bought a thing wholy, and wholy paid for it, that he should have it wholy to himselfe? how much more ought the Lord to have the whole feruice both of bodie and foule, feeing hee hath bought all, and paid for all? Therefore now we are no more our owne men, but the Lords : therefore he faith, My fonne, as if he should say againe; If thou hearkenest vnto any, hearken vnto me : if thou beleeuest any, beleeue me ; if thou louest any, loue me ; if thou fearest any, feare me; if thou obeyest any, obey me; if thou standest for any bodies credit or glorie, stand for mine : if thou doest praise any bodies workes, praife mine : and if thou returnest thanksgiving to any, returne them to me, and to my vie onely : for now, by vertue of the league and couenant whereinto thou and I be entred, thy hearing is mine, thy faith is mine, thy loue is mine, thy feare is mine, thy obedience is mine, thy praises are mine; in bodie and soule, and in every part and member thereof, thou must be wholy mine, and no bodies elfe, and therefore remember, that I doe not cal thee, Our fonne, as though some other were my parener in thee, but I call thee, My E/ay 48.11. Some, because I will not give my glorie vnto any other.

Wilt thou be content that thy wife ( as lob faith ) Shall grinde vnto 100,31.10. another, when the is married wholie to thee ? Thou wile not. And will the Lord take it in good part if thou deuide thy loue betweenehim and another, feeing he hath married thee to himfelfe? No furely, he will not be ferued by the halfes, he will be a fole father, and a whole father, or else no father, hee will have thee his sonne

onely.

onely, or elfe no fonne at all : he will have all our feruice, or elfe none of our feruice. And if the diuell hath any interest at all, he shall one day have interest in all, withour repentance ; for he taketh posfellion of the whole man, by some one member of the bodie, or by some one affection of the heart, as men take talte of a house by the ring of a doore. And he keepeth possession as well by the loue of one finne (if it raigne in a man )as by a thoufand : euen as men keep possession of a house, as well by one man within, or a childe, as by a thousand, if they be not expelled.

1.King.19. 18.

Pfalm. 44.

17.10.11.

God hath a remnant in Ifrael more then Eliab knoweth of: but they are such as bow not their knees to Baal, neither doe they kisse him with their mouthes. If we doe but hold up our hands to an idoll (taith the Church of God in captivitie) doe we not deale deceitfully with Gods couenant, and shall not God fearch this out? yea though wee keepe our hearts for God(as wee thinke) fo icalous is the Lord

ouer his glorie, and he can abide no halting in religion.

Againe, My fonne, to teach vs that we be not our ownemen, but our fathers which is in heaven. If wee be not our owne men, but the Lords, then wee must not be at our owne appointment, but at his in every thing. To every one of his children, God hath appointed a place, and a standing, while he liueth in the world; to some in the Church, and to some in the Common-wealth. Our whole taske is appointed by God, how much and how long every one must worke in his place, God must appoint : looke how farre every one is to goe by his heavenly fathers direction, to farre must we goe, and no further. We must tarrie till God doth send vs. & no longer; and we must speake all that our heavenly father in heaven doth bid vs, but no Em.3.12.13 more. Mofes must keepe sheepe, vntill God fend him to Pharas, and then he must goe to Pharas, be he neuer fo flow of speech, Jonas must not goe to Niniuie vntill he be fent ; neither may hee goe to

106.1.2.3 4 Tharfis, when he is fent to Niniuse. Saul must not touch the Amale-1. Sam. 15.9 kites, vntill he be commaunded ; but when he hath his committion 31. from about, he may not spare Agag though hee be a king, neither any of the cattell, be they neuer fo fit for facrifice. Balaam must not goe when God bid him fray, though the king of Moab fend for him; Nam. 11,

11-13.

neither must hee curse, when God doth bid him bleffe, if hee might have mountaines of gold for his labour.

Pfal,81,6.

And when the Lord doth catt any office vpon his children, then they are not onely Gods children, but also Gods officers : I have faid ye are gods, that is, you are of my appointing, & you are in my flead.

And

And then the Lord faith to one, Mr some, thou are now my Magistrate to rule for me: to another he faith, Thou are now my minister
to teach for me: to another, Thou are now my Steward to give for
me: to another, Thou are now my Captaine to conduct for me: to another, Thou are now my souldier to fight for me, &c. But remember that you are mine stil, and not your owne, nor at any bodies appointment, but at mine. And therefore see that you governe as I
hauetaught you: for your government is my government. See that
you judge as I have appointed you: for your judgement is my
judgement. See that you teach as I have prescribed, for your dotrine is my doctrine: and see that you fight when I bid you fight,
for your battailes are my battailes.

When our Sauiour Christ saw Cafars marke vpon Cafars coyne, Mass, 22 he bade that Cafar should have his due: but so, as God also must not lose his right. If Cafar must have that which is marked out for Cafar, shall not God have that service, that worship, those officers, and such orders as he hath marked out for himselfe? Verely if wee give them, or change them with the world, or the divell, which have

no right in them, we shall follow too, if we repent not.

What shall we doe then ? why, what if the world say, give me thy heart? Say, thou maift not; it is the Lords alreadie. What if vaine playes, and filthie speech would have me to lend them my eares? denie them, and fay, that they are for the holie things of God. What if lying and deceit would have the vie of my congue, and fit in the doore of my lips? tell them they are bespoken alreadie, and trueth must have the vie of both. What if vncleane thoughts come a wooing to thy minde? tell them that thy minde is for holie meditations, and there is no place for them. What if vneleannesse her selfe defire but a nights lodging in thy bodie, and feate in thy heart, for love or for money? tell her that thy bodie is the Temple of the holy Ghoft, and thy heart is the Lords chaire of flate, and therefore les her love and her money perish together with her felfe. What if couetoufnelle, or viurie, or vaine-glorie come? Wholoeuer come, shape them all the same answere, though they bring their friends with them to perfwade thee or authoritie to commaund thee : euerie one may not come into the Kings Courts : eucry one may not prefume into the prefence Chamber; much leffe into the prinie Chamber : but none may fit in the Princeschaire of estate, but the Prince onely. Neither may the Kings officers be at euerie bodies commaundement. Our bodies and our foules be the Kings courts,

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all the members of our bodies, and all the powers of our foules are the Kings officers, wherefocuer thou art, thou art in his prefence P/al,139.7. chamber, but thy conscience is his privile chamber, and thy heart is the throne of state. Therefore let not every one in, but let the feare of God stand in euery corner, and at euery entrie, like the Kings guard; and if any offer to come in, which have nothing to doe there, let the guard tell them that there is no place for them, all is taken up to the Kings vie. If that will not ferue the turne, thrust them out by the head and shoulders; and if they turne againe vpon thee, hew them in peeces with the fword of the fpirit; yeaif thou finde lezabel in the Kings chamber, cast her out at the windowes, and let the dogges eate her : If Haman himselfe be there, couer his face and hang him vp : for what shall such doe, where the

Lord of hofts should fit and raigne?

All this is in generall, but now more particularly: Suppose I be a man of wealth and countenance likely to beare office in the church of God, or in the Common-wealth; what if I be called to the place of a chiefe Magistrate amongst the people, may I not refuse it? Thou are not thine owne man, but the Lords, the calling is not mans, but Gods, therefore thou maist not refuse it. But what if ease and selfe-love would perswade me to buy it for ever? Tell thy ease and thy felfe-love, that thou art not at their appointment, but at the disposing of thy heavenly father. If this be not sufficient, tell them Gen, 15.30, that Efan finned in felling his birthright, and if thou fhouldeft fell away the government from thy shoulders, thou sellest not thine own right, but Gods right, the Churches right, the Commonwealths right, the Princes right, the poore mans right, with the right of the widowes, fatherles, and Orphanes: for when God fees a man in that place, all these have interest in him, therefore let no man buy it off, but reft vpon God, leaft he become more prophane than Efan : but what if trouble and danger be like to follow? then fay as Mordecay faid to Hester, what canst thou tell whether God hath advaunced thee for the deliuerance of his people? And what if thou fay as Hefer faid to her felfe, I will take it vpon me, pray you for me, and if I perifh, I perifh, I am not at mine owne appointment, but at the appointment of my heavenly father.

> But suppose that I be a minister of God, and set ouer Gods people, to teach them the waies of the Lord, may I not turne them ouer to another, if ease or profit doe call me? Surely no : for if thou be at Gods appointment, thou must keepe thy standing, and looke to

ilefl.4.14. Warf.16.

that

that flocke ouer which the holy Ghoft hath made thee an ouerfeer. All 10.

What if mens traditions would borrow a roome in thy studie? turne them out, and tell them, that thy studie is onely for the law of God: but what if popular praise and vainglorie would perswade thee to make a shew of painted cloquence, and humane learning, tell them that thou art not set there to seeke thy selfe, but Gods people, not thine owne glorie, but the glorie of him that sent thee.

But imagine that I am a private man, and have a trade to live vpon, and a familie to looke vnto; then follow that : but what if I fee things out of order in the Church, may I not helpe to put them in order againe? or may I not leave my trade and become a Minister? Surely by prayer and supplication thou maift helpe, but keepe thy flanding : for thou are not thy owne man to forgoe thy place at thy pleasure. As for the Ministerie, it is to be borne by such as have gifes and calling for it, as the Arke was to be carried by Leuites, and not by Oxen. But what if the Arke be readie to fall, may not I ftep to and hold it vp? Thou art not thereunto appointed. Therefore take heed Vzzab left thou fall thy felfe before the Arke. Therefore let every one keepe his place and standing that God hath set him in. And if 1. Sem. 6,6,7 any bodie doe claime any interest in vs, more then our heavenly father hath granted him, let vs answere him as our Sauiour Christ did the diuell : Anoide, for it is written, Thou halt worthin the Lord thy God, Manh 4.10 and bim onely shalt thou ferme. And thus wee fee how these words doe binde vs particularly, and wholy to our heavenly father, and our discharge when we have done our dutie to God.

### How these words, My sonne, doe serme for our consolation.

Now wee will fee, for the comforting and strengthening of our faith, how the Lord in these words, My some, doth binde himfelse to his children, which thing (being duly considered) will cause vs (through the grace of God) to beare with patience, whatsoever crosses shall fall vpon vs in the discharging of those duties which our heavenly father hath laid vpon vs in our several callings: yea, if we fall into the reckoning of it, we will not onely goe cheerefully away without fainting vader the burden, but even despite & set at naught all reproches and slanders, all mockes and iests, all losses and hinderances, and death it selfe for the excellent glorie, and glorious libertie of the sonnes of God: for as this white slag doth shew vs, that we rem. 3.3.4

are not our owne men, but the Lordes; to in the same wee may also perceive that the Lord hath a speciall care over every one of his children in particular. If wee bee wholy his then is he wholy ours: if we be not fonnes for our felues, but for him, then he is a father,

not for himfelfe, but for vs.

Therefore, faith the Lord, My fonne, which is all one, as if he had faid, I am thy father, as thou art my fonne : thou art mine, and I am chine : for there is no sonne without a father. My some, if thou dost a fonnes ducty to me, I will have a fathers care over thee, whatfoeuer is past shall be forgotten, feare nothing ; for thou shalt want nothing that I fee good for thee. Goe through my businesse boldly and couragioully, and I will stand by thee to the end. If thou wantest anie thing, tell me, and I will supply thy wantes. If anie bodie doe abuse thee in word and deede, complaine to me, and I will see it redreffed. If thou wantest wisedome, aske it of me, and I will make thee wifer then thine ancientes. If thou wantest wealth, I my selfe will be thy portion. If thou bee weake, I will be thy strength. If thou fall ficke, I will bee thy phifition ; and if thou dye, I will restore thee to life againe, even to life everlafting. Therefore cast thy whole care vpon me, for I will care for thee, and thy whole prouision will Itake vpon my felfe; onely keepe thou thy standing, be faithfull in thy calling, relie vpon me, my fonne, and feare nothing.

And further, My forme, doe not thinke that my prouidence is only in generall ouer all my children, but know, that my prouidence reacheth in particular to euerie one of my children in what place of the worldesoeuer they be. In the mountaines and vallies, by sea and by land, by night and by day : All things are open in my fight at one instant. And this is the cause why the Lord faith, Mr some, as though he spake but to one, when he speaks to al that are his children, and all may know what a speciall care hee hath of euerie one ; yea such a care indeede hath the Lord ouer all his children in particular, that hee hath numbred all the haires of their head, hee putteth all their teares into a bottell, he counteth all their goings, and hee regardeth all their fighs and grones, in fo much as a flone doth not lie in their way, but he knoweth of it, and knowing it, he doth preferue them,

as that they shall not hurt their foote against a stone.

This indeede is sweete and comfortable, but yet for all that we see Plat. 34. 79: by daily experience, that the children of God doe still goe by the worst in the world : and the troubles of the righteous aremany and great, but the wicked do profper, as lob faith, neither do they come

Matth. 18. deft. Jam.1.5.

Pfal.119.99 Pfa4,119.57

John 11.35.

Jo (b.1. 8.

Pfal.139. Heb.4.13.

Job, 21.7.8. 9. Oc.

into trouble as other men, yea they have what soever their hart can wish, and more too (as Danid (aith) they are not mocked nor flou-Pfahn.73.5. ted at, nor had in derifion, as the Godly are, &c. Stay thy selfe, All this is true, and a great deale more than this, but what then? Yet God is good to I frael for all this, and careth for the affliction of Pfahn.73.1. poore loseph. Yea what wilt thou say if loseph bee afflicted that the Lord might shew what care he hath of his affliction but what? Can the Lord forget his little worms [acob, which he hath written in the palmes of Efa.49.16. his handes? Or is there no profit in serving of the almighte? Let the re-lob.21.14. probate make the conclusion. Thou thy selfe are a father, and if Mal.3.14 thy childe doe thy will, thou wilt give him good things. If he doe transgreile thy will, thou wilt also correct him, because hee is thy child. And shall not the Lord which excelleth all fathers in love, much more give his children good things when they obey him?

Veryly he will cause his people to mount voon the high places of the earth, and I free! shall be fed with the heritage of Jacob his father, E/a.54-4-

for the mouth of the Lorde of hoftes hath fooken it.

But what if his children doe offend him? shall it not bee lawfull for him to correct them? Surely whom he loueth he correcteth, euen prog. 12. as a father doth the child in whom hee delighteth, and therefore he correcteth them because he loueth them. If his child do sinne against him, (as who doth not) hee will chasten him with the rods of men, and will visite their sinnes, with the plagues of the children of men. So did hee deale with Salomon, and hee toulde his father David how 2.3am, 7.25 hee would vie him, but yet (faith hee) I will bee his father, and hee 15. shall be my sonne, and my mercie will I not take from him, as I took it from Sanl, whom I put awaie before thee. So his mercie hee will not take away from his children, as he doth from the wicked, whom he hath purposed to cast off in the end.

But thou doft aske me why the wicked doe flourish in this world.

I aske thee againe, why dost thou set up thy Oxen a fatting? is it not against the day of slaughter? So doth God likewise set uppe the plain.73.7 vngodly and proude men a fatting, even until their eies stand out Plain.37.1 with fatnes: but is it not against the day of sudgement? Therefore be content, and fret not thy telse at the prosperitie of irreligious & prophane men whose life is but a warre with God. They have their heaven heere, that they may have their hell hereafter. And what if Capernaum bee listed up to the heavens, hee shall be cast down to the Manners. lowest hell: and how should he bee cast downe, if he were not first listed up? Againe, the Lord will raise his people out of the dust, and Plain.3.7.

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fee them vp amongst Princes; how should they be raised vp if they

were not first cast downe?

But why doth the Lord fuffer the vngodly to vexe his Children? furely, because they are his rods, to whip them withall; but when he hath well corrected his children, and worne his rod to the flumps. the rod shall be cast into thefire : and as scullions of the kitchen. doe scoure his vessels of honour, so doth the Lord vse al the wicked enemies of his Church, even the greatest tyrantes that ever were.

But, why doth our heavenly father keepe his children fo bare and fo poore as they bee many times? Neuer maruell at that : for thou thy felfe (beeing a father) keepest thy child bare, and givest him neuer a penny in his Purfe: thou putteft him to schoole, thou dost keep him under, and giveft him but from hande to mouth, untill he come to yeeres of discretion, and then thou doft give him more large allowance : and when his time is come he possesseth also thy inheritance and not before. For, if he should possesse the inheritance, when he is a childe or a youth, hee would waxe proude, and perhappes spend it away rioteouslie and wastfully. So God our heavenly father feeth that if wee should have our handes full, and want nothing, wee would waxe proude, and wanton, and forget God (as manie doe) or we would frend it vainly or maliciously, or (as faint lames faith) vpon our pleasures and luftes, and therefore our heavenly father, doth in fingular wisdome keepe vs vnder many times, gluing vs but from hand to mouth; yet doth he loue vs neuer the worle for all that, but the better ; and when the time of refreshing is come from the Lord, Mans, 25.34 it shall be faid voto vs, Come yee bleffed children of my father poffeffe the

AH: 2.19.

But in the meane time, wee must looke for trouble in the world :

John 15.9. for fo hath our Lord Tefus foretold vs, In the world you fall bane John 16.33. trouble, faith he, but be of good cheere, I have overcome the world: that victorie is not for himfelte, but for the faithfull. And as for trouble and affliction, the Lord doth fee it good for vs, that we may learne the statutes of our God, as the rod is necessarie for the childe, without which he would waxe brutish and barbarous.

kingdome prepared for you, from the beginning of the worlde.

The gold is put in the fire, and is made the finer : the fpices are Similitudes braied in the morter, and doe finell the fiveeter : the vine is pruned to the stocke, and is made the more fruitfull : the grape is trodden and preffed, and yeeldeth the more wine : the ground is rent with the plow, and then receiveth the feede : the corne is first beaten out with the flaile, then it is toffed with the fanne : after that it is ground

in the mill, and then it is fit to make bread ; the cloth is rent, and cut in peeces before it can make a garment : the fineft linnen is wafhed and wrung, and then is made white. All thefe are familiar examples to teach how necessarie affliction is for the children of God, and how hardly they are made fitte for the kingdome of heaven, without the croffe.

Tofeph was promifed, that he should be ruler over al his brethren, Examples. but he was not fo by and by : he must first be cast into a pit, then he loseph. must be bought and solde, then hee must be tempted and falsely accuted, then he must be wrongfully imprisoned: and after all this hee shall be advanced. The Ifraelites were promised the land of Ca- Ifraelites. naan which flowed with milke and honey, but it is not given them fo foone as it is promifed, they must first ferue in Ægypt, then they must passe the red Sea, then they must travell through the wilderneffe of manifold wantes : then they must fight many fore battles, and afterward come to Canaan, It was told Danid that he should be Danid. king, but he did not presently weare the crowne. No David no, thou mult first be a shepheard; then thou must encounter with Goliab the vncircumcifed; the thou must look for Sauls hatred; then thou must be banished Sauls court, and thy owne country : and after all this and a great deale more, with much adoe thou shalt bee king. So the Lord hath promised vs the kingdome of heaven, whereof Canaan was a figure and a refemblance, but wee must not looke prefently to enjoy it: we must first bee handled as Joseph was : then wee must be euill entreated and oppressed, as Israel was: then we must be hated and perfecuted, as Danid was, and then we shall have it. The worlde will hate vs, our foes will hate vs, and our friendes will hate vs, if wee feare God, but God will loue vs, and that is our comfort. Pfal. 17.10; Father and mother will forfake vs, but God will take vs vppe, and that is our comfort. Craftie heades will lay inares to take vs in our goings, but God will breake the inare, and our foules shall escape: Pfal. 124.7; the proude and malicious will dishonour and disgrace vs, but God 1.54m,2.30 will honour those that honour him, for fathers are the glorie of their Children (faith Salamon) howemuch more finall the God of all glo- Prov. 17.6. rie, be a glorie to his Children? wee must not looke to be free from the buffetting of Sathan, if wee were as holie as Paul, but fearing a.cor.12.70 nothing, the grace of God doth and shall vpholde vs. And Sathan will fife vs, as wheate is fifted, if wee were as good as Peter, if he may Lule 22.31. haue his defire: but bee not afraid, for I haue prayed for thee, faith 32, the Lord lefus, that thy faith may not faile, yea the Lord doth fight

Pfalm, s.12. for vs, and with his louing fauour he will defend his children as with a shield.

This is more (I confesse) than man can found with the plummet of humane reason, neither is it alwaies seene with the eies of our body. Therefore Gods children must learne to walke by faith, and not by fight. And therefore is our waiting on God made an article of our 3.Cor.5.7. faith, I beleene in God the father almightie, orc. That which must vphold our faith is Gods promise and his power. So was Abraham vpholden, and was perfwaded that God would be as good as his word, though he faw no worldly reason for it, and if we could give a natural reason for that, as we may doe for things of the world, then were our trufting in God an article of reason, but not an article of faith. And these two cannot stand together, for fayth doth beginne, where reason doth ende, that when all meanes doth faile vs, yet faith may vpholde vs in the promises of God.

> And thus we fee, how thefe two words, My forme, doe not onely perswade vs to heare God, and binde vs entirely to serue him, without halting in our calling, but they ferue also to comfort vs. and to cheare vs vp, when the croffe doth meete vs in doing, or rather in

neglecting the dueties of our calling.

#### How thefe wordes, My fonne, doe ferne for instruction.

Aft of all, for our instruction the Lord faith, My fonne, to teach vs that if we doe willingly heare him when he teacheth vs, if we diligently obey him when hee commaundeth vs, and if we patiently fuffer him, when he correcteth vs, he will (no doubt) have a fatherly care ouer vs, he will accept of our facrifices, and heare our praiers, he will also be mercifull to our sinnes, and forgive vs our offences, he will deliver vs from hell, and bring vs into heaven. But all this is neither for our hearing, nor for our obeying, nor for our fuffering, nor for our praying, nor for our working, but because wee are first his adopted children in Iefus Chrift. It is not for any worthinesse that is in vs , but for the worthinesse of the Lorde Iesus, by whose meanes wee are become his sonnes and his daughters, wee are not therefore made the fonnes of God, because we heare his word, because wee obey his commaundements, because wee beare the croffe, or for any other thing that wee haue done, or possibly can doe (as Papists holde) but therefore we heare him, and therefore we obey him, and therefore we fuffer him, and therefore

Kom.4.IL.

therefore wee loue him, because wee are first made his Children in the Lord lefus.

Our good workes are not the cause of our election, but Gods election is the cause of our good workes, for hee bath chosen vs ('aith the Apostle) in him that is in Christ , before the foundation Ephs a.4. of the world, that wee should bee holie and blamelesse before him in lone. Therefore wee hold againe, that all our poore endeuours are accepted of God, and rewarded with heaven, not because Tip. 17. wee have wrought them our felues ( as the adverfaries of the grace of God do teach) but because they are sanctified in the couenant of Gods grace, and washed in the blood of the vnspotted Lambe Iefus Chrift : therefore wee hold, and holde truely, that all those spots and blots, which remaine in our imperfect obedience, must be covered with the vnspotted holines, and perfect obedience of lefus Chrift, as with a garment, that no part of our filthy naked- pfalmas 1. neffe may appeare in the pure prefence of him; whole cies can abide Apoc. 3,8. no vncleannesse, or else we can never besaued. Therefore we holde againe, and that according to trueth, that all our righteoufnes, is vncleane and polluted, in the puddle of original corruption, in the Efa.64.6. lovnes of the first Adam, but it is cleanfed in the pure fountaine of Iefus Chrift his obedience, the fecond Adam. It is onely begunne Rom. 5.19. heere, and in part performed, but it shall bee finished, and made perfect in the life to come, and that in Christ Iesus, in whom all our fam 1.57. poore endeuours and small beginninges shall be accepted, that little good which is in vs, is matched with much cuill, yea euery good motion when it commeth from the father of lightes, is of a bright and lively colour, but so soone as they come into our veffels, they change their colour and look of another hue. There is never a praier that we make, but hath his wants of feeling, or wants of humbling. or faith, or reuerence, or fomthing is wanting, and it is stained with the contrary. There is neuer a fermon that we make, or heare, but hath fome staine, and pollution in vs. There is never a grace that we fay, but is like wife blemished for want of some grace, our whole feruice is idle and vnprofitable : for when did we talke, without vanitie? when doe we give, without some favour or other of Hypocrify? when do we heare, without wearineffe? or when do we pray without tediousnesse? and when wee doe pray for pardon: what toies and fanfies staine our prayers? that when we have praied, we had neede to pray againe, that God would forgine our praiers, for doe we not thinke least of God, when wee pray to him, and doth not our deuotion

without fome impatience and diffrust? will not a little muraiuring and grudging against God, have a hand in the matter? will we not appoint our heavenly father, either where to firike, or when, or with what, or how long, or how much, or how little, or one thing or other; as though he knew not what to doe without vs ? And when (I pray you) doe we rest heartily well contented with his good pleasure and will? If wee obtaine any thing which wee defired, doe we not full defire more like Achab? If we doe anie cuill, alas, how cheerefully, how speedily, and how easily do we commit it, but if we do any good (wo be vnto vs) how faintly, how rudely, & how flackly do we go about it? in our own causes how hoat are we:in Gods caufes how cold are we? in the exercises of profanenes how bold? but in the exercises of holinesse how bashfull is the best of vs? and (that which God doth most abhor) doe we not waxe proud of those good things which God doth worke in vs, and by vs, as children are proud of their new clothes, which their parents do put voon the? or of fay-

Thilly.1.13. will and the deed. And when he doth reward that, what doth he, but

1.King.11.1

crowne his owne giftes in vs? And that according to that promife, and conenaunt, which hee fware to our forefather Abraham, and his feed for eyer. So that we may now fafely conclude (as Paul doth) It is neither in him that willeth, nor in him that runneth, but in God that sheweth mercy. Al this, and much more being considered, how should we doe if we were not first the sons of God in Christ our Lord? would our workes abide the triall of Gods inflice? Alas poore wretches that wee are, the least staine of thought (though it were neuer confented vnto ) would fend vs packing to hell for euer. But now, being first the sonnes of God by lefus Chrift, being affured of Gods love in Christ, and pleading nothing but his mercie onely, in the merites of Chrift, wee may be bold to goe vnto our heavenly father: for if any man finne, wee have an advocate with the father, lefus Chrittelie righteous, whose righteousnesse pleadeth for our vnrighteouincile: through whole stripes we are healed, and through whose bloud we may be bold to enter into the holy place : with him

ing a grace, which with much ado their parents have taught them? In one word, that little good that is inve, is it not matched (as I faid) and manie times ouermatched with much cuill? And that little that is in vs, or done by vs, it is of the Lord also that worketh both the

Efai.53.5.

the Lord is well pleased, in him the sonnes of God are wel accepted; and without him, we are wholy reiected. Rem.14.13.

Therefore

Therefore faith Saint John, Bleffed are the dead which die in the Lord, Rom, 14.13. that is in the faith of the Lord Iefus : for they shall rest from their labours, and their worker shall followe them : that is , God accepteth of them and their works which are in the Lord, but none elie. By this place our papilts would prooue that our works doe merit heaven. But from hence wee may gather more truely, that none have a right faith in Chrift, but those which have good workes to accompanie them, when they die in the Lord. But to gather heereuppon that they merite, wee cannot : for then they should goe before our being in the Lord, and be a cause thereof : but now we see, that they follow our being in the Lorde. Againe, the workes doe not beautifie the man in the Lorde, but the man in the Lord doth beautifie the works, as the temple fanctified the golde that was ypon it, but was not fanctified by the golde : and as the altar fanctified the offering that was voon it, but was not fanctified by the offering. And this is not because he hath done the, but because they are done Rom, 14.23. by the Lord by faith, (without which what soener is done, is finne) and the Lord in him by his fpirit doth fanctifiethem vnto himfelfe.

Last of all, the Argument doth not holde, our workes are rewarded; therefore they merite; for then none should be rewarded, but he that did merite first; then the servaunt should be before the heire, because he taketh more paines then the other doth, and yet the heire hath the land, because hee was the sonne before. So, we first borne lobn 1,12, the sonnes of God by faith in Christ, and so we are made fellow heires with him of heaven; and then follow good workes; not as a Rom. 8.17. cause why we should have the inheritance, but as fruites following from a thankfull mind. But they of the populh church being no children, and doing nothing but of feruile feare, can doe nothing that is good for first, they faile in the matter of their good works, putting in practife the traditions of me in flead of Gods precepts. Secondly, Manh. 15.9 they faile in the maner of doing: for that which they doe, is done to a wrong end, and with a wrong affection; for it is to justifie themselves Lake 18.11. thereby before God, as the Pharifie did; and therefore this white flag of truce, My fonne, is not put out to them, because they have broken the condition of peace.

Our popish merit-mongers are like the elders of the lewes, which went to Christ in the behalfe of the Centurion, for his ficke fernaunt. They befought him instantly (as though they might not bee Late 7.4%. denied) and they tell him forfooth, that the Centurion is worthy offo much fauour, as that the Lord Iefus should come to him, and

K. lohn. Prince of Orange. King of France.

Luke 7.6.

reasons, (like our papilles ) One is, He loueth our nation; Another is, Hee hath built vs a fynagogue : fo pleade our Papittes, wee are worthy (O Lord) of thy fauour, wee have deferued fomuch at thy handes : fuch a one that is now gone hath deferued fo much, as that thou shouldest receive his foule; for he loued vs well while he lived, hee was an honeft man, hee made vs good cheere, hee kept a good house, he filled our bellies, and our purses too. Besides that he hath built vs a starely synagogue, goodly Churches, and Chapples of eale, heemended our hie-waies, he erected fuch a Colledge, fuch a frierie, and such a Nunrie. Againe, such a man is a good Catholique (Lord) for hee helped the Prietto fay Maffe, hee gaue his confent to poisoning of such a king, and the murthering of such another, hee did what he could to dispatch all christian Princes, because they are not of the Popes Religion, so zealous a catholique was hee, But (Lord) hee made a conscience of every thing, he would not eate a bit of fleshe, nor so much as an egge in Lent, or vpon a friday, hee would never goe out before hee had croffed himfelfe before and behind: his house was never without a crucifix, nor his windowes without a picture of the Trinitie: a number of good works more he did, which the tally will not hold, and those are for his honest neighbours, which will give anie thing for them. Therefore Lord thou must of necessitie receive his soule when he is dead, or else thou dost him great wrong. And thus wee heare how papifts plead, like the elders of the Iewes, for the Centurion and his servants.

But what faid the Centurion himselfe? O Lord saith he trouble not thou thy felfe, for I am not worthie that thou shouldest enter vnder my roofe, neither did I thinke my felfe worthie to come vnto thee: but onely speake the worde, and my servant shall bee whole. And this meffage (faith the Euangelift) hee fent to Chrift by his friendes, as if they which pleaded his worthinesse and workes were his ennemies, and not his friendes. But how did the Lord Iefus like of this meffage? Surely, hee maruelled at fuch humilitie, and commended the faith of the Centurion, even by the name of great faith, to fhew that merit-mongers have no faith at all, ex-

cept the Devils faith.

Now to end this point. If anie man bee the childe of God in Christ, let him also become a new creature, and live as becommeth the formes of God, let no man fay, If I bee the childe of God, I neede not care what to do, or (as the manner of many is) God is mercifull,

and Christ died for our finnes, what neede wee feare? for as there is no condemnation to them that are in Christ, so they which are in Christ live, not after the flesh, but after the spirit. On the other fide, If thou feele thy felfe a new creature in Chrift, and transformed &m. E. r. into the likeneffe of the fonnes of God, then faint not vnder the croffe, for thy heavenly father will beare thee vppe in his armes : plead not for thy felfe, by any thing that is in thy felfe, but appeale to the mercie of thy heavenly father, and fay, Lord he whom thou loueft is in want, as the fifters of Lazarne faid to Chrift for their bro- labn 11.3. ther, Lord he whom thou louest is ficke; and claime the promise of God thy heavenly father in his sonne Christ, and then feare not thy finnes. My fonne faith God, for I, even I, will doe them all away, 4948. tt. euen for my names fake, and for my fonnes fake, in whom thou art my fonne, and in whom I am well pleased. And thus we see all our feare turned into ioy, because wee are made the sons of Godin Christ.

When a lion roared vpon Sampson, the spirit of strength came vppon Sampfon, and hee rent him in pieces. Not long after in the Inde 14.6. fame lion hee found a swarme of Bees with their stings, but there- 8.9. withall hee found a hony combe to feede upon. So our finnes and the deuill roared vpon vs. and thought to have devoured vs, but our true Sampfon lefus Christ hath torne him in peeces which went about like a roaring lion, feeking to deuoure vs. Now if we looke into our owne hearts (which are as a lions den) we shall find (after this victorie) not a swarme of Bees, (as Sampson did in the bellie a. Conta. 7. of the Lion) but a swarme of corruptions and sanes with their flings, like prickes in our flesh to humble vs, but therewithall wee shal find hony to comfort vs, euen a rich hony-combe of Gods mercies to feed ypon, if the spirit of faith and courage be in vs, as the foirit of ftrength and boldnes was in Sampfon. And then we may faie plainely as Sampson faid in a riddle, Out of the eater came meate, and out of the firme came sweetner, for what is stronger then a lion, and what is fweeter then hony? But we may fay, What is fronger then fin, and what is sweeter then mercy? What fight more terrible then the blacke flagge of defiance, with My Kebell, the colours of vengeance vpon it? What more comfortable than to feethat pulled in , and the white flagge of truce put foorth, with My fonne, the wordes of mercie and peace uppon it? My Rebell is gone, My fonne is come in the steede. The Lord take away the Rebellions of our hearts, and graunt vs fo to keepe his conditions of peace, that wee may

Dd 2

be his sonnes indeede, and finde peace to our consciences for evermore. Thus wee see, that as the Lord did once bring light out of darkenesse, so our heavenly father, hath wrought comfort out of finne to all his children in Christ lesus, blessed be his name for ever. And thus much for these two words, My sonne, as proceeding from God to man.

#### My sonne, as being the words of Salomon considered.

Now if we confider them as they be the words of Salomon, some-thing more may be gathered from them, for as God was the authour, fo Salomou was the publisher: God is our father indeede, Salomon is but Gods minister, and speaks like a father to all that of all hee might win fome. Salomon was a king, yet he giueth counfell like a preacher, and teacheth men how to order their lines according to the word of God, and therefore he calleth himselfe a Preacher. So should rulers and men in authoritie, give their inferiours counfell like preachers, and though they bee not preachers by office, yet by their graue counsell and holy aduise, they may and ought to bee preachers, and fo should al men be. But now if men speake like polititians, and can give craftie counsell to serve all mens turnes they are the men; but if any speak like a holy Christian or like a diuine, or like a Preacher, he is accounted a puritan, a foole, and called a Preacher in derifion; well, Salomon though he be a king, and no Preacher, yet he giveth the charge on the judgement feat like a dinine, and hee counfelleth like a Preacher indeede, but hee speaketh like a father, and from a fathers affection, with defire, not to shewe himselfe, but to profit his auditours and readers, therefore fee how he tempereth his counsels, and his doctrine, with words of loue, faying, My forme, as if that were the only way to winne men to God. So when the Apostle would make the Galathians in love with his doctrine, he calleth them his children, yea, his little children; this is to teach all teachers how to make their doctrine most profitable vnto their auditors : they have put vpon them the persons of fathers, therefore with a fatherly affection they mutt teach the Lordes people and humble them as children, efpecially weake ones that are but comming on. But those that are falling away and finne of malice and wilfulneffe are to be handled after another manner, and therefore it is that Salomon in this booke hath so much adoe with fooles and scorners, though he speake to fome

Beelef.t.t.

Gai.4 19.

fome as babes, and children. And that kind of teaching, is of loue too, and from y spirit of God : yea when Paul ratled up Elyman the force. All 13.9.10. rer, calling him a man full of subrilty & michiefe; a child of the divel. an enimie of al righteoufnes, and a peruerter of the thraight waies of the Lord, it is faid of him y he wasfull of the holy Ghoft, As this doth not patronile bitterneffe of spirit, nor vnscemely rayling in any so it ferueth to proue, that a minister of God may sometimes (as occasion ferueth) deale roundly in laying open of finne, and feuerely thunder the judgements of God: neither can we without finne charge him with railing or malice, or choler (as the manner of some is) to charge the preachers of the word of God. My foune, laith Salomon : to teach vs that wee must speake with a louing and kinde affection, but not with a couetous and vaineglorious affection, if cuer we will winne men to God. My forme, faith Salaman, to teach vs that whether wee teach doctrine, or correct manners, or reprodue finne, or denounce judgements, wee should first fee, that there bee that kind affection in vs towards the parties with whom wee have to deale, which is in fathers towards their children; and that fatherly loue will fweeten all our reprehensions, and all our admonitions, and make them in time goe downe into the fromack, if they were as bitter as any pils, if men bee not wholy given over of God. My brethren (faith Saint Paul) in all his Epiftles: as if hee made as much reckoning of them as of himselfe, and to shew them that hee wisheth them to doe nothing, but that hee himselfe would helpe them in it, and doe it with them. Tou have manie instructors, and teachers (faith 1.cor.4.15. the Apostle) but not many fathers, but in lefus Christ I have be- 16. gotten you through the Gospell: wherefore I pray you be followers of me : to teach vs how to make the people become our followers : Oh the loue, the patience, the faithfulneffe, and the wifedome of a father, how great is it? or ought itto bee towardes his children? fo great should bee the loue, the patience, the faithfulnesse, and the wifedome of the minister of God: As S. Paul reacheth Timothie, for 1,Tim.6.11. want whereof much learning and eloquence is thewed : many ar- 1. Tim. 14. guments and authorities are spent, many admonitions and do- 25. ctrines are deliuered both publikely and privately, by Ministers and magistrates, and of all fortes; and little or no fruite come vppe after, because the affection is not first fanctified by the spirite of loue. This is also a lesion for vs, if we be housholders, or mailters of families (for they must be preachers too in their families after a fort) if we would have our counsell and correction doe good, with those that Dd:

are under our gouernment, let them fee our tender affection, and

a fathers love both in our words and deedes.

In the feuenth of Luke it is faid of the Centurion, that he had many feruaunts under his authoritie, and they were all at his becke, most readie to obey him in anie thing that he fee them about ; but how did hee bring them to any fuch good order? furely it is faid, that his feruaunts were deere voto him : that is, he made a speciall reckoning of them, and was a father vnto them. So let all maifters, make a reckoning of their feruants; for if thy feruant can perceive that he is deere vnto thee, thou shalt in time worke him like waxe to thine own mind, except he hath fold himfelf to work wickednes.

If thou be a husband and wouldst win thy wife to God, or if thou be a wife and wouldst winne thy husband to God, drawe you one another, with the sweete wordes of love, speaking kindly one to another, because gentle wordes doe pacifie anger, as water quen-

Pro. 15.1. cheth fire. Remember what counsell the ancient counsellors of 3.King.22.7 Salomon gaue vnto Rehoboam King of Ifrael, that hee might winne

the hearts of the people; speake kindely vnto them, saide they, and they will ferue thee for euer after. So, fpeake one to another in kind words, and you will love one another for ever after. Words fpoken in season (faith Salomon) are like apples of gold with pictures of filuer: what words more featonable than words of love and kinde-

nes? but words of despight and reproche, are alwaies out of season, and shall never doe good. Sometime one word of kindnesse may giue grace vnto all the rest of the speech; and one word of reproch

and despight may spill all thy counsell, if it be neuer so grave and godly otherwise? for a little leaven sowreth the whole lumpe.

This we fee by daily experience, if a man fay but (thou) to fome one, he cannot beare it, dost thou (thou me) will he fay again? Another againe will take some one word more to heart, than all the rest: Oh that same one word (will he say) went to my very heart. The lewes which hate I the Lord lefus, would not youchfafe to give him his name, when they talked of him, or with him; but to fhew their veter diflike of him, they yied to fay, Is this hee, or art thou he that 1.6.7.15.35 wilt doe fuch a thing? Is not this he, whom they goe about to kill? They would not fay, Is not this lefus Chrift? or the fonne of God? Againe, whither will he goe that wee shall not finde him? This is a most despightfull kinde of speaking, and doth bewray abundance of malice, that is hidden in the heart. And is it not fo betweene forme Husbands and Wives, and their neighbours? they could speake

Preu, 15.

one to another, but disdaine and anger will not suffer the one to affoord vnto the other their names and their titles, leaft they should be put in minde of those duties which these names require; whereout Sathan fucketh no small aduantage; and these are like the fpiritual lewes. Whereas many times the verie name of husband or wife, or brother, or fifter, or neighbour, or fonne, or feruant, or maifter, doth helpe not a little to perfwade the minde, and to win the affection : yea the very mentioning of those names doth oftentimes leave a print of duetie behind in the conscience. Manie think themselves sufficiently discharged if they speake the trueth : It is no matter they thinke after what maner it bee done; thinking to prenaile by boysterous terms, nick-names, and wordes of difgrace, but they are deceived : for if termes of love, and kindnesse will not preuaile, words of reproch and hatred shall never prevaile, except it be to make things worse, and this will beethe end of it, while they doe fo vokindly hunt one another, the divell doth hunt them both, vntill both of them become a prey vnto the deuill, like men which make themselues a prey vnto the Lawyers, while they striue to eate

vppe one another at law.

Now one the other fide, and if teachers must shew themselves like fathers, then by the fame law the people must shew them felues like children. If the minister must for his part seeke them with a fathers affection; then they for their part must not be wanting with a sonne-like affection. His authoritie for God bindeth them to reverence him as the minister of God, and to obey him as if God himselfe did commaund them, for they are Embassadours for Christ or in Christes stead, and doe intreate vs to be reconciled vnto God. And in the 2. Cor. 5.20. the Apostlesaith that God doth befeech vs through them: We must know then, when Gods minister in the exercise of his ministerie doth perswade, God doth perswade; when hee doth threaten vs, God doth threaten vs; when hee doth promife vs any thing, God doth promife it; when he doth fhew patience, it is Gods patience; if hee doth forbeare thee, God doth forbeare thee, and al this is done for thy good: therfore they that abuse their ministers patience (as he is a minister) do abuse Gods patience, which God vieth toward vs for no other purpoic, but to drawe vs to repentance; the which if we abuse to serve our own turne, we do but Rom, 2,40. heape vnto our selves wrath, against the daie of wrath. Your murmurings are not against vs (faith Mofes) but against God, He that Exed. 16.7. receineth me, faith Chrift, &c. He that defpifeth you, defpifeth me. Mat. 10.40.

Dd 4

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ichro,i6,22 Therefore touch not mine annointed (faith God) and doe my Pfal.105.15 Prophets no harme, because they are my Prophets, not to prophetie vnto me, but for me vnto you. Are we now at libertie (thinke we) to heare them or not to heare them, at our pleasure? because some speake roughly, and some smoothly: may wee now (without sinne) censure the preachers of the word, buy and sell them behinde their backes, or gibe and ieft at them with our mouthes? may we descant and play vpon their words (as the manner of fome is) and escape in the end? may wee lie in waite for them and betray them? may wee finite them with our tongues, as the lewes did finite Jeremie? may wee thinke any thing well gotten that is gotten from them? or may we make more account of any, yea of the oddeft companion in the world, then of Gods minister? May any thinke to doe this, and a great deale more, which is vied in the world, and not to be called to account for it one day ? Will there not be bitterneffe in the end, as Abner faid to Joab? But flay, thou art a father and haft children, and doest trie by all waies and meanes to doe them good; what if thy childe should mocke thee or left at thee, when thou doeft speake in earnest to him or for his good, wouldest thou be contented? What if he flould turne his backe upon thee in contempt and go his way, when thou calleft him? or what if he should turne againe and finite thee, when thou doest reprooue him for his fault? But what if hee should betray thee into the hands of thine enemies? wouldest not thou thinke thy cost well bestowed you him? wouldest thou take pleafure in fuch a monfter? Nav, wouldeft thou not wish rather that he had neuer feene the Sunne? But if a child ought not fo to handle his naturall parents which have begotten him, and brought him foorth into the world, shall any man thinke it lawfull so to handle his spirituall father by whom he is begotten to God, and brought vp to the hope of life euerlasting?

Pre.30.17.

The eye (faith Salomon) that mocketh his father, and despiseth the intruction of his mother, let the Rauens of the valley picke it out, and the young Eagles devoure it. But the eye that mocketh the counsell of God his heavenly father, or despiseth the instruction of Gods minister his spirituall father, let the divels of hell picke that out, and except he repent, let the infernall fpirits devoure it.

But some will say, if he were learned as other men be, if he were of yeeres and grauitie, as some men be; if hee were a good fellow, as fome men be ; if he would flatter and pleafe, as fome men doe ; if he would preach feldome, as fome men doe; if he were in place of au-

thoritie,

thoritie, as some be, and came with countenance and credit, as some, men doe; then would we heare him and reuerence him, and regard

him, and maintaine him, as now we doe not.

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Now imagine that thy childe should make such an apologie for himselfe, when he bath dishonoured thee, and lay, Father doe not marueile though I regard you not more then I doe, for you are but a young man, you are but a plaineman, you are but a poore man, you are but a simple man, and have no learning, I have more learning then you, and can teach you; what though you give me meate and drinke, and apparell? what though you have brought me vp to learning? yet it is not in fuch plentifull and fine manner as some haue, nor you doe not handle me so daintily, nor make so much of me as men doe vie their children, &c. Therefore I care not for you, if you had these properties as you have not, I would regarde you as now I doe not. The application hereof I leaue to euery mans conscience : but this let euery one be affured of, that he which despiseth Gods minister, despiseth his father, and he that betraieth Gods minifler, that begat him to the faith, betraieth his father. And will not God be avenged of fuch vokindnesse? yea the heavie judgement of God shall pursue such vnkind and vnnaturall beasts, vntill they be rooted out of the earth, and the memoriall of them shall perish. Elisha seeing Elias readie to depart, cried, My father, my father, the 1. King. 3. 12 horsemen of Israel, and the chariots of the same: but now Eliah is accounted and yied of some, as if he were the footstooles of Israel, and the chaires of the fame; howbeit Eliab, there be that have thee in fingular account for thy workes fake : and be of good comfort, for fo long as the poore widow of Sarepta hath any oyle left in her cruse, or meale in her barrell, thou shalt not want, and soash king of sking is. Ifrael will no doubt come and vifit Elifha when he is ficke, yet fome (I must needs fay) are at this point, they will give Ezecbiel the hearing, and when the preacher hath done, he may goe shake his eares, as men vie their wine caskes, and figge frailes, when they are emptied, they are turned out of the doores.

The Phisition for his phisicke is esteemed of his patients, the Lawyer for his law is esteemed of his clients, the seruing man for his badge is esteemed for his matters sake, the lefter with his tests is esteemed of his companions, and the soole with his bable is regarded among sooles; and shall not Gods ministers for his workes sake, be esteemed of amongst the sonnes of God? If Preachers were Lawyers, or Phisitions, they should be often consulted with, and in bet-

cer fortehen they be : or if Preachers were players, and their blacke cownes turned into blew coates with a badge on the fleeue, doubtleffe the chiefest of the towne would beare them, and they should lacke no audience : if we be ficke in bodie, fend for this Doctor, and that Doctor : both shall be heard without controlment ; yea, and shall they not yfe vs at their pleafure ? If we have a fute at law, we retaine this Counseller, and that Counseller, we suspect our own skill, and they shall order the matter as they lift; but many mens soules are ficke to death, being readie to yeeld up the ghoft, and to goe to hell, but the philitions of the foule are never or feldome fent for, and every one is able (for the most part) to appoint the preacher his text, how he shall handle it for matter and manner : this was no fit text (faith one) this was ill handled and worfe applied (faith another) why doth hee not preach upon the Epiftle and the Gospell (faith another?) one faith, there he went befides his text : another faith, he flood too long, or he spake plainly : another faith, he hath a bad vecerance, and fpits much: another faith, this is too high for me, I cannot vnderstand him : another faith, this is common stuffe, I knew this before: fome fay, what hath he to doe with Magistrates? must be medling with the Magistrates office? some say, what need he speake against Images, what hurt doe they? some fay, bee never fpeakes any Latin, I warrant you he is no scholler: and another is much troubled in his conscience, because the Preacher hath gathered notes out of other mens workes : but if he hath any notes before him in his bookes, to helpe his memorie, Oh, that is a hainous matter, and then he is fallen into a deepe pit indeede, let him get out as well as he can, for poore Joseph was neuer in such a pit as this is. Euery one is cunning in the preachers office, though he be never fo ignorant, and commonly the more ignorant, the more prefumptuous. The Lord open our eyes, and touch our hearts, that wee may repent, before his wrath flame out vpon vs, for the great contempe of this his holie and heavenly ordinance.

There is no question but that many things might be better handled then oftentimes they are. But for the sinnes of the people it commeth to passe, that many times (if not generally) they Lord doth straighten the meditations of the Minister, he dulleth his wits, and maketh his tongue to cleave fast to the roofe of his mouth, guing no edge to his doctrine, no comfort to his studies, nor any blessing to his labours. But the cause hereof may be, and no doubt is, partly in the speaker, and partly in the hearer; and want of prayer in both

is the cause thereof : this knew the Apostle well enough, and therefore he doth earnestly exhort the Ephesians in all their prayers to mb. 6.18. pray for him, that the doore of veterance and boldnesse mighe bee 19. opened vnto him. And againe, hee prayeth for the Ephelians that God would give vnto them the spirit of wisedome, and revelation in the knowledge of God, and that the eyes of their understanding #ph.1.16.17 might be inlightened, &c. This is to teach both Minister and people to commend one another vnto God in prayer : for well may Iscob prepare a prefent for his brother Efan, but God must give him Gengs, 11. and his present fauour in the eyes of his brother; and that he must 13. pray, for we should pray before wee goe out of our houses, that the Lord would be mercifull both to our owne finnes, and the finnes of the teacher: wee should pray, that God would direct him in the deliverie of his message, and affift vs in the receiving of the same; wee should pray that God would fanctific both his affections in speaking, and our affections in hearing, to the greatest glorie of God; and our owne mutuall comfort, and that the Lord would give to both all fuch graces as hee knoweth best and most needfull for vs. We ought not to rush into Gods house as into an Alehouse, or to a marker: the man of God ought not to speake in Gods place, as if hee were telling a tale at the table : for, Curfed is hee that doth Gods worke negligently, faith the Prophet leremie: neither oughe wee to im. 48.10. heare, as if we heard a fidlers fong, but with all feare and reverence we should come, as into the presence of God and his Angels, and so we doe; for what health can we have, when we handle the foode of our foules with vnwashed hands? What bleffing can wee hope for, when our fins do call for a curse? What fruit can we looke for, when we fow among the thornes? What reformation can there be, where there is no resolution to amend? What feare of God, when wee respect only a man? What cofort is there in heavenly things, when our minds are fet vpon earthly matters? And finally, what peace can be possessed in our consciences, when our whole life is a warre against God? as Jehn faid to Jeboram, What peace canft thou look for when the whoredoms and witchcrafts of thy mother Jezabel are yet great in number? Therefore let vs wash and be cleane, that is, let vs repent and amend, and then let vs goe about the holie things of God.

If we cannot be so cleane as we should (as Who can say his heart is Pron. 20.5. cleane) yet let vs take heede that wee refuse not the holie things of God, but strine by prayer, and waite for the Lords worke in the vse of the same, and the Lord will in the end fulfill our desire; yea let vs

ftriue

ftrive with God, as I acob wreftled with the Angell, it may be that at Gen. 38. the first we shall be deceived as lacob was: and if we continue wrestling, it may be we shall get some more blowes than wee had before, as Iacob did: and what if we hale more then wee did before, as Iacob did, yet let vs continue and not give over, and be wee fure wee shall finde a bleffing in the end as Iacob did; and when that bleffing is gone, let vs wreftle againe with him and hee will bleffe vs againe, yea, for every one that will wrestle with the Lord by prayer, he hath a bleffing in flore, fo often as they come. For the Lord is not flace, Math, 5.3, who when hee had bleffed one of his fonnes, could not bleffe the o-4,5,6,7,8,9. ther. But when God hath bleffed the poore in spirit, he will bleffe those that mourne for their finnes; when he hath bleffed the mourners for finne, he will bleffe the meeke hearted; when he hath bleffed them, then he hath a bleffing for those which hunger and thirst after righteousnesse; when he hath blessed them, he hath a blessing for the mercifull and simple in heart; when he hath bleffed them, he will bleffe the peacemakers, he will also bleffe the persecuted : and those that are reuiled, slandered, and euill spoken of for righteoufneffe fake, shall be bleffed. And thus have we heard

how to teach and how to learne. And thus much of these words, My some, both as they be the words of God, and the words of Salomon.

FINIS.

### CAVEAT FOR SVERTIES.

Two Sermons of Suertiship, made in Bristoll.

By W. B. Minister of the Word at Reading in Barkehire.



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## A CAVEAT FOR

PR O v.6. verf. 1,2,3,4,5.

3 My sonne if thou be sucreie for thy neighbour, and hast striken hands with the stranger,

2 Thou art suared with the words of thy mouth: thou art even taken

with the words of thy owne mouth.

3 Doe this now, my sonne, and deliner thy selfe: seeing thou art come into the hand of thy neighbour, goe and humble thy selfe and solicite thy friends.

4 Give no fleepe to thy eyes, nor flumber to thy eye lids.

5 Deliner thy selfe as a Doe from the hand of the hunter, and as a bird from the hand of the fewler.



His text is a schoole, wherein Suerties are taught to flie such discommodities and annoyances, as commonly come to Suerties by undiscreetnesse and rashnesse. And it may be called the Suerties text, because it provide the for the securitie of Suerties, as Suerties provide for the securitie of others, wherein almightie God greeth counsell

vnto Suerties as vnto his children: which if they follow, then are they fure to fland when other are like to fall. Therefore as S. Paul 1. Tim. 4.16, faith to Timothy in another cafe: Take heed to thy felfe and to learning, and continue therein: for in so doing thou shall faue thy felfe and them that beare thes: So I say to Suerties, take heede to your selues and to your heavenly Fathers counsell, and continue therein: for in so doing, you shall save both your selues and others. The candle that is caried in a lanterne, shall light many candles, and yet lose no part of his owne light, be the winde never so boy sterous: but that candle that is open to the weather, a little pusse of winde, or one drop of raine shall

Thall put it out, that it can neither give light to others nor to it felfe.

Pfalm. 119. So, hee to whom the word of God is a lanterne, and a light, shall helpe himselfe and others, when hee that ventureth without it, shall

put out his owne light, and the light of others also.

Here therefore the Lord doth teach men to avoide such discommodities, and annoyances, as many through rashnesse, & for want of discretion doe fall into, for the Lords people must be a wife people. And God would not have thee to helpe thy neighbour without any care to save thy selfe: for although he hath said, Love thy neighbour as thy selfe; yet he never said love thy neighbour better then thy selfe, or love thy selfe lesse then thy neighbour, but love him as thy selfe, that is, helpe him and save thy selfe too, or else thou shouldest love him and hate thy selfe, which in the same words is condemned. For this end and purpose it hath pleased the Lord that dwelleth in the heavens, to stoupe downess low, as to take order for our businesse here vpon earth, that wee following his orders, it might goe well with vs, and our children for ever.

And this counfell concerning Suerties, though it be an economicall thing, yet it is not a base thing, as some have thought the spirit of God to occupie himselfe in base matters. But by this wee may perceive, how carefull the spirit of God is for vs, in all things, he is become our overseer, and would keep vs even in the smallest things that wee are to take in hand. He hath given vs this warning, as if he were an overseer of our money, and our losses: but yet he doth not so much provide for the benefit of the bodie as of the soule. God hath set downe a perfect rule for all things, which is able to make the man of God perfect; yea, he hath vouchsafed to stoupe so low, as to come home into every mans samile, and to have a care of our domesticall affaires, that though we care not how we goe to worke, yet our heavenly Father hath a care, that wee should walke according to his word, which he hath set vp, to be a lanterne to our feete, and a light vnto our paths.

This being true, as it is most true, wee may be bold to lay downe these three conclusions following. First, that the word of God containeth a perfect rule for the ordering of all our affaires: And whatsoeuer is requisite either to be beleeved in matters of doctrine, or to be practised in matters of manners, either towards God or man, is from that fountaine to be drawne, and in that schoole most exactly, and perfectly taught.

In teaching the King to raigne, the Iudge to give iudgement, the Magistrate

Dem 4.6.

Three conclutions. 1. Whatfocuer is necelfarie to faluation.

Magistrate to beare rule, and the subject to obey. The Minister from hence may learne how to preach, and the people may learne how to heare. Here the Captaine may learne how to pitch his battaile, and the common fouldier is taught his dutie. If thou be a husband, Manh. 3. here thou maift learne how to rule thy wife, and the wife may fee in this glaffe how to obey, and to please her husband. The word of God hath laid down most absolute instructions for fathers and children, for masters and servants, for superiours, and inferiours, and for all estates. In prosperitie and adversitie, in sicknesse and in health, in warre and in peace, in youth and in old age, in the field and at home, at bed and at boord, in all places and at all times, thou maift here learne how to behave thy felfe. Here is order taken for our eating and drinking, for feasting and fasting, for sports and pastimes, how to recreate the bodie and how to folace the minde, for the apparell wee put on, and for the very haire of our head, for the gestures Efor 3. of our bodie, and the whole behauiour of our life. It hath taken t. Cor. 11. order for buying and felling for borrowing and lending, for giving and taking, for finding and losing. There is a rule laid down in the word of God how to become Suertie, and how to escape the danger of Suertiship; here may the man of God be instructed; in a word, whatfoeuer belongeth to policie, to civilitie, or to Christianitie, for this life or for the life to come, it is most exquisitly, most plentifully, and most plainly laid downe in the booke of God. If thou delighteft to reade Hiftories or Chronicles, reade Gods booke. If thou wouldest see the creation of the world, and how the same is preferued, and the nature of the creatures, reade Gods booke. If thou louest to tell, and to heare of famous Kings and Captaines, of wonderfull battailes and victories of excellent Judges, and Magistrates, of renowned Preachers, and Prophets, of constant professours and Martyrs, perufe the booke of God. If thou wouldest fee Commonwealths florishing, and going to ruine with the causes of both, be acquainted with the booke of God. If thou wouldeft fee the Church of God in her infancie, and in her riper age, in her rags, and in her robes, clenfed and polluted, increasing and decreasing, with her enemies, and her friends, be not straunge to the word of God. Would any see the noble acts of God, the wonderfull deliverances of Gods people, and the horrible confusion of wicked men? let him hearken to the word of God. If thou wouldest know thy maker, thy redeemer, thy fanctifier : if thou wouldeft know the vanitie, the miferie, and the wickednesse of the world, with the subtilties and ileights

and felicities of heaven, and finde the way thither : if thou wouldeft know the paines and torments of hell, and how to escape them, enquire of Mofes and the Prophets and they will tell thee. What shall I fay ? for one thing ouertaketh another in fuch fort, that confusion will ouerwhelme vs, before we can tell what riches are contained in the storehouse of Gods booke, for who can found the depth of a bottomleffe fea? but in a word ; if a man defire to know himfelfe

dealings of men, for the word of God doth take order for all our affaires; neither wonder who told tales of thee, as the King of Aram did, for the word doth rifle the hidden corners of the heart. But how are our adverfaries the Papifts deceived, which hold that the word of God doth not containe all things necessarie to the saluation of the elect? But O Lord, what spirit of Atheisine and blasphemie doth possesse those men, which durst compare Plinies Philosophie with the bookes of Mofes, Aristotles Ethickes and Politiques, with the Properbes of Salomon? Marcus Aurelius with Markethe Evangelift? Marlins Propheties, with the Propheties of Elar, and the reft? the eloquence of Cicero, or Demosthenes, with the eloquence of the holy Ghost in the mouthes of the Prophets and Apostles, and in all the Scriptures? or any Doctors or Fathers, before the Doctors and Fathers of the Bible? For what is lead to gold? what is water to wine? what is ignorance to learning? what is darkneffe to light? what is the chaffe to the wheate? what is falsehood to truth? what is earth

throughly within and without in all his affaires betweene God and man let him behold himfelfe in the glaffe of Gods booke, and when we have fo done, we will fay as the woman of Samaria faid, when the had reasoned with the Lord lesus; Behold one that bath told me all that ener I did, and more, even all that ever I should doe. Therefore let no man marueile, what we meane (being the Ministers of God) to speake of such and such matters, or to meddle in the busines and

John 4.

to heaven? and what comparison can there be betweene God and man? And to much for that point. Secondly, wee may learne here that except God doth teach vs, and direct vs, as it were by line and by leuell, by precept vpon precept, by little and by little (as the Prophet speaketh) wee know not how to order rightly our common businesse, and daily affaires of this life, but we shall be snared, and entangled with our own words, or ouertaken one way or other, to our owne hindrance : fo foolish and ignorant is man by nature. And againe, when wee are snared,

By nature we knowe not what to doe.

and brought into danger, we know not how to helpe our felues, except the Lord doe teach vs : but if he should let vs alone, to shift for our sclues, we would never leave vntill we had wrapped our selves in tenne times more daunger then we were in before. Adam hauing Gm3. transgressed, will think to hide himselfe from God in the trees of the garden, and to couer his nakednesse with fig leaves. His fault he will excuse by the fault of another, and rather (then faile) he will not flick to lay it vpon God himselfe i so foolish was Adam, and so are al his posteritie. Cain will incurre the vengeance of God by killing of Gm.4. his brother, and when he hath done, he thinkes to faue himfelfe by outfacing of the matter; but it will not be, & to do all Cains brood. Saul will disobey Gods commaundement, like an hypocrite, and 1.50m.15. then (like a foole ) he will fay he meane no barme, he did it of a good intent, and fuch tooles are we al by nature. We are become like foolish marriners which will runne vpon the rocks to avoide the fands. We are become like Sifera, who flying for his life, will runne into Inels tent for fuccour, where the naile and the hammer is prepared Indes. 10. for his head, and when hee thinketh to take vp his reft, and fleepe 21. mott foundly, then is he neerett his destruction. We are like children and ficke folkes, which doe defire nothing fo much, as those things which may hurt them. Wee are become like the Philiftines, which were most merrie whe the house was readie to fall voon their heads. We are secure like the men of Laish which mistrusted nothing, vn- Indg. 16.39. till the children of Dan did smite them with the edge of the sword, Indg. 18.37. and burnt their Citie with fire. Now, if we be so foolish for this life, how foolish are we for the life to come? We see that except our heauenly father doth direct vs by his counfell, as he led Ifrael by the clowd, and warne vs by his meffengers, as he warned the Wifemen by his Angell, wee know not how to order our common bufineffe, and the affaires of this life : much leffe doe we know by nature how to ferue the Lord our God, and how to worship him aright. If by all Note, our cunning which we have by nature we cannot avoide the fnares of men, how shall wee thinke by our naturall wit and cunning to auoide the snares of the diuell? If we know not how to get out of bodily danger without Gods direction, how shall we thinke to get out of spirituall danger without Gods direction? for there is no craftines like spiritual craftines, as there was no beaft so subtill as the Serpent. Againe, if we cannot of our felues get out of trouble when we Gen. 1. are in trouble, how doe we thinke of our felues to winde out of the temptations of Sathan, except God doe teach vs. For all the waies

Prou. C.

of finne, are like the wates of a harlot which are moneable (faith Salomon ) and thou canst not know them, that is, there is such varietie and ftore of them to bewitch men, that wee can never knowe which is which; fo in the crooked waies of the diuell there be to many windings and turnings, that when a man is once in, he cannot finde the way out againe, vntill the Lord doe bring him out againe. And yet euery one thinketh that he may aduenture vpon any temptation, and he shall easily get out againe when he list by his mother wit, &c. and no marueile, for it is the cafieft thing in the world for a man to deceive his owne toule. And to much for the second point.

God doth not leave his children to théselues.

Thirdly, we may learne here, that almightie God doth not leaue his children to themselves, but (considering how simple they are by nature) he doth take paines to teach them, how and which way to helpe themselves in every action, and for this cause hath he set down rules, and instructions for all their affaires in his word. Our heavenly Father (Ifay) doth not adopt any in Christ lefus to be his fonnes and daughters, and then leave them to themselves to be guided (or rather beguiled) by the counfell of their own hearts, nor by cuftome, nor by worldly reason, nor by the examples of their forefathers in any thing, whether it concerneth this life, or the life to come : for then there were no difference between the elect, and the reprobate, whom God hath delivered vp vnto a reprobate minde, to doe those things that are not convenient, because they regarded not to know God. But the Lord will instruct his children in the way, which hee

Pom. 1.28.

Gen.9.

Pfalm.32.8. hath appointed for them, and will guide them with his eye. Yea, with his counsell he will guide them, and afterward receive them to Pfel.73.24. glorie, and therefore will hee guide them with his counfell, that hee may receive them into glorie : because (ordinarily) no man is glorified in heaven, that is not first sanctified by the word of God vpon earth. Therefore doth the Prophet David call the word of God a Main, 119. lanterne to his feete, and a light unto his pathes, as if the Lord should go

> into the waies of peace, to teach vs, that if wee were as wife, and as holie as Danid was ; yet without the discretion of Gods word, wee doe but grope in the darke like the men of Sodome, and goe we can not tell whither, like the men of Samaria. In another place, he calleth the statutes of the Lord his counsellers, as if he knew not what to doe without them. And furely fo it was, for in another place

> before his children with a candle and a lanterne to guide their feete

(when he was ruled by his owne heart and affection) he faith, that he plaied both the foole and the beaft, vntill he went to schoole in

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the house of God, where hee learned that holie wisedome, which he had not before: so that this point is manifest and plaine, that God doth not leave his children to themselves in any thing, but (as a most mercifull father) doth teach and instruct them by his word and spirit. And therefore whosoever shall either refuse to be ordered by the same, or shall preferre his owne wiledome, or any mans workes before it, or compare them with it, may justly suspect himselfe to be none of Gods children vntill hee repent: for the children of God knowing their owne ignorance and weakenesse every manner

of way, are glad to be counfelled by their heavenly father.

But what? hath the Lord taken order for Suertiship, and all other of our worldly bufineffe? and hath he not likewife taken order for his owne bufineffe? will he not leave vs to our felues in the leffer things, and will he leave vs to our selves in greater matters? Will he not let vs ferue one another otherwise then himselfe hath appointed, and will hee be content that wee shall serue his maiestie, otherwise then hee hath appointed himselfe? Would he give a paterne and direction to his people for making of the Tabernacle, and building of the Temple, to that end that they might do every thing, or any thing thereunto belonging as they litted ? No furely, and therefore he himselfe set downe an order for the very vessels, for the ash-pans, the beesomes, the flesh-hookes, yea and every pin about the worke, beyond which paterne they might not goe : much leffe hath he left his worship under the Gospell unto our discretion, and he that is fo carefull as that he would not leave men to themselves, and to their owne deuices in matters of Suertiship, and affaires of the world, furely he would never be fo carelesse as to leave men to themselves, in the ordering and governing of his Church. To conclude, he that hath in his word fet downe orders for œconomicall matters, no doubt, but he hath also in his word set downe orders for Ecclefiafticall matters: for feeing as he will not allow men to haue more care for the ordering of other mens houses then their owne, farre be it from vs, that wee should thinke so of the Lord, that hee would have greater care for the ordering of our houses, then for the gouernment of his owne house, which is his Church; but as we finde certaine rules and perpetuall directions for the one, to fliall we find in the same booke, most certaine rules, and perpetuall instructions for the other, if we doe not put some thing before our eyes, and fay we cannot fee. And so much for this third point. Now wee will come to the matter of Sucrtiship it selfe.

My some, if thou be Suertie for thy neighbour, &c.] Concerning Suertiship, we will consider upon this text of sixe points. First, what Suertiship is. Secondly, how many forts of Suerties there be. Thirdly, whether it be lawfull for Christians to become Suerties one for another. Fourthly, how men in Salomons time became Suerties. Fiftly, how men are hindred by Suertiship. Sixtly, we will see what counfell God giveth unto Suerties for their safetie.

What it is to be a Sucrtic.

As touching the first point. To become a Suertie, is nothing else but by word or writing or by pledge to make another fure (fo farre as man can) of that which before hee was not fure of: or to puta man out of doubt (to farre as law and equitie will require ) for the receiving, or enjoying, or recovering of fomething, whereof hee flood in doubt before, and therefore it is called fecuritie. I reckon pledges amongst Suerties, because a pledge is a kinde of Suertie; for if the principall doe faile, the Suertie must answere the debt; but when Suerties cannot be gotten, then men lay formewhat to pledge, that is better or as good as the debt commeth vnto. And if the partie faileth, the pledge must answere the debr. Sometime a pledge is laid, because the thing is so small that one would be loth to have his friend come in bands, or give his word for the same; and yet that which is but a small matter amongst rich men, may be a great matter amongst poore men. And sometimes pledges are vsed in things vnlawfull and dishonest, and that is when men doe promise a thing vpon such conditions as they are ashamed to make knowne vnto any, as Indah promised his daughter in law Thamar a kid of the goates, vpon condition that he might he with her, but he knew her not. Well (faith Thamar) if thou wilt gine me a pledge till thou fend it, that is, if thou wilt put me in good lecuritie, and that must bee by fome pledge at this time ; to he gave her his fignet, his cloake, and his staffe for a pledge, that if the kid came not, they must answere the matter. And this was fuch a matter, that when she was gone, Indah was assamed to send after her for his pledge, he had rather lofe it, then to recouer it with fo much infamie, as he was fure would enfue. The end of Suertiship and pledges, &c. is that all men might haue their owne, without which, no trade, nor traffique, nor Suertie, nor peace could bee preserved amongst men. And so much for the first point.

How many forts of Suerties there be.

Gen.38.17.

18.

Now as touching the fecond point, in a word. There be divers kindes of Sucrties, for some are Suerties for mens persons, that they shall be forth comming by a day, either to answere such matters as

fhall

Shall be objected against them before some Judge, or to receive such punishment as is alreadie awarded for his mildemeanour, In fuch cases commonly the prison is the best suercie. Some are Suercies for mens debts and bargaines, that they shall be paid, and perfourmed accordingly as they be made and promifed. Some are Suerties for mens behaulour, that it shall be good, honest, & peaceable towards all men in generall, or towards fome one especiall partie, and towards his goods and familie; and this is commonly required of notorious offenders, in cases of flaundering, and quarrelling against a mans person, or depraying of a mans good name, left a mans good name thould be more impeached, and his credit more hindred then it was before. Men in such cases become Suerties for their friends. in hope of their amendement. And Suertiship in such cases, doe more binde a mans tongue, then the prison can, because most men (if there bee but common civilitie in them ) will forbeare many times, for their friends fake, left they should bee endamaged to whom they are so much beholding, then for all the extremitie that can be vied.

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There is no man fo wicked, but he shall finde some bodie readie to promife for him, as one theefe for another, or one bankerupt for another, or one beaftly person for the honeitie of another, or one rakehell for another : now this is but a mockerie, as if one should fay : Aske my fellow if I be a theefe, or if I be dishonest, or if I be not a man of my word, &c. And therefore have Christian lawes well provided, that every mans word or bond is not to be admitted, neither shall all persons and cautes passe and repasse vinder Suerties: for though some might flie to the hornes of the Altar, and have the benefit of a priviled ged place ; yet loab the man of blood shall be 1. King 2.30 smitten before the Altar, neither shall the Sanctuarie faue his life when he flieth vinto it, much leffe shall any Scerties give their word for him. Wee are all bound to doe what wee can to winne men to God and to perfivade all men vnto holie obedience : but to answere vnto God whatfoeuer his law can charge vs withall, is a thing which belongeth onely and properly to the Lord Iefus Christ that great Suertie of mankind. And fo much for the fecond point.

Now, for the lawfulnes of Suertiship, we are to know, that it is a The lawduție hoth Christian and necessarie, and therefore it cannot be yn- fulueste of Suermhip. lawfull

That it is a dutie of Christianitie, may appeare two waies : first, by the rule of charitie : fecondly, by the examples of godlie men, Ec 4

which have practifed the fame. The rule of charitie we know: and that is to doe for others as wee would be done vnto our felues. If therefore Christians would be glad of a Suertie when they are in necessitie, then Christians must also (when neede requireth) doe so

much for others.

To become Suertie for mens persons, is no doubt a worke of charitie: for what if men be arrested of malice, and eurll will, as many be? or what if such extreame actions be laid by vnreasonable men vpon thy neighbour, as shall make a man asraid to speake for him, as many do? or what if such practises be vied of purpose to discredit thy neighbour in a strange place where he is not knowne? shall it not be then lawfull to relieue thy neighbour by thy word vntill his cause may bee knowne? Verely, if thou wilt not rescue him, and shrowd him vnder the shadow of thy wings, but let the prison confume his bodie, and wicked men make a prey of his goods, thou thy selfe maist one day come into the like predicament, and then thou wilt confesse that Suertiship in such a case is a worke of charitie.

But further, what if thy Christian brother be arrested upon suspition of euill, when notwithstanding he is innocent? if he go to prifon, his good name is called into question; if he lie in prison, his goods goe to wracke, his health is in hazard, his life is in daunger, both he and his are like to smart for it. Now if any man thinke it unlawfull to give his neighbour leave to refresh himselfe, and to save his life, his goods, and his good name, under the shadow of his credit and protection of his promise, let him imagine himselfe to be the man that is so handled, and then he will confesse that Sucrtiship for mens persons is a worke of charitie, and therefore lawfull.

But yet further, what if thy Christian brother be fallely accused, and wrongfully imprisoned (as Ioseph was) and it is yet vnknowne? is it not lawfull, nay, are wee not bound in such a case to redeeme the libertie of our brother, with our word or bonds, if it may be? Or what if a man had been Suertie for Iosephs appearance, if his libertie might have been obtained, shall we say that such a man had sinned? God forbid, if any thinke so, let him know that Iosephs case may one day prooue his case, and then he will confesse that Suertiship for mens persons is a worke of charitie, and therefore lawfull.

But what if thy brother be in debt, and must either goe to prison or finde Suerties, for the payment of the debt by a day? Surely if

he be a Christian, he is thy brother, and how canst thou see thy Christian brother lie languishing in prison, where hee doth onely fpend, but not get? when, if he were abroad to worke in his calling, he might both helpe himselfe, and pay his debts. Imagine that rich Job were the man, when all is gone from him, and he left as naked in the world, as he was when he came into the world, what if his creditors should then take him by the throate, and fay, pay that thou owelt, or elfe put me in fufficient Suerties, left thou goe to prifon (as the manner of many is, when they fee their debters fall in decay : ) shall we say that he should have sinned against the law of charitie (which is the rule of Christianitie) that should have given his word with lob for the payment of his debt by fuch a time and in such a reasonable manner as might be agreed upon? If this bee fufficient to perswade thee, remember that no man is so high, but may be brought low, as there is no full fea, but hath his ebbing, and Jobs case may prooue thy case; and then thou wilt hold that Suertiship is a dutie both necessarie and Christian, and therefore very lawfull. But put case that thy brother hath offended some bodie by word or deede, and must either finde Suerties for his good behauiour, or else goe to prison : Surely, if he be sorie for his offence, and if he shall craue the helpe of thy word for his enlargement, brotherly kindnesse will perswade thee to succour him, and the law of loue will forbid thee to denie him. And if this be not sufficient to moue thee, then remember that he which thinkes that he standeth may fall, and when his case shall proue thy case, thou wile then plead for thy felfe, and fay, that except thou maift be at libertie, there can be no triall of thy amendement, and except thou maift be bailed by Sucrties, thou canft not be enlarged, and then thou will thinke that Suertiship is a dutie both Christian and necessarie in enery Commonwealth, and therefore lawfull; and thus we fee that Suertiship is proued lawfull by the rule of charitie.

As this point is sufficiently proued by the rule of charitie : so it is no leffe confirmed by fundrie examples of holy men which feared God. When Jacob was loth to part from his sonne Beniamin: Gen. 42.37. first Reuben entreateth him, and offereth himselfe to become Suertie for his fafe returne, and for his greater securitie, he leaueth his owne fonnes as a pledge in stead of Beniamin, if his offer would haue been accepted. Afterward commeth Indah to entreat Iacob, I will be Suertie for him (laith he) of mine band shalt thou require him, if I Gen. 43.9,. bring him not to thee againe, and fet him before thee then let me beare the

blame for ever. Agains, Paul, perswading Philemon to receive his old feruant O sefimm doth offer himfelfeco beco ne Suertie for him. If Polle verf : be bath bure thee (faith the Apolle) or overh thee ought, that put on mine accounts. Waat is that bue thus much, if hee bee not able to pay thee, I will pay thee for him.

Lo: 10.3 5.

18.

Last of all our Saujour Christ doth not onely approve it, but he feemeth also to commaund the fame, in the parable of the Samaritane, and the man that fell amongst thesues. For the Samaritane (seeing the man wounded by theeues)came vnto him, powred wine and oyle into his wounds, he fet him on his beaft, he brought him to his Inne, and made prouision for him, he gaue his hotte some money in hand, and bad him fee that hee lacked nothing that was needfull for him, and (faith he)looke what thou proutdett for him. take my word for it, I will fee thee recompenced for it. This man did the part indeede of a neighbour (faith the Lawyer that came to tempt the Lord Ielus) then faid the Lord Ielus, goe, and doe thou likewife.

By these reasons and examples the lawfulnesse of Suertiship is fufficiently established. By which we may easily perceine what fin they commit against God, and how much those men doe offend against the rule of charitie, which doe holde it as a thing vinlawfull. Such are those men which vecerly refuse it being required thereunto, because (forfooth) they have made a vow to the contrarie, or they have forfworne it, or they have bound themselves to such a friend of theirs, and he againe is bound againe to him, that neither of thein both shall ever become Suerties for any man while they line: fo that if their owne father or mother require this dutie at their hands, they have but a colde fute of it, for their childe hath bound himselfe to the contrarie. But let vs fee ; is it lawfull for a Christian to binde himselfe by vow, or by oth, or by bond, from a dutie fo necessarie, so charitable, and so Christian? Many good men have bound themselves from finne, as fob tooke bond of his eyes that they should not wantonly beholde a maide; and David vowed to ferue the Lord his God. And Danie and Daniel both did as it were binde themselues to pray so many times a day to God: but wee shall never reade of any man fearing God, which did ever binde themselves from serving of God. Men count it a shame, and so it is, to be bound to the good behauiour : but what a shame is it for a Christian to binde himselfe from performing the duties of a Chriftian? But because many are decased by Suertiship (they say) there-

Obied.

fore

fore hauethey bound themselves from being Suetties for any man. By the fame reason, why doe they not also binde themselves from Answere, eating and drinking, because many men by eating and drinking doe furfet themselves ? Or why doe they not binde themselves never to come necre any water, because some men haue desperatly drowned themselves,&c. But what flauerie doe these men endure, which have bound themselves from relieving of others, and themselves like the lewes which vowed neither to eate nor drinke, vntill they had killed Paul. For how can they with common honeftie denie their brotherifo Chriffiania dutie? So on the other fide, with what faces can they crave any reliefe of any man in their neede, feeing as they have bound themselves from helping of every man what neede foeper he hath? But as the divell had Scripture for that hofaid, fo baue these men too : for, A man destitute of understanding toucheth the Pron.17.18 band, and becommeth Sucreie for beener blow, faith Salamon, There- Onect fore Spertiship is volawfull (fair they) for every one that becommeth Suertie for his neighbour is a foolish man, and voide of underflanding. But the reason halceth right downe, and if wee shall make Answere, fuch a conclution in other matters, wee shall shew our selves to be delliture of understanding indeede; for a man voide of understanding, pulleth off his clothes, and goeth into the water, to fwimnie before he be taught, and perhaps is drowned; is every one therefore a foole that goeth into the water to fwinne? The divell confessed Christ to be the sonne of God : is every one therefore a divell that confesseth Christ to bee the sonne of God? A riocous person borroweth money of his neighbour, and is in debt at every one therefore a riotous person that borroweth and owethe Or, a mad man walketh vp and downe with a fword bis every one therefore which walketh with a fword become a mad man ? Or, a scholler of Cam- Fallacia ata bridge goeth in blacke : therefore is every one that goeth in blacke thientis, a scholler of Cambridge? And many moe such absurd conclusions might be made like viito that; but how feeble they are who doth not fee? But indeede Salemons meaning is nothing leffe then to condemne Sucreiship, but rather to shew that it most be done with adnice, and good deliberation, and not rashly were care not for whom, nor for what. And if any man thinke that there belongeth no more to the matter then to touch the hand and to become Suertie, that man is a manudestitute of understanding ; but yet every one is not deflicate of understanding that becommeth Suertie, for wife men are well admied in that they doe. So againe on the other fide, fome

ome man that hath no love to God, nor his neghbour refuseth to become Suertie for any man; shall we now conclude that he which refuseth to become Suertie for every one, hath no love to God nor his neighbour? this conclusion is but of a bad constitution, and looketh with awry mouth.

Obiect.

Answere.

Iob, 2.24.

But yet they doe obicet, and fay, that by the rule of charitie, one man ought to beleene another vpon his word; and charitie is not fuspitious; and the Apostle faith, that lone thinketh no euill, but indgeth the best, and hopeth the best; therefore if one promise payment, or if one promise appearance by a day, or if one promise amendement of his fault, wee ought to beleeve him without any further bonds, or Suerties : And if wee doe not , it is a figne that wee suspect his credite, or his honestie, or that hee will not doe as he faid, but will breake promise and so deceive vs, and if we thinke so of him, then we judge uncharitably of him, for charitie is not sufpitious. Now for an answer, this I fay: First, as charitie is not suspitious without cause, so charitie is not blockish, and foolish, when there is cause, but doth and may learne to judge of one thing by another. Our Sauiour Christ would not commit himselfe vntothe lewes, because he knew what was in man : shall we therefore say that our Saujour Christ brake the rule of charitie? fo when we know what is in men, wee shall not breake the rule of charitie, though wee doe not commit our felues to the curtefie of all men, without the vie of foine honest meanes for our fafetie. Now that which he knew, was by his divine knowledge without any figne or token, for he was

Verfe 15.

man; but he hath taught vs to judge the tree by the fruites, that is, to know what is in man by his wordes and his deedes. Secondly : I answere, that charitie is not suspitious, but yet charitie worketh by ordinarie meanes, and judgeth according to the working of means; and when one feetha finoke, he tufpecteth prefently y there is fire,

God, and knew the hearts of all men, & therfore it is faid, he needed

not that any man should testifie of man; for he knew what was in

Irrem. 13.23 but what faith the Lord? Courte blacke Moore change his fkint and the Leopard his fors? then may ye also doo good, that are accustomed to doe emil: as if he should say, it is impossible. Therfore if we see a man that hath been accustomed to doe euil, or that is a common lyer, a common cofoner and deceiver, a common barriter, a common beaft, &c. Charitie is not fuspitious, but by the Lordesown rule, we may doubt of his goodnes, and we may fulpect his credite & his honefty, &c. because he is accustomed to doe euill. And because the Prophet faith

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faith, that all men are lyers, therefore there is cause of suspition in all, yea and in our felues to. Thirdly, I answere, that this rule of the Apostle may be returned upon themselues, thus : Charitie is not fuspitious, and love thinketh no euill, but judgeth and hopeth the beft. Therefore if their brother shall require their word, or bonde : Answere. in time of neede, and shall promise them that it shall no way bee a hinderance vnto them, they ought not to deny them for feare that they shall be driven to answere the debt : for if they thinke of their Christian brother, that he will either run away, or fuffer the matter to fall youn the head of his friend, then he judgeth euill, and therfore uncharitably of his neighbour, & doth not (according to the rule of love) judge the best, and hope the best. Last of all to this it may bee 4. Answere. answered, that there ought to be (indeede) such faithfulnesse, such constancie, and such vpright and simple hearted dealing amongst men, that every mans word should be as fure as his bonde, and the bonds of Suerties with him : but it is not fo, and therefore were bondes, and Suerties appointed. There ought to be fuch truftineffe in feruants, and children, and in all commers and goers to mens houses, that nothing should neede to stand under locke and key; but there is not, therefore lockes and keyes were ordained. There ought to be fuch peace and vnitie amongst men, that there should neede no bearing of weapons: but there is not, therefore weapons are ordained; and for this cause were walled Citties, strong holdes, and all prouision of warre appointed. If there were no coueting of other mens goods, and hatred of other mens persons, what neede we have doores and barres to our houses? if there were that peace and loue, which ought to bee, what needed formany lawes, and fo many lawyers amongett men? If Adam had kept his first innocencie, and puritie, fhame had not entred with his transgreffion; and if shame had not come with sinne, hee might still have beene naked and neuer have blufhed at his nakednesse ; but hee did not Gm. 2. keepe his first innocencie, therefore shame came upon him; and so apparell was ordained to couer his shame withall. So that all these meanes which are now appeinted for mans honeftie, for mans fafe-Suertiflip tie, and fecuritie, what are they elfe but badges, and tokens of is a badge mans shame and dishonettie, of mans cruelcie and recherie? fo we of trechery fee how finne and deceit brought in Suertiflip, and Suertiflip is a and deceit, badge of finne, and deceit: when man kept not touch with God. God would never have had any thing to doe with him againe, neither would he truft him with any of his creatures except his owne fonne

fonne Iesus Christ had become Suertie for man. And therefore, when men became trecherous against God, no maruell though they bee so vnfaithfull and full of trechery one against another: therefore there is no cause why wee should bee proude of our suerties, but rather take occasion thereby to bewaile that horrible corruption of Adam, and all Adams posteritie: the very name of a Suertie should humble vs, howsoeuer the Lord doth in mercy encline mens hearts vnto men. In a word, as the theese hath no cause to be proude of his prison and setters, so hath no man cause to bee proude of suertiship: but yet that is lawfull to bee vsed, which must also serue to humble vs: and so much for the lawfulnesse of Suertiship.

It should humble vs.

## THE SECOND SERMON.

E haue heard already what Suertiship is, how many fortes of Suerties there be, and the lawfulnesse of Suertiship, as also how selfe-loue doth play her part in those men, which doe binde themselues from so necessarie, and so Christian a duty; wee will now consider

how it cometh to passe that so many men are hindred by it, yea and beggered by it, as by dayly experience we see in the world: then we will see how men in auncient time became Suerties: and lastly Gods

counsell vnto Suerties for their safetie.

As touching the first point of these three: wee are to knowe, that the God of all wisedome, and Lord of mercy hath not commanded any thing for the vindoing and destroying of men, but whatsoeuer he hath ordained, is for the singular benefite and comfort of man: but such is our corruption, that we abuse all the ordinances of our most gracious God to our owne hinderance and destruction. Meates and drinkes were appointed to sustaine, but not to surfet nature; yet many doe surfet of their excessive eating and drinking, and immoderat dieting of themselves. Water is appointed

formen to wash themselves in, not to drowne themselves : yet many foole-hardie men by venturing too far haue beene drowned, when by taking heede they might have bene faued. The horse is made to carrie, but if he be overladen he will finke downe vnder the burden. And so is suertiship a burden which hath made manie to lie downe, but that was when the burden was too heauie, and themselves were too weake. Suertiship is like a deepe water and a mightie streame, that hath drowned some, and carried other some away (God knowes whither) that they coulde neuer recouer themselves againe: therefore, when a man feeth his neighbour in this deepe, let him do what he can to helpe him out, but fo as hee may faue himselfe : let him not run in atall aduentures, but first feele the bottome as he goeth, left he be drowned together with his neighbour. Zachens (because hee is a little man, and of a low sta- Luke 19. ture) must runne vp into a tree to see Christ as hee passed by, when tall men may goe vpon the plaine ground and fee him. And the child must be carried in his fathers arms amidst the prease if he will fee as much as his father : but if he will prefume to goe vpon the ground affect as his father, a thousand to one but the throng of people will beare him downe, and treade vpon him.

Some men will by fuertiship take uppon them to beare other men, when they had more neede to be borne themselues like children : Some are as little, and as low in credit, and wealth, and abilitie euerie way, as Zachem was in bodily stature, and yet they will prefume to goe amongst the highest and strongest, when they had more neede clime vp into a tree to faue themselues; and hercof commeth all their ruine and decay. And to speake more plainlie, the cause why manie men are impouerished by suertiship is, because they are not to carefull and circumfpect in giving their word as they should be : Therefore (faith Salomon) A man void of understan- Pro.17.18. ding toucheth the hand, and is suertie for his neighbour, to shew that fuch matters must not rashly bee taken in hand, but euerie man must vnderstand what he doth, and not promise rashlie, and vaingloriouslie we care neither what, nor yet for whom. Therefore in another place hee faith, Take his garment that is suertie for a stranger, Pro. 20,16. and take a pledge of him for the stranger, as if he were not to be trutted without a pledge that will promite he care not for whom. And he nameth[bis garment :] to shew, that if a man promise, he must performe his promise, though it bee to his owne hinderance, even to the loffe of the garment from his backe, which can worst be spared.

And therefore it standeth Christians in hand (which make a confeience of their word) to take great heede both what they promife and for whom they give their word. In all these places the Lordes meaning is, that wee must not so vnaduisedlie (as manie doe) give our words, or patte our promife, for fuch deceivers as care not whether ever or never their debtes be paid, and having once vnburdened themselves you other mens shoulders, would never travell or labour to get any thing to pay their debts. Therefore when Christians are about to become Suerties for other men, they must first fit downe and wifely confider with themselves of these three pointes. First, thine owne abilitie, if thou be a single man. Secondly, the estate and condition of thine owne familie, if thou have one to looks be confide- vnto. Thirdly, the efface and condition of that partie for whom

Three things to red in fuertithip.

thou art to give thy word.

Thy owne abilitie is to bee confidered, for what wife man will undertake to beare more then hee is able to carry? As in vowes to God, men must consider whether it be in their power or no, to performe that which they vow; fo in making of promifes to men, thou must consider whether thou bee able to performe that which thou haft promised, if it bee required at thy hands : for when thou dost promise, thou must thinke that it may fall upon thee by one meanes or other. Further, in regard of thy owne credit, it will stand thee in hand to looke to thy owne estate, as he that is about to builde a Late 14.18 house, must first sie downe and cast his account, whether he be able

> to finish it or no, left when it is begun, it stand still at a staic, and so turne to the reproch of the builder.

Thy owne estate is further to be considered in respect of thy perfon, and in regard of thy profession : for if thou be not able to performe that which thou haft promifed for an other man, then thy person must answere the matter in prison; or if the fairest come, thou art driven for feare to keepe thy house, or with shame to flie thy countrey : which way fo euer thou goeft, bee fure that feare, care, and thame, will attend upon thee. And if thou bee a yoong man, discredite will hunt thee, but if thou bee an olde man, forrow and griefe will furprise thy foule : heavinesse will lodge in thy heart, vexation of spirit will bee sawce tothy meate, and many troublesome Pres. 17.22 thoughtes will busie thy head (if grace doe not preuent them) and all thefe will gnaw vpon thee as a dogge vpon a bone, vntill thy bones be dried vp, and thy health be decaied, and thy body be confumed, and thy itrength be wasted, and thy heart be broken, and

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Our owne abilitie.

life ended, and thy old age carried with dishonour to the grane, and therefore in regard of thy person, take heede what thou doest pro-

mife, leaft thou become a murtherer of thy felfe.

Againe, thou must remember that when thy person is arrested, thy profession is also arrested therewithall. Therefore, for thy pro- 2, Som 11.16 fellion fake thou shouldit looke vnto thy felfe, left the name of God be euill spoken of by thy fall, as it was by Danids. For what will the enemy of the Gospell say? or rather, what will be not say to make the profession thereof to become edious? Is this the man that was fo frict and precife in all his waies? Is this the wifedome of the Golpel? and is this the life of a proteffor ? doth it become a Christian to be fo vnaduifed : or doth rafhnesse and vaine glorie befeeme the fonnes of God?

And furely it is no maruell, though religion thriue no better in many which are accounted good men : for through their rashneffe and foolish kindneffe, they are so ouer-reached and entangled, that afterward their heads are wholy possessed with care, partly how to keepe credit, and partly how to recouer themfelues againe : like the vniuft fleward in the Gofpell that could not Late 16.3. tell what to doe when hee had wasted his maisters goods : to labour fome cannot, and fome will not, and to begge fome are affiamed. And if there be no remedy, but either some protection must be procured, or some collection must bee made for one that is decaied by fuertiship (works of charitie no doubt) but what infamie and flaunder do fall vnto the Gospell thereby, besides the wounding of many a weake conscience, who doth not see by daily and wofull experience? Thus wee see how our profession as well as our person, doeth earnestly craue this at our hands, that we will take heed, how and what we doepromife.

The second thing that a christian is to confider of before he be-come surrie, is the state of his owne familie, ouer which the Lord 1, Tim. 5.8. hath made him an ouerfeer. He is worfe then an infidell faith the Apostle, and hath denied the faith which will not prouide for his familie, that is, for his wife, for his children and for his feruants. Then what account shall bee made of them that doe whollie defeat their families of their right, or shall willingly and carelelly put that in hazard, which is alreadie prouided for their maintenance? Therefore as Saint Paul faith, Doe good to all men, but especially to the hou- Gal. 6.10. hould of faith : So againe, hee restraineth that doing of good, more especially to thy owne houshould, because hee that doth not good

especially

Tofeph fent meat to all his brethren; fo wee must help (to our power all our brethren, both according to the flesh, and according to the 2. King.6.

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Gm.43.34. faith : but as Beniamins melle had five times fo much as the reft of his bretheren, because he loued him best; so our care must bee for our family, fine times greater then for any body elfe, or elfe we cannot fay that wee love our familie best. And whom should a man loue better then his owne wife and children ? When the famine was in Samaria, the women went to the king with their children in their armes, crying most pitifully, Helpe O king, we perish else: Some bread, O king we die elfe. Now euerie man in his owne family is as a king whose office is not onely to make lawes for his family, but to prouide also all necessaries for the same. And when want shall come, to whom shall the wife goe but to her husband? to whom shall the children goe, but to their father? to whom shall the feruant goe, but to his maister? And will not all of them call and cry vnto thee? Husband give vs bread, or elfe we perith, shall thy wife fay:father give vs meate, or elfe we die, shall thy children fay.Maifter give me my meate and drinke, and give me my wages, or elfe I starue, or elfe I must begge, shall thy servant fay. What a lamentable hearing wil this be? but what answere wilt thou give vnto them? when the woman of Samaria cried vnto the king, his answere was: 2. King. 6.27 Seeing the Lorde doth not fuccour thee, how should I helpe thee with the barne, or with the wine presse? That is, seeing God doth deny thee meate and drinke, how should I give it thee? But thou can't not fay fo, for God gave thee things necessarie for thy family, but through thy folly and raffine fe, strangers have feazed uppon them, therefore thou mailt fay to thy owne shame, and to their little comfort; O my wife and children, seeing as sucreiship hath eaten me vp, how should I succour you? And (when that day commeth) thou wilt faie, that the man which is brought into a fooles paradife, by the allurements of a harlot, is in as happy a cafe as thou art, and thou art at as good a staic as he, and all one : For Pron 5.3.4 the lips of a strange woman (laith Salomon) drop as an hony combe, and her mouth is more foft then oyle: but the feolish man doth not consider, that the end of her is bitter as wormewood, and sharpe as a two edged sword. So the

> lips of a strange man may drop words vpon thee as sweet as honey, and his mouth may be more foft then oyle: but remember and bee well aduised, for if thou have a family, and thou be not able, the end

will be as bitter as worme wood, and sharpe as a two edged sword. Therefore Therefore take now that counfell which is there given to that man, and that is this : If rashnesse and vainglory doe entife thee, to bee verse 8.9. fuertie for a straunger, or for anie bodie else to thy owne vndoing : 10.11.13. Keepe thy way farre from them, and come not neare the doore of their house, lest thou give thy honour vnto others, and thy yeares vnto the cruell : left the staunger should be filled with thy strength, and thy labours be in the house of a straunger: and thou mourne at thy end, even when all is gone, and fay : How have I wanted [Ifay not hated instruction, and my heart despised correction. And thus we fee, how our familie doth also request this at our handes : namely, that wee take great heede, both how, and for whom wee

paffe our promife.

The third thing that Christians are to consider of, in becomming fuerties, is the condition and disposition of the partie for whom hee The party doth promife, for elfethou maift be foone overreached with counterfeit companions, as Iofina was with the Gibconites, who made 10/6.9.6. him beleeve that they had travelled from a farre, when indeed they dwelt fatt by: fo tome in the world perhaps may make thee beleeue that they are in more neede then they be, of purpose to deceive thee. As Saint Paul faid to Timothy in another cafe: Lay not hands raftly upon enery one : to I fair to thee, give not thy hand rathly to euery one, but knowe him well. In the party for whome thou wouldst be fuertie, confider three things. First, his cause. Secondly, his a- In him conbilitie. Thirdly, his religion. As touching his cause, so it be law- sider three full before God and man, or elfe the filthineffe thereof will cleaue things. vnto thee, as the leprofic of Naman did cleaue to Gehezi. And he 2.16/m.5.27. that undertaketh for a bad man in a bad matter, shall be suspected to be but little better then an accessary vnto it:as for example; what if two bee confenting in euill, and agreed ypon the price? as Indib and Thamar his daughter in law were : Indah promifeth Thamar a Gen. 38.17. kid of the goats, for the vnlawfull vic of her body; who shall bee 18. fuertie for Indeb to Thamar, for the paiment of the goat at they day appointed : or what if Indah would give ready money, that Thamar shall meete him in such a place at such a time, for such a purpose? who shall (without suspition of a common bawde) make promise for fuch a harlot? Againe: what if a broker bring a gentleman and the viurer togither for the loue of money, or the price of any fained commoditie?the Gentleman and the vourer be agreed for the voury, if he can find fuerties for M. vfurer. Andwhat if thou be required to come in bondes for thy friend to the viurer? Maift thou (knowing

Ff 2

the case) without checke of conscience, vpholde them in finne And he that is fuertie for his neighbour in fuch a cafe, what doth he but holde his brother fast, that the viurer like some wild beaft may pray vpon. Therefore if thou become fuertie for any, fee whether his cause he good or no. Next, if the cause be good, see whether he be able to discharge thee or no, for who will give his word that a begger which goeth from doore to doore, shall give 1000. poundes for a purchase, except he meaneth to pay it himselfe ? If the party be wealthy confider whether vabundance of wealth which he poffeffeth, be his own or no, or wheth the came vnto it with a good cofcience, left the spoiles of the poore come into thy possessio, while thou become Suertie (perhaps) for a theefe, or for a vile person. And then feare left the cry of the poore prevaile against both him & thee too. And know for a certaine, that the vengeance of the Almightie doth hang ouer thy house, whiles thou keepest in possession the goods of other men, although thou taket them to bee his goods. As the Gen. 20.6.7 plague of God hanged ouer the houle of Abimelech the king of Gerar, for keeping of Abrahams wife, though he tooke her but for Abrahams fifter, and therefore thought it lawfull inough for him to keepe her. And confider againe, that some are like the divell in promifing: for, as hee shewed Christ the kingdomes of the worlde and faid : All these will I give thee, if thouwilt fall downe and worship mee: when indeede hee had no right to any part or parcell thereof. Soit may bee some may come to thee, or haue thee home, and shew thee a great deale more then is his owne, and fay; All this will I pledge to thee, if thou wilt bee my Suertie for fo much, &c, when in truth it is not his to pledge, and then thou are in the briers. Therefore when thou wouldest enter into Sucrtiship without any hurt to thy felfe and thy family, know thy friend wel, and how able he is

> Last of al, if his cause be good, and his wealth his own before God and man, then confider of his religion, that is, whether he be a man fearing God or no, and one y in truth without hypocrific, worshippeth God: for he that is a stranger, or a professor of a strange religio, as the greatest stranger in the world, and he that is false to God, will hardly bee true to men, especially to those that are of a contrary religion, no more then Hagar and Sarab could dwell quietly in one house togither. And yet I deny not but an idolater, as Papifts, &c. may, and many of them doe keepe their word, and fo do many of the Turkes, &c. keepe promite better then many others doe. And

> > this

Matth.4.9.

So fome coloners come by their wives.

in troth to discharge.

Gen, 21.

this is but Sathans pollicie to credite a bad religion, with the shewe of a good life; as also to discredite the truth with some shew of euill in the profesiours of the same; and so much for thy friends cause, abililitie, and religion. Many men complaine and forrow for their goods, because they are gone from them, as Rachel mourned for Manh, 2.18 her children because they were not; but they have more cause to weepe then Rachel had, because shee loft her children when shee could not keepe them, but they through their owne folly have loft their goods when they might have kept them still, for they were in their owne power (as Peter faid to Ananias) and they were no more Attigation conftrained to give their word, then Ananias was compelled to lie vnto God.

Amongst men which complaine of their losses by fuertiship, commonly the burden of their dolefull fong is this : I will take heede while I line how and for whome I give my word againe: which in effect is but this much, if they had been well aduised at the first, they had done well enough. And so it is indeede, that for want of confulting with the word of God, it commeth to passe that many in a vaine vaine, to be counted kind hearted (and I cannot tell what) doe feed others till they starue themselnes, they cloth others and goe naked themselves, they save others from drowning, and finke themselves, they discharge others and charge themselves, they also release others and lie by it themselves : what shall I say? they doe for others and vndo them selues: like the builders of Noahs Arke which Gen. 7.

prepared for others, and perished themselues.

On the other fide it commeth to paffet, that they which liften to Gods counsell and followe that, they lend, and borrowe not, they give and take not, they feast and fast not, they redeeme others and come in no bondage themselves : yea, they doe for others, and neuer vindoe theinfelues, but the more they helpe, the more they may helpe, like the bleffed widow of Sarepta, whose oile 1. King. 17. and meale were no white diminished, but rather encreased, and yet 14. were daily spent of for the nourifling of Elias and her selfe, all hir 2.King.47. debts discharged. The reason hereof was this ; if she had bestowed her meale and her oile vopon eueric one that had come, without respect of persons, to have bin counted a good fellow, or a kind hearted woman (as the manner of fome is) no doubt but all had beene confurned long before : but thee kept her liberalitie for Eliasthe Lords Prophet, who was in great diffresse, and could no where else be relieved but at her hands; and then the fuccoured him according

her poore abilitie, of love and conscience for the Lordes sake, and therefore the Lord blefledher. So let vs doe, and God will likewife bleffe vs: wouldest thou then give to others and not want thy felfe? wouldest thou redeeme others and bee at libertie thy felfe? wouldest thou feede others, and not starue thy selfet wouldest thou rejoice others, and not mourne thy felfe? In a word (because the duties of loue are infinite) wouldest thou doe for others and not vindoe thy felfe? then give not to all, lend not to all; provide not for all, promise not for all, left in the end thou be driven to pay for all, and then bee constrained to begge of all, not onely thy goods but thy felfe too, when thou shalt bee shut vp, and thrust out from the companie of all: but give to those to whom God hath appointed thee to give, and God will give it thee again ; help those whom God hath fent vnto thee to be relieved, and that according to thy abilitie, and God will helpethee againe. To conclude this point, be thou aduised by thy heavenly father, and take counsell of his word; and in fo doing thou shale both faue thy selfe and helpe others.

Two things ded by Sucrties. z. Ambigió. a,Rashnes,

The finnes which Gods foirit reproueth in suerties are especially to be auoy- two : the one is ambition, the othere is rashnesse; the one begetteth the other, when a mans friend commeth vnto him, hee giueth his word, because hee would seeme to bee courteous and kinde hearted, to bee praifed ofmen, not confidering whether hee bee able to discharge it or no, nor his familie, nor the disposition of the partie: this is ambitious and vaineglorious vanity, which poyloneth all, even our best actions. And herein they are not vnlike the builders of Babel, who would make a tower whose top should reach to heaven, and onely to get a name, but because they undertake that (in the pride of their heart) which is about their recal : therefore they must looke that Babel (that is to say, confusion) shall fall vpon their heads.

Gen 11.

But this is our comfort, that God hath given to his children fuch grace as they will never let it raigne in them, but will alwaies beate it down, and keepe it under, that they may fay as Danid faid, By this I know (O Lord) that thou lonest me because my enemie doth not triumph against me. So by this Gods children doe know, that God doth love them, not because vainglorie doth neuer trouble them, but because this enemie of ambition doth not triumph against them.

Pfalm.41.

The Philosophers are wont to lay, Gloria calcar babet, that is, they secount vainglorie a spurre, and a pricke to helpe forward a sharpe witte:

witte: and so doe our profane professors thinke it a good thinge too, so that it bee done wisely and handsomly (as the manner of Note that, fomemen is to dispraise the good giftes and graces of God in themfelues of purpose onely to heare other men praise them, and commend them: and this is a prettie kind of seeking after ambition and vanitie.

It is a good thing (I confesse) for men to see soberly and modestly, what gifts God hath bestowed upon them; but to give the glosie to God, and see that wee seeing the mercies of God in vs, may with sobrietie and modestie bee sturred up to use the giftes, and grace of

God in vs to the glorie of God.

The second sin (with which Suercies are overtaken) is rashinesse Rashnesse, that is, when we promise for him that we know not: and rashnesse commeth of an bition, for ambition is the root of rashnesse: therefore when we have done any thing rashly, let vs suspect that ambition went before. Therefore to escape this rocke of mischiefe Salomons counsell is to bee followed, Ponder the path of thy seet, and let all thy From 4.28, waies bee ordered aright: for a good man is mercifull and lendeth (saith Danid) but therewith hee addeth, that he ordereth all his assauces, Palm, 112.5 with judgement and deliberation, to teach vs that all things done rashly and vaingloriously are ever out of order, because discretion is wanting, which should marshall them, and set them in order: and where there is no order in our dealings, what can wee looke for but consusion in the end.

Now let vs see brieflie how men in ancient time became Suerties one for an other. It appeareth in the wordes of the Text, that they did but strike handes together, and give their word one to another, whereby they were so snared, that they could not breake their bondes.

Such was the simplicitie of ancient times, in making of bargaines: which practice bewraich the notable trecherie of our time, which is such, that no bond or writing is so sure for most men now, as the touching of the hand, or speaking the word was then. Men thinke that fraud doth so ouerslow, that they cannot vie too many words in their bonds and bargaines. And on the contrarie side they thinke that fraud lyeth and lurketh in multitude of words: and that they bee stematter for wrangling heads to worke vppon: And yet as men doe sweare much because one man will not trust another, so in bargaining men doe vse manie words, because one man doth vse to deceive another. What societ is added in comuni-

Ff 4

cation

Math.s.

cation (faith the Lord Iefus)more then yea and nay, is of the diuell. So in bargaining, whatfoever is vrged more then a mans promife, it doth shew, that there is fallehood and deceit in the world.

Luke 7.

It was most for the Centurions credit, when hee faid to Christ: Lord trouble not thy felfe to come home unto me, only feake the word, and my fermant shall be whole. So likewife this would make most for the credit of Christians, if wee could fay one to another, trouble not your selfe for bonds making &c. onely speake the word, and I doe beleeve you: But deceit delighteth in multitude of words, and flar. ting holes, when truth feeketh no corners like Balaam, whose false Mun. 24.t. heart fought for a bribe, and therefore hee must have seven Altars built here, and seuen more built there, and voon euery Altar must be offered for footh a bullock, and a ramme, and partly to couer his owne hypocrific, and partly to deliver the king of Moab (as Monkes and Friers deluded men in poperie) whereas indeed he knew before how the matter stood.

> Furthermore in the text it is faid, that the Suertie was taken and fnared with the words of his mouth. Now words are counted but wind: and men will aske, what have you to fhew for it? &c. but words are bonds and fnares that men cannot votic; and Salomon noteth that a man is taken with the words of his mouth as fure as with an obligation, that he cannot breake it without trecherie; by which wee may perceine that God feeth all our words, and will call vs to a rec-

koning for them.

Againe, some will say, it is no howling among Wolues, he is a cosoner,&c.he beguiled me with deceit, and therefore I will meete with him, let him get it how he can, &cc. fo because (fraud is driven out with fraud) they thinke themfelues discharged. But here Gods spirit meeteth with such fellowes: for because thou wert ambitious orrath, and not fo circumfpect as thou shouldest have been. And for as much as the follie of thine owne mouth hath entangled thee, therefore thou mutt stand to it. If he had lied vnto thee, and so deceiued thee, the law would have helped thee. In other finnes, we are readie to lay the fault upon others as Adm did, but now it will not be, thou art holden with the cords of thine owne finne : for howforuer others did entice thee, thou haft lurking finnes in thine owne heart, which Danid called his fecret finnes.

Pfalm.19.

If we were so precise and strict as we ought to be in all our waies, none could deceive vs : for no man is hurt but of himselfe, and (as S. Paul faith) enery man is tempted, when he is drawne away and enticed

enticed by his owne concupifcence. It is impossible that the secret thoughts of another should hurt vs, as we thinke: no man maketh a snare for himselfe, and whatsoeuer euill is in vs, it commeth from our owne heart. Therefore it is in vaine for men to transferre their sinnes vnto others, and say this and that, &c. but know that thine own sinne hath brought thee to that that thou art come vnto: Thou art sared with the words of thine owne mouth: and so much briefly of the simplicitie which was vsed in ancient time in bargaining and becomining of Suertie one for another, as also the trecherie of our time, because no man will trust another. Now let vssee what counsell God giveth vnto such men as are snared with sucriship, which solloweth in the third verse in these words: Doe this now my some, Text, versa and deliner thy selfe, seeing thou art come into the hand of thy neighbour, goe and humble thy selfe, and solicite thy friends, c.

In this third verse, wee see the fatherly love of God, and of Salomon to the sonne. He first checketh him with the words of his owne mouth: Thou feest how thou are taken with thine owne words, and snared in thine owne follie: thou must take it to thy selfe. Then having thus checked him for his fault, he doth not here leave him to himselte, but

giueth him a remedie.

By this practife of the holie Ghost in Salomon are many reprehended, which wil say when men are introuble, thou through thine owne follie hast brought thy selfe into trouble, get out as thou canst for all me.

They will lay out the follie of their brethren, and fet their finnes before them, but they will not helpe to binde up their wounds, like the good Samaritane. They can point and laugh at the nakednesse of their brethren, as Ham that curied childe of Noah did at his fathers nakednesse: but they will not take any paines to couer their

nakedneffe, as bleffed Sem and Japher did.

Gen.9.11.13

But on the contrary, the godly will helpe up their brethren which Gal. are fallen through occasion, and that with the spirit of meekenesse, considering themselves (as the Apostle saith) lest they also be tempted. And here is a holie difference betweene charitable upbraiding, and uncharitable condemning. For Sathan can tell men of their follie, and when they are downe he can lay loades upon them: yea it is his ioy to see the children of God under seet: and surely it is a divellish insitation when men see their brethren downe, they will checke them, but they will not put their little singer to helpe them up againe. And this (I say) is a very divellish imitation indeede. It

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is farre otherwise with the children of God, they imitate their mercifull God and father in heaven ; for God indeede will not spare his people, but hee will also tell them how to rife againe, as in Efay 1. When the Lord had tolde the lewes of their hypocrific, and with what bloodie hands and hearts they kept his Sabboths, his new Moones and other daies appointed, all which his foule did abhorre. because of their wickednesse, yet in the end he faith : Wash you and be cleane, and then let vs reason together, and then though your sinnes were as red as fearlet yet I will make them as white as from. So the children of God will tell their brethren of their finnes, and raife them vp againe to their power, and comfort them with the blood of Iefus Chrift. For if there be charitie in vs, wee will not choke them with their finnes, but admonish them of their sinnes. And in any case wee must take heede that wee doe not so presse them downe, as that there be no roume for our hands to goe vnder to life them vp againe. And wee must not rebuke them flenderly neither, but lay out thy brothers finnes to the most, that when he shall see them vncased and vnfolded, he may fee the hidden mischiefes that were wrapped up in them before, and to take better heede of them another time, but still take pitie of him.

Now men will charge the Preacher with railing and malice, and I know not what, if he be earnest in rebuking mens sinnes, and in telling thee what the Lord faith, as to ring the larum bell, when he feeth the enemic comming upon thee; but how can this be? Is Paul become your enemie because he telleth you the truth? What? doth the Preacher reproductly faults? He doth fo : but doth he not alfo give thee a remedie for thy finne, as hee rebuketh thy finne? Why doest thou say then, hee hath a delight to checke and taunt, and to be girding at thee, when thy conscience is bitten a

little?

And this also sheweth how man ought to deale with man, and thou oughtest to make a profit of thy very enemies, as men make phitieke of poylons. For thine enemies will tell thee of that which thy worldly friends will not tell thee, for feare they should displease thee; and although he speake in enuie and malice vnto thee (which is his fault) yet fee whether it be fo, and then know, that God hath opened his eyes for thy welfare, as he opened the mouth of Baalams Affe for the good of his mafter.

Numb. 23.

Sucrties.

Now to the counfell it selfe, wherein wee have to observe two counsell to things. First, what be the particular points thereof. Secondly, what be the reasons for the same. As touching the partieular points of Verse 2. the counfell which God giveth vnto Suerties, they are three. Y. Goe Vole 4. bum ble thy felfe. 2. Solicite thy friends. 2. Gine no fleepe to thine eyes,

wer flumber to thine eye lids,

First be faith, Goe humble the felfe : His meaning is, that hee muft goe to his creditor, and in good words fubmit himfelfe to his curtefic craving fome refpite to pay the debt, or the thing that was promiled. This is hard counfell, if wee confider to whom it is given, namely to an ambitious minded man, that stands you his credit, fuch a one as will not heare commonly of any fuch matter for ftomacke: but indeede (faith God by Salomen) this is the way, to goe and humble the felfe, and to beate downe that ambitious humour, yea, if thou goeft in filkes and veluets, or if thou wearest gold and filter, this is the counsell that God giveth thee: Goe and humble thy Of hifting felfe. But the world can fhife it many waies better then this : shall debters, I goe and humble my felfe faith one? not I, I can convey away my The first goods under a collution, and a falle title, and then let him doe what fort. he canyand this is a cunning thife; when fearch is made, there is nothing to be found but a blockes end, and a pillow fluft with goates haire, Shall I goe humble my felfe, faith another? not I, I will goe The fecond to prifon and he there while I line, rather then I will pay the debt : I fort, will hold him tacke with his owne. So there they will lie and fpend their creditors money. And furely this is a spitefull shift, and a com- A spitefull mon shift of all banckrupts, will they goe humble themselves and shift of feeke for fauour? No: then will they build and goe brauely in their backtupes. extreme pouertie. And when they owe a thouland pound more then they are worth, they will defie their creditors to their face, and fee all at fixe and feuen, thinking that they can but goe to prison. These men seeke to overthrow all lawes, they will doe what they lift, they will spend other mens money at dice and cards, they can delude the lawes, and mocke Magistrates in delpighe of their teeth. Therefore these men would be hampered by the godly Magistrate: for the prison oughe not to be a place of pleasure for bankerupes and coloners to live in as they lift, in spending of their owne goods and their creditors also.

Others will humble themselves before they neede, and all to defraude other men of their right. They can cunningly agree for foure shillings in the pound, or such a trifle, paying a little for a great Athird. deale, truly these are intolerable in a Common-wealth; for these fort. men when they owe a hundred, or a thousand, can handle the matter so handsomely, that their creditors shall be driven to say, take thy bill and write but fiftie, or twentie, or ten ; not like the vniust fleward who had wafted his mafters goods; but like vniust debeers which can pay, but will not. And when they, have agreed with men for little or nothing, they can fet vp their faile againe, and line as merily as can be : but then the wife Magistrate, and other men may fee their hypocrifie, and conftraine them to pay to every bird his owne feather againe, These fellowes are like the counterfeit and cofoning Gibeonites, who made Johna beleeue that they came from a farre countrey, when they dwelt hard by, and by their old bottles, moulded bread, and ragged cloathes, seemed to him poorer by many degrees, then they were indeed; but when they were once knowne, loftma let them to draw water, and to hew wood for all the congregation of Ifrael ; and if thefe men were ferued fo too, Jofhan should doe well. For that which the Gibeonites did, was for exceeding feare of their lives, but that which these fellowes doe, is of a couctous affection to faue their goods, and of a malicious intent to deceive their creditors, which is a curfed thing in the fight of God and man.

But the poore debter can take no better courfe, then to goe and humble himselfe. And if we stand so much voon our selves, that wee will not floupe, we are vnworthie to be helped. And furely, he that will not floupe to helpe himfelfe, bath no charitie in him to helpe another: for now he is constrained to helpe himselfe, and if he will not yeeld, when he is thus bitten, he will not yeeld, nor floupe, nor yet once cast his eyes voon his poore neighbour to helpe him at his neede, or to lift him out of the dust. And there is no childe of God, but if he hath any bowels of mercie in him, will be good to his poore debter, when he doth thus humble himselfe vato him. And he that will not fhew him mercie when hee doth humble himselfe and entreate for mercie, furely that hard hearted man must looke for no mercie himselfe, either of God or man, For seeing as the Lord hath pitie on vs to forgiue vs all, ought not wee also to have pitie on our fellowes and brethren; if not to forgive them all, yet at the leastwife to forbeare them, till they may be able to pay ? But he that will take his poore debter by the throate, and fay, pay that thou owest, or els thou fialt lie in prison till thou rottest, and I will make dice of thy bones except thou doe pay me. Now verily God shall thut vp the hearts of other men against him likewise, when he is in distresse, and God himselfe shall take him by the throate, as it were, and deliuer

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Verfe 4.

10/h.9.21.

Manb.18, 32-33-34. fiver him vp to the jayler of hell (if he repent not) neither fhall he come foorth vntill he hath paid the vttermost farthing. For this is a principle neuer to be altered : There shall be indgement mercilesse, to lam. 2.1 3.

him that heweth no mercie.

Goe and bumble thy felfe, Humilitie is contrarie to pride, and to be humbled, is contrarie to being exalted. And hee that exalteth himselfe shall be brought low, faith the Scripture, but he that humbleth himselfe shall be exalted. Now therefore here let vs note againe, that Salomon dealeth with fuch a one as careth not how farre he rusheth : And therefore he rebuketh him, because he seeketh for nothing but for-credit; this was because hee was not humbled, a proud follie. But marke how low God bringeth him, he would bee aloft: now God biddeth [ Him] come downe, and humble himfelfe, who before thought to fet himselfe aloft by a vaine kindnesse. Now are the words of Salomon found true : When pride commeth, then com- Promited meth Bame: but with the lowly is wifedome, to fhew that all proud men are but fooles. Againe in another place he faith : The pride of Property a man shall bring him low, but the humble in spirit shall enior glorie. So here, his pride was fo great, that he cared not what danger he did incurre, so he might be counted kinde and liberall, and I know not what. And thus doth God deale with his children, and though hee were thus overshot, yet hee calleth him his sonne, that is appliable to doctrine, and given to serve God. Whereby wee may note, that ambition waiteth vpon Gods children, as the shadow doth vpon the bodie : yea, they have a continuall battaile with it, for the force thereof is not so soone abated, but therefore God doth as it were pricke the bladder, and let out their windineffe. This humour waited Man. 26.69 on Peter, when he boatted to die with Christ : for not long after, this vaine man was brought to shame, his couragewas cooled, and his bladder prickt, that his proud winde went out at the voyce of a fillie damofell. Thus we see how pride and thame goe together foote by foote : for shame was not long after this vaine bragge which Peter made in the fond conceit of his owne strength. Now, if this did fo grow vp in a greene tree full of the fap of Gods spirit, what is in the drie and feare trees, which have nothing of the spirit of God? Truly though they fee it not now, yet their pride shall be their confusion, and shame shall fall vpon them, when credit and estimation (which they so much hunt after) shall flie away from them.

But now, some will say; shall I be humble ? why then all men will Objection. tread vpon me, and no man will effeeme me. Indeede the wicked Answere.

I.P#44

Job.11.29.

will like of none but such as joyne with them in the purchase of follie and shame, and they speake cuill of all that will not runne with them to the same excelle of riot, and therefore they speake euill of them, faith the Apostle Peter. But if wee joyne with the proude, and will not come vnder the yoke of humilitie, it is the next way to bring shame upon our heads : for God himselfe doth make warre with the proud, and will bend their owne bowes against their faces: to vthe next way to get glorie, is to goe by the way of humilitie: for as Salomon faith, That pride bringeth hame, to if thou be humble, thou Shalt say, Jam lifted up (faith lob) when others are cast downe, for God shall fave the humble person : as if he should say, the humble man indeed is under every bodies feete, that none would think he should escape, but yet he shall be lifted up, for God himselfe will saue him. We victolay, it is good beating a proud man : for indeede pride is odious, that it is abominable in all forts of men. The children of God cannot abide him, nor the wicked cannot abide a proud man, and in the end God will fet a greater judgement upon him : for Absoloms haire shall be Absoloms halter, and the proude shall be troden down under the feete of God, to the bottome of hell, which is without bottome: therefore (My some) goe and bumble thy selfe.

The second part of Gods counsell.

The second part of Gods counsell is this: Solicite thy friends. Some thinke this to be read in the plurall number, but it is not so, though it may bee so. Solicite thy friend or thy neighbour (as Tremelius saith) that is, stirre him vp (for whom thou half given thy word) and never leave him vntill he hath paid his debt and discharged thee. This point noteth out, how carelesse the world is, when they have vnburdened themselves vpon other mens shoulders, for then they sleepe securely vpon both elbowes, not caring how their debt be paid, nor how their friend may be discharged. There is then no respect of Christianitie, no respect of their owne prost, and as little regard of their brothers prost. They care not, sinke he or swim he, many are at a point: therefore we must have a care whom wee take to be our friends.

Againe, some will say, I had rather lose it, then aske it so often. This may seeme at the first sight a good affection, and indeed it may be so, in some children of God; for it is not good to be too churlish like Nabal: but for the most part, it is a signe of ambition in many men, for they are so ambitious that they wil not, because they would be counted patient and kinde hearted, &c. But indeede here is a fault in neglecting and losing of that which God hath sent thee for

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thy felfe, and for thy familie. And here God teacheth vs, that it is no shame to aske our owne, but that we may aske it, yea and that wee

ought to be even vrgent in the caufe.

The third part of Gods counfell is in the fourth verse. Gine no sleepe The third to thy eyes, nor flumber to thy eye lids, de. Some thinke they may reft, if Gods they have spoken once to him, for whom they have promised : no, counsell, no, it is not enough, thou must not leave, till he have found some re- vose 4. medie to pay his debts, and that is the meaning of this point. For the burthen of a promise is so great, that we ought not to sleepe, till we have found out some remedie to performe that promise : for Damid faith, he is a just man that feeketh to keepe his promife, though it be to his owne hinderance. But he fets the contrarie, as a brand vpon a wicked mans forehead, and makes it a note to know a wicked man by. The micked borroweth and paieth not againe, but the good Pfalmis, man is mercifull and lendeth; to fhew, that howfoeuer there is Pfal.37.21. mercie and goodnesse in lending to our brother in time of neede, yet he that borroweth must have a care to restore againe at the day : but if he fhall thinke all fish that commeth to his net (as the manner of some is) the holy Ghost hath branded that man for a cruell and a wicked man. And therefore, as holy foeuer as we feeme to be, if this be in vs, there is no feare of God before our eyes. And therefore we must not onely pay, but strive to pay at the day : for God will have mercie, and not facrifice, mercie I meane, in paying to others that which is their own, If thou can't not (being prevented in the meane time, as thou maift by ficknesse, or losses vnlooked for, &c.) then fignifie so much vnto thy Creditor, goe and humble thy selfe vnto him at the leaft. And fo much shortly, for the third point of Gods counsell vnto Suerties, and not onely to Suerties, but to all debters, and whofoeuer else maketh any promise vnto his neighbour.

The reason of the former counsell, followeth in the next verse: Deliner thy selfe as a Doe from the hand of the hunter, and as a bird from Verse s. the hand of the fowler. The effect of the reason is this : If wee doe follow Gods countell, deliuerance will come vnto vs, but if we doe not The reafollow it, destruction will come vpon vs. And it standeth thee in counsell. hand to looke about thee, if thou bee in Suertiship : For as easilie shall the Doe escape out of the hunters hands, and a bird out of the hand of the fowler, as thou shalt get out of some mens bonds, when thou art once in them. And therefore follow Gods counfell, and

afterward

afterward be as warie of their wiles and snares, as the Doe is of the hunter, or the bird of the fowler. And therefore thou oughtest to be warie and very circumspect, because the world is full of sowlers and hunters, which are not without their snares, their ginnes, their traps, and their huntsmen. But by the way, we may observe here, that the best way to escape them is the way of God, or else no way: therefore he which walketh according to the world of God, doth walket most safely: neither is there any man so entangled, but by vsing of Gods meanes in his word, and relying vpon Gods promises, he may escape and get at libertie againe; for God blesseth his owne meanes,

when all waies elfe shall be accurfed.

In this yerfe he compareth couetous men, craftie heads, and cruell perfons, to hunters and fowlers, because they goe about to prey vpon simple men. There be of hunters, as there be of fishers, some are hunters of beafts, and some of men, as Peter was a fither of men, but there is great difference. Some are called mightie hunters, as Nimred was : some are called cunning hunters, as Efan was. So, of these hunters whereof Salomon speaketh, some bee mightie hunters, as Nimrod was. Whereof some hunt for the goods, some for the offices, fome for the livings, and fome for the lives of men : Of which the Prophet Michab complaineth in his time, chapt. 7. verf. 2. The good man is perished out of the earth, there is mone righteous among men : they all lie in waite for blood, enery man hunteth bis brother with a net. Thefe are full of craft and cruekie, craftie, because they hunt with nets, that is, with deutees hidden and couered as nets be : cruell, because they lie in waite for blood. And therefore in Jeremy, the enemies of Gods people (with whom there is no mercie) are called hunters, I will fend out many hunters (faith the Lord) and they shall hunt them from enerie mountaine and from enery hill, and out of the canes of the rockes. Now if we hunt our brethren with nets, as they did in Micha his daies, let vs feare left the Lord fend out many hunters to hunt vs, as hee did threaten his people in Ieremy his daies,

The fowler also laieth nets for the fowle, and to these are staterers compared in Prouerbs 29.5. A man that flattereth his neighbour spreadeth a net for his steps. Sometime men are called not only towlers which lay nets, but the very nets and snares themselves, as though the divell were the fowler, and men were his nets and snares to catch soules withall: such were the wicked governours, the statering teaehers, and the deceitfull people of Israel, against whom the Prophet

Gen. 10.9. Gen. 15,27.

Mich.7.1.

Bere, 16.16,

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Hole denounceth the judgement of God, because they had been a Hop. gar.

fnare on Mizpah, and a net spread vpon Tabor.

When a simple man walketh in the streetes, and heareth how men call chapmen, and offereth them good peniworths, let him take heede, because a net is spred. Of these fowlers the Prophet Isremie complaineth thus : As a cage is full of birds, fo are their boufes full of deceit: thereby they are become great, and waxen rich. The fowle is in daunger many wates, for if he flie from one, he is in daunger of another, either of the net which is couered, or of the limetwigs, or of the peece which commeth creeping vnto him, as though he did him great obeifance.

Some are like Sparrow-catchers that fit under the hedge with their call, counterfeiting in fuch fort the Sparrowes note, that the poore birds refort vnto him, thinking it to bee one of their owne companie. So, many can fo cunningly bemone the wants of others, as if they had but one heart, and one voyce betweene them both,

which deceiveth many a fimple man.

Some by extreame couenants and bargaines doe feaze vpon good, lands, bodies, and lives too if they might be tuffered, like the Scribes and Pharifies which under pretence of long prayer, denoure widowes houses. Such are the waies of enery one that is greedie of gaine Pron. 1.19. (faith Salomon) he would take away the life of the owners thereof. In Efay these persons are compared to militones, which grinde the Efe 3.15. corne to powder : What bane ye to doe, that ye beate my people to peeces, and grinde the faces of the poore, faith the Lord, even the Lord of bosts?

In Micab these people are compared to wolves, or to some other ravenous beatt : Ther plucke off their skinves from them, and their flest Mic. s. 2. from their bones. And they eate also the flesh of my people and fler off their skinne from them, and they breake their bones, and chop them in peeces, as to the pot and as flesh within the Caldron.

They are worse then beaits, yea worse then wilde and any fauage beaft : for though beafts doe rauen being hungrie, yet they give ouer when they are full ; but couetoulnesse is never fatilfied.

Deliner thy selfe as a Doe from the hand of the hunter, c. The pra-Etifes that are now vied in the world, doe make this propertie of hunters and fowlers to fit couctous men very well; for firth, how doe they hunt to entrap vnaduised men in bonds for houses and

lands?

lands? Secondly, how doe creditors perswade their debters, and

make them get fome to pay their desperate debt ?

And this is a subtill policie, Danid doth notablie paint out these men in the 10.Psalme, vers. 8.9.10. He lieth in waite in the villages: in the secret places doth he murther the innocent: his eyes are bent against the poore. 9. He lieth in waite secretly, enen as a lion in his denne, he lieth in waite to spoile the poore, he doth spoile the poore, when he doth draw him into his net. 10. He croucheth and boweth: therefore heapes of poore doe fall by his might. Soplay these couctous vsurers, which live vpon extortion, and feede vpon the people, eating them as if they were bread. And in their dronken matches, how doe they wrap men in their bonds?

How are young Gentlemen and vnthrifts taken in the Viurers nets, and the broker is his bawd and the huntiman too. The broker can feede a young Gentleman, and emptie his purse as fast as he can fill it, and all at the brothell houses: he shall want none: but surely he shall buy his gold too deare: therefore take heede of these fowlers and hunters.

It is a finne to venture rashly into their hands. God hath forewarned you to see from the couctous, and yet you will venture: therefore are you not justly served, if you be devoured of them?

Some say they must needes deale with the Vsurer, they cannot line else, and vsurie is counted no sinne: but thou must be then inst-ly plagued and all that thou hast denoured, because thou wilt not follow Gods counsell.

Againe, on the other fide: If it be a finne to be wittingly deceiued, how much greater finne is it to deceive wittinglie and wil-

linglie?

Therefore confider thus with thy selfe, if I would have no man lay shares and nets for me, then I must lay none for others. He that deceiveth a simple man, doth not him so much mischiefe, as he hash himselfe. The simple man is deceived, but the hunter, and the sowler is more deceived: for while hee hunteth after the poore sillie man, the divell hunteth after his soule. And if his soule bee caught in the snares of the divell, had he not better lose all the world? For what shall it prosit a man to winne the whole world, and lose his owne

div.16.26. what shall it prosit a man to winne the whole world, and lose his owne soule?

Last of all, here wee may learne to be very carefull for our soules.

For if the spirit of God be so carefull to make ve take heede of him
that

that hunteth after our goods: how much more would he haue vs to take heed of him that hunteth after our foules? They are foolifh and blockish, that can seeke to escape the snares of men, and yet neuer seeke to escape the snares of the diuell. If wee must take heede of the earthly fowler, much more of the hellish fowler. This maketh the children of God so sad, and to be so troubled in spirit as they are many times, because they see that they are taken in the snares of Sathan. For can the prisoner sleepe so quietly with his bolts vpon him, as when he is at libertie? The wicked are taken and see it not, but goe on as though they were at libertie, as some fish being taken of the fisher goeth on at his scope, with the hooke in his bellie; and at last he is taken. We are all taken in his snares every day,

but through the blood of Iesus Christ we are set at libertie
againe, if we have faith in his name: blossed be God
for ever. And thus much of the reason of that
counsell which God giveth to Suerties:
and thus much be spoken of
Suertiship it selfe.

FINIS.

Gg 2



## ROWSING OF THE SLVGGARD, IN SEVEN SERMONS.

Published at the request of divers godly and well affected.

By W.B. Minister of the Word of God at Reading in Barkeshire.

PROVER.14.30.

I paffed by the field of the flothfull,&c.to the end of the 32, verfe.



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Mayor Trackle Sh

## THE ROWSING OF

THE FIRST SERMON.

Prou.6.verf.6,7,8,9,10,11.

6 Goeto the Pismire or Emot, O flaggard, behold her waies, and be wife:

7 For the haning no guide governour nor ruler,

8 Prepareth ber meate in the Summer, and gathereth ber foode in harnest.

9 Howlong wilt thou sleepe, O singgard? when wilt thou arise out of thy sleepe?

10 Tet a little fleepe, a little flumber, a little folding of the bands to

Reepe.

11 Therefore the ponertie commeth as one that transileth by the way, and the necessitie like an armed man.



N the fine former verses, the holy Ghost hath condemned hastinesse, and vnadused rashness, as the very bane of sucressing, and the vndoing of many men. In these verses hee proceedeth against idlenes, and negligent slothfulnes, or slothfull negligence, another extreamecontrarie to the former, and no whit inseriour in daunger vnto the former. And betweene both he requireth in all the

children of God, an adussed diligence in all the waies of their calling, to shew that the way of a Christian is to make an even course betweene so many rockes and daungers, as he is on both sides beset withall, and alwaies to faile by the Card and Compasse of Gods word, the spirit of God sitting as Pilote at the helme, to direct the course by the same; lest otherwise, either upon the rockes of rashnes and vaine-glorie, or upon the sands of slothfulnes and negli-

Gg 4

gence,

gence, he fuffer shipwracke of bodie and soule before he neede, or before he would.

The matter of these verses is in generall a distribution from idlenes and negligence: Idlenes for want of a calling, and negligence in a mans calling, are the principal things which the spirit of God here dealeth against, perswading also to faithfull diffigence, by the example of a sillie creature, the Pisnire. But more particularly these points are in these verses to bee considered of: field, the Sluggards Schoolemaster, and his lesson that he must learne, in the 6,7,8, verses: then the Sluggards examination, in the 9, verse: then his answere in the tenth verse; and lastly, his judgement in the eleventh verse.

And this text may be called the Rowfing of the Sluggard, because it hath to deale with one that is fast asleepe, and therefore commeth to awaken him by all the meanes hee can deuse, as it were by calling, pulling, and holowing, and pinching, and terrifying, as if he would not leave him, till he had awakened him, if he will be awakened: for first, he perswadeth him by the example of the Pisinire, to shame him withall: then hee debateth the matter with him to know how long hee will sleepe, to see if that will awake him: and then hee sheweth him his nature and propertie, to see if that will awaken him: and then seeing he will not awake, he sheweth him the daunger of it, and so hee leaveth him: And the same course will I take.

But for as much as every man confifteth of two parts, viz. bodie, and foule, both which are in time to be provided for, and Salomons care was as well for the one, as for the other: therefore wee will fet downe two forts of Sluggards to deale withall. The Sluggard temporall, and the Sluggard spirituall: for some are Sluggards for the bodie, and some are Sluggards for the foule. Of Sluggards temporall which neglect the things of this life, we may also let downe two forts, either such as live without any calling, or such as live negligently in their calling. Of Sluggards spirituall likewise, I summon two forts to appeare before the Pismire: first, those that have no care at all to vie the meanes of their soules health, but live as though they had no soules to save: then those that vie the meanes of their salvation but coldly, and negligently, driving off all to the last cast, think that it is not yet time to make their provision. And first of the Sluggard temporall.

Goe to the Pifmire, &c. The Sluggard is here fet to schoole with a

very fimple Schoolemaster, and yet able to teach the Sluggard wifedome, if he will take the paines to behold her waies, that is, to confider well of the order and manner of her liuing, and to applie the fame voto hunselfe. Whereby wee may learne first that idle bodies and flow bellies which live without a calling, or negligently in their calling, are not fo wife, and therefore neither fo profitable, as the fillie Pifmire is. For the is wife to helpe her felfe, by making readie her provision in time: the Sluggard hath no wifedome, nor care to helpe himselfe, nor to saue anything that he hath. Now hee that hath no care to helpe himselfe, for whom will he care? He that is vnprofitable to himfelfe, to whom will hee be profitable? He that will not till his owne ground, whose ground will hee till? He that will not labour for himselfe, for whom will hee labour? for every man naturally is given to helpe himselfe, and to provide for himfelfe: therefore it feemeth that Sluggards and idle packes are vnnaturall, and monsters in nature. And therefore ought to have no place in nature, that is amongst men or beasts, because they are not fo profitable as either man or bealt, be the one neuer fo fimple, and the other neuer so filthie. For the beast is still in his kinde, even to the very Pilmire or Emmot, but the Sluggard is out of kinde. And therefore the Apostle warneth the Thessalonians, that if any a- a. Thes. 2.10 mongst them were able to work and would not worke, they should not eate; to flew that idle persons are not worthic to live; his reafon is, because they be inordinate liners, and worke not at all, but are busie bodies, that is, they live out of all order, intermedling with other mens bufines, but altogether neglecting their owne duties. Such are those wanton widowes and practing gollips, of whom the Apostle speaketh in another place, which line in pleasure, that is, they loue not to take any paine for their living: now heare the Apostles judgement of them, They that line in pleasure (faith hee) are dead, 1. Tim. s.c. while they line : that is, they are unprofitable to men, and as good dead as aliue, and better too : for while they lived many were the worfe, no man the better for them : but when they be dead, they hart no bodie : besides that, the wormes or something elfe, doe then feede their fill vpon their carkaffe, which in their life time fed vpon. all other, but fed none themselves.

The naturall man hath abhorred idlenes for want of a calling, although he had no light but the light of nature : therfore whe lofephs. brethren came before Pharao, he asked the of what trade they were: Gen. 47.3. for it was a very ynnaturall thing to be without a trade, that is,

without.

without some ordinarie and lawfull kinde of calling, either in the Church, or Common-wealth, whereby a man may be both profi-

table to others, and helpfull to himselfe.

As the natural man condemned it, so doth the Pismire here in our text rife vp in judgement against the Sluggard whatsoener he be, but especially against him, that for want of a trade or some calling, is become a fluggard, and leadeth an idle life : For the haning no guide, gonernour nor ruler, doth gather her meate in Summer, oc. What would the doe, if the had a guide and governour? &c. And what a fhame is this to the flothfull person (if hee be not past shame) that hath both guides and gouernours, and rulers both to teach him, and keep him in order, besides the benefit of reason and understanding : and yet for all these meanes and helpes, which the Pismire wanteth, is careleffe of his owne good? But hath the Pifmire or Ant no guide, nor governour, will forme fay? how is it then that the doth alwaies keepe that wonderfull order, and take that marueilous travaile for her liuing, without breaking or altering thereof? To this wee may anfwere, that her order is the order of nature given and imprinted in nature by God at the beginning, her guide is God himfelfe, and her gouernour is the ener-watching, and everlatting providence of the Almightie, which extendeth it telfe to man and beaft, to all things in heaven, in earth, in the fea, in hell, and in all places, and at all times, yearo the Pilmire, the flye, the haires of a mans head, the haires of every mans head in the world, and finally taketh account of euery haire voon euery mans head. But as for other helpes, and other guides, and other governours, the Pilimire hath none: man hath fo much as the hath, and more too by many degrees : therefore if man shall be found more carelesse; nay, if not ten thousand times more carefull and painfull then the vnreasonable creatures, he must justly be condemned: for God doth condemne him, the naturall man doth condemne him, the bruit beaft doth condemne him, the poore Pilinire doth condemne him, and the whole course of nature doth condemne him. Then grieuous, and just must that mans condemnation be, that is denounced and ratified by all. Therefore time goe to the l'ismire, O fluggard, behold her waies, and be wife : for she baning no guide, oc.

There be some, companions to Atheists, which partly through ignorance, and partly through pride of heart (for commonly they go together) that have not stucke to finde fault with the creating of the Primire, the stye, the worme, and an infinite number of creatures

Mash.10.

moe, and as it were to quarrell with God for making of them, because (as they say) they cannot see to what purpose they serve or what good they do in the world. Now for an auswere to these wittie fellowes that will set God to schoole, were may tell them, that if these silly creatures (wherat they are so offended) did no more good, nor were no more profitable in their kinde, then idle braines and sluggish persons be, and such as themselves bee, which doe nothing but find fault with God, and his works in nature, like dogges which barke at the Moone; it were no great matter if the worlde were rid of them, saving that God must be glorised in his judgements upon them, if they repent not, or in his mercie, if it please him to worke their conversion.

But in the meane time, I demaund of these cauillers and quarrellers with God, what hurt doth the flie, &c? It is faid of Apelles the cunning painter, that hee did by arte make the picture of a flie, fitting vpon a mans face, in fuch artificiall and lively manner, that divers comming to looke vpon the picture of the man, tooke the faid painted flie for a living flie indeed, infomuch that one with his handkerchiefe strooke at it, & thought to have driven it away, but could not, which being perceived, they did greatly wonder at the excellent cunning of the painter. But what is Apelles to the Almightie? or who gave him that cunning which hee had? did not God? Now, shall a painted flie, which is no flie, serue to set forth the cunning and skill of a man, and shall not men much more take occasion by feeing a living flie, to praise the Lorde, and to wonder at his most excellent and vnspeakeable wisdome and skil, and power, and glorie, which into a thing of so small compasse and quantitie, hath put fuch varietie of joyntes and members in fuch order and comelieneffe, with fuch fute of divers colours, fuch livelineffe, nimblenelle, and fwiftnelle, as a thousand worldes are not able to match or make the like vnto any parte thereof?

If any man would know to what vie frogs, grashoppers, caterpillers, and lice, &c. serve, let him aske Pharas, and his subjects of Egypt and they will tell him, that as there be many vies of them, so one especiall vie is to punish wicked men by them, and when the Lord will, they shall bee his hosteto subdue even the pride of the

proudeft, and to make the stoutest to stoope.

But the Pissire, the Pissire, wherefore is she good, or what profite commeth by her, will the sluggish Atheist say, that had never any leisure yet to peruse the Proverbs of Salomon? Oh saith the Sluggard,

ueft, &c. But what good doth fhe elle ?doth fhee nothing but gather meate and deuoure it? Verily no. Thats enough for thee O Sluggard, to denoure, and helpe none: for so thou doest indeede. Or else there is no creature but is profitable in some measure : The seaswalloweth vp whatsoeuer is cast into it, but yet it is profitable both in nourishing of fishes, and carrying the ships for the good of man. The fire confumeth all that is cast into it, but yet it maketh a recompence with his heate; which is so necessarie that no man can Pron.30.16. be without it. The graue neuer faith hoe (faith Salomon) but yet it is profitable in finothering euil finels and fauours, which elfe would annoy the liuing. Yeathey doe receive the dead to their lodging, when no body durst abide the within their doores, nor within their ftreetes, nor within their wals, nor within their fieldes, nor within their fight, nor within their fmelling : Like the earth which received Abels blood, when it might not bee suffered to have a resting place in Abels bodie.

Gen. 4.11.

Now, if idlenesse and slothfulnesse were but halfe so profitable as the fea, which yet drowneth infinite numbers : or as the fire, which spareth neither house nor citie : or as the graue, wherein is nothing but stinke and rottennesse, yea if they were not 1000. times more hurtfull, then any of thefe, they might be more borne

withall, then now they can be, or ought to be.

But yet the Sluggard is not answered, hee must needes knowe wherefore the Pifmire ferueth, and what she should do in the world: And the Pifmire on the other fide maruaileth what the idle Sluggard doth in the worlde. It is no maruaile though the Sluggard cannot away with the Pifmire of all other thinges : for many idle schollers cannot away with the schoole, nor their scholemaisterino more can the .Sluggard well digeft the fight of the pifmire, because he is put to schoole with her to learne wisedome. For he counteth it as a kinde of difgrace to his person, to be set to schoole at an Antheape, or any body elfe: but fo it pleafed the Lord we fee to pull downe the pride of men, and by the vile and base things of this worlde(as S. Paul faith) to confound the mightie. What fay mamy now adaies? They skorne to learne their dutie at the preachers hand, or to be catechifed, they wil not fo much be abased and difgraced, when the Lorde knoweth they bee as blind as beetles in their dutie both to God and man. But if men bee so proud, that they will not be taught by the preacher of the word, nor be subject to the ministerie

1.Cor. 1.27.

misterie of their Pastours, the Lord knoweth away to humble them well enough. Hee can turne them out into the field amongest the Ants, and slies, and grashoppers, that they may see what manner of schollers they are, when such tutors are set to teach them their lesson. As hee turned Nabuchadnezzar out of his pallace into the Dan.4-30. wildernes, from men to beasts, vntil amongst the beasts he had learned to know himselfe, And thus we may see that the poore Pismire can in no wise be wanting, if it be for nothing else, but to teach the

fluggard wifedome. Behouldher wayes, and bee wife.] Here we are further taught, that we ought to beholde the creatures, with due confideration of their natures, and the wonderfull works of God in them, and that we ought fo to behold them, as to bee the better for beholding them, and not be (as most are) idle gazers upon them, or vaine and curiour disputers of them to no purpose, but for oftentation of learning or wit &c. It is good to be a natural Philosopher, but it is better to be a christian Philosopher withall : that is, when by beholding and learning the natures of the creatures, wee are drawne neerer to the Creator, and taught to know our felues, and our duty to God better then we did. For this is true wildome, & true wildome is true Philofophie. Therefore the Sluggard being fene to the Philimire to behold her wayes, and fo to get wildome, what elfe is hee taught, but to become a right Philosopher ? So that a man may learne Philosophie in the fields, by an Ant heape, if he hath the spirit of God; yea, as good as any Ariftotle can teach him in the schooles and better too : for he goeth no further then the causes of things, and teacheth men to rest there, faying : Falix qui potnit rerum cognoscere causas: that is, Happinefle standeth in the knowledge of natural things, and the naturall causes of naturall things. But Christians have learned out of the booke of God, to goe one step beyond Aristotle, and all that are but meere naturals, and that is, not only to fearth out the causes and qualities of the creatures (wherein indeed Salomon did excel, for 1. King 4.3) he disputed of all things, from the Hysfope y springs out of the wall to the Cedar in Libanus) but them further to make vie of the fame. and out of every thing to learne some thing, whereby they may either correct their manners or be more confirmed in the prouidence of God, or be stirred up to the doing of their duty to God and man, or to be more humbled in themselves, or to magnifie the name of God for his wifedome, for his power, and for his goodnes. &c. Such a Philosopher was Danid: When I beholde the beanens (faith he) enem Pfal. 3.34

the works of thy fingers, the Moone, and the Starres which thou hast ordained, what is man, fay I, that thou art mindfull of him, or the some of

There is no creature of God in the world, but that man may

man that thou visitest him?

learne somewhat out of the same, and profit by it, to the amendment of his life. The reason is, because all the creatures of God doe ferue their Creator in that course and kind wherein they were first created, onely men are the finners in this world, and have forfaken their first estate, and are become vakind against their Creator. If we speake of duetifulnes to our superiours, we may learne it of the oxe, and the affe : for, The oxe knoweth his owner (faith Efar) and the affe bis masters crib, but I frael hath not knowne, my people hath not understood. If we speake of louingnes and kindnes betweene man and wife, euery man may learne it of the Hind and Roe : for Salomon willeth the husband and the wife to love together as the louing hind and pleasant roe: to shew, that there is not amongst all, so much love Prou. 5.19. and kindnes, as they may learne of the beaft. If any man will brag of his diligence and paines taking, the Pilmire is more painful then he. Again, The conies are not mightie, yet they build in rockes. The graf-

Prou. 6.6. Pres. 30.

E/9 1.3.

26. her hands, and is in Kings palaces. Againe, the Prophet leremie laith 27. that the storke, the turtle, the crane, and the swallowe are skilfull in their 28. appointed times: but man knoweth not the indgements of the Lord. The

hoppers have no King, yet go forth all by bands: The fider takes hold with

dogge is in his kind more thankful then man is. The fea keepeth his tides of ebbing and flowing, suft at the day and houre appointed, that a man may be bold to build voon his comming, to fhame those which promife much but performe nothing, and to flew that vncostant men of their word may be taught by the sea. As they go beyond vs in glorfying their Creator, so do they also farreexcell vs in many naturall gifts, or qualities of the body, which make men forget thefelues: The Horfe in thrength: The Roe in fwiftnes: The Lion in courage: The Eagle in fight: The dogge in winding. Thefe and many moe besides these, do excell man in the natural faculties and qualities of the body. And therefore to conclude this point, what cause is there that we should be so proud of our selves, for any thing that we have, or can doe, feeing as all the creatures in their kind doe excell vs, glorifying their Creator better then we doe; yea, and are

Laftly, we may learne from hence, not to contemne, and disdain, but with great reverence, and in the feare of God to yle all the crea-

appointed as tutors and schoolemafters to teach vs our ducties?

tures of God: both for thar they serue so notably to fet forth the glory of their Creator, and also for that they are appointed to trach mentheir duties, Of Lecturers, some reade of one thing, and some of another, and are reuerenced for their labour ; some are maintained in Cities and Vniuerfities : fome by the Citie, fome by the Vniuerfitie, some by Noblemen, and some by the Prince, and therefore are called their Lecturers, and are greatly reuerenced and regarded. The Pilmire here is the Sluggards reader, but maintained at the Lords coft and charges ; therefore the may not be defpiled, but the worke of the Lord in her is to bee had in great renerence. For the workes of the Lord are great (faith the Pfalmit) and ought to be fought out of all them that lone them. Yea, His works is beautifull and glorious, Pfalm.111. and therefore greatly to be regarded. It is counted no small matter 2.3. to be the Philosophie Lecturer, or the Greeke Lecturer, or the Phificke Lecturer, or a reader in the Law : but to reade a Lecture of wisedome, as the Ant doth, is more, because wisedome is aboue them all. That was the cause why the Queene of the South counted the feruants of Salomon bleifed, because they were in place continually to heare the wifedome of Salomon. Now, when the preaching of 1. Kin. 10.8. the word cannot be heard, which is the Lecture of all Lectures, and teacheth onely true wisedome, then the creatures are brought forth both to humble men and to condemne them. And furely these are better Lay mens bookes, then the Popilh Images, which Papifts caused to bee set vp in Churches: for they were lying vanities, and taught nothing but folly and vanitie: but the creatures of God are not fo, and they teach men the trueth indeed, and out of every creature the spiritual man may learne some heavenly lesson : therefore whereforuer he becommeth, hee is at schoole, both at home, and abroad, at the Temple hee learneth wifedome, and in the field, and every where he is learning of something. Now therefore to the Sluggard againe. Thou feeft thy tutor, it is the Pilmire, her schoole thou knowest is in the fields, and woods, all that goe to schoole with her, must fit vpon the low fourme, even the very ground, and lower they can not bee fet, and fo low must every one fit that will goeto the Pilinires Lecture, for the readeth the right Philosophie Lecture, which will teach the hearers thereof to bee wife, and no man but the lowly man can be a wife man. Therfore Othou fluggard, whofoeuer thou bee, get thee to schoole, know thy place, reuerence thy Reader, learne her waies, and thou shalt bee wife. And so much for the fluggards schoole, his master, and his lesson that he must learne.

But who are they that must goe to the Pismire ? No man would willingly be counted a Sluggard, no man with his good will would go to schoole with such a matter, nor fit so low, if he might chuse; but if every one be throughly well examined voon these two Articles, about which the holy Ghoft here maketh inquifition (that is, first, Whether any be idle for want of a lawfull calling: The next is, whether any be negligent in his calling) it is to beefeared, that the Pifmire shall want no schollers. But who are they that are fent to the Emmot? Surely God fendeth al, dispensing with none that are guiltie in the former Articles, and requireth of all the like diligence that is in the Emmot. Now, in that the Lorde taketh such paines to disfwade from fluggiffines, we may learne that our nature is prone to this floth : for wee would faine drive off all our matters if wee could tel how, that wee might live at ease, without care, to doe what wee lift, and fleepe as long as we lift, and this is the happines of this life. And some would faine be in heaven, because they are loth to endure any paine, or trouble or labor, especially for the trueth yoon earth, and this is but the fluggards wish.

Eremites.

We dociuftly reprehend the Papifts for that Monkish life that is amongst them, to live like Eremites, Monkes, Friers, Nuns, Chauntrie Priefts, Maffe Priefts and Soule priefts, and hedge priefts, and a company of Cloyster creepers besides, which was most abominable before God and man. For first, they cast off all calling, and were no way profitable, either in the Church or Common-wealth : then fecondly al helped them, but they helped none; God ihal not need an armie of Doctors or Councels to confute them, this poore filly creature the Pifmire doth shamefully reprove them, and most strongly confute them. Now, as this is common among & those Caterpillers, so we must take heede that this be not in all of vs, for we are all too monkishly addicted. How doe men of trades denise with themfelues how to leave their paines and to fit downe, or goe vope and downe, being forooted in idlenes and floth, that they knowe not which way to put their handes to any honest labour? these are also fent to the Pifmire to learne wifedome.

Men of trade,

Next voto them must Church men haue a place on the lowe fourme, which sish till they have caught that sish that they looked for, and then hang up the net. And no maruaile, for their net (they say) hit upon a company of odde steeples which lay in the bottome of the riner, which they never looked for, nor thought of, and with haling of them up, their nets were so pitcously rent and

Nonrelidents.

torne and spoyled, that they could never fish with them fince to any purpofe. These also are here sent to the Pismire amongst the idle slug-

gards to behold her waies and to learne to be wife.

The volcarned Minister likewife, which hath made the Ministerie Ignorant his last refuge, because he would live at case, he must goe to the Pis- Ministers, mire too ; for if it should be demanded of him, as Pharas demanded of Josephs brethren, What trade or calling bane they ? What must their answere be? Forsooth, I was sometime a Taylor, or a Cobler, or a Weaver, or a Glover, or an Oftler, or an Huntima, or a Seruingman, or a Player, but now I am a Minister, or a Curat, or for fault of a better, the booke-reader of our parish, for preacher he is none, that is too painfull : Therefore goe to the Pifmire, O flug gard, behold ber waies and be wife. That is, give over the Ministerie for which thou art fo ynfit, and becake thee to thy old occupation againe, and learne of thy tutor the Pifinire, to take more paines therein.

Next, the negligent Minister must go along to the Pismires Lecture. Such as at their first entring into the Ministerie had good gifes, Negligent but afterwards live like idle bellies, and betray the foules of Gods Ministers, people into the hands of the diuell. Against fuch the Prophet Efay speaketh, when he faith, Their watchmen are all blind: they have no Efg. 16.10. knowledge: they are all dumbe dogs: they cannot barke: they lie and fleepe, and delight in fleeping. And the Prophet feremy faith, Corfed is he that ler. 43. 10. doth the worke of the Land negligently. Therefore if thefe Sluggards wil avoide the curse of God, they must of necessitie goe to the Pilmire, and learne of her to be more painfull and diligent in the worke of

the Lord, there is no remedie.

The Magistrate also aswell as the Minister, must go to the Pissire, Magistrates if he be flothfull and negligent in his office. For they are called paftors, and fhepheards in the Scripture. And therefore it is faid of Dauid, That he fed the people of the Lord according to the simplicitie of his Pfal,78.70. beart, and guided them by the discretion of his hands. The reason was, because the Lord did chuse him, and take him from the sheepefolds, for to feed his people in Iacob, and his inheritace in Ifrael: By which Magistrates may see what they should do. But if they be hot in their owne matters, like Naaman, who chafed because the Prophet would 2, King. 5. 11. not come to him, when he fent for him; and cold in Gods matters, like Ely, who let his children do what they lift ; then are they guiltie , Sem 3,210 of no small negligence, and he is here reprodued by this fillie, yet diligent creature. Therefore O fluggish Magistrate wheresoeuer or whofoeuer, goe to the Pifmire.

71.73.

Gentleme.

Lut. 16.1.

10/0.24.15.

There be many Gentlemen also that must bee schollers to this schoolemaster : for it is a commonthing amongst them to say, I can liue of my lands, as though his lands were only to helpe hun to liue, making no matter how he live, or as though any man were borne to himselfe, and not to the societie and comfort of others. And what though they be able to live of their lands ? yet God abhorreth this idleneffe, and spending that they have gotten idly, at play and paftime. For when it shal be faid vnto them, Gine account of thy fterrard. flip: how haft thou fpent that which I lent thee? What will they anfivere? I have fpent it in play, shall they fay. And will this goe for patment? God placed Adam in the garden of Eden, not to live idly, but to dreffe it, and till it, &c. Adam was as wel to live as any gentleman (for then all was his) and yet he was not permitted to line idlie. Let no gentleman fay, hee hath no calling : for all have a calling. If he hath no calling, he may bufie himfelfe in teaching his fernants and children to know God, as Iofhua did: or in visiting and relieuing the poore and diffressed, in being an eye to the blinde, a father to the fatherles, &c. as lob was. And this is also for them that fpend their daies and reuenewes in voluptuoufnes and carnall delights, as at cards and diee, hunting and hawking, and bowling, and dancing and chambering, and wantonnes, &c. fmoking it out in excelline pride of apparell, and spending of other mens labours: Surely they must needs to schoole. Therefore goe thou noble Sluggard, or thou

A number of Citizens likewise must be sent after the rest of their fellowes, for that they have take pains heretofore, but now fit down and studie how to live idly with their families : some by vsurie, and some by brokerage, the one is the diuel himselfe, the other the diuels huntfman : fome by promoting, and fome by extortion, and all because of a more easie life, that it may be said of them as it is said of Iffacher, who feeing that ease was good, and the land pleatant, he became as a strong affe conching downe betweene diners burdens: that is, he Gen. 49.14. gaue himselfe to ease, and let all alone. So these men perceiuing that ease is good, and the gaine of viurie and iniquity to be pleasant, they are become very beaits, and are content to lie downe under divers burthens : that is, to let all their duties be unperformed, which they owe to God and the Common-wealth. Now for that idlenes and lazines hath-drawne them to live a monkish life, this Pismire shall fland up to give judgement against them, if they doe not the sooner

gentle Sluggard, Goe to the Pifmire, behold her waies, and be wife.

goe to her Lecture, and learne to be wifer.

Befide

Befides al thefe, the Pifmire hath a great number of schollers moe, which if they should come altogether, the schoole would not hold them, and they are scattered abroad in every countrie, some in everie shire, some in every towne, and in every village, in every faire and market fome, and in every alchoule fome, and vpon every hie way fome; and therefore the Pilmire hath fee vp her schoole in cuery field, and in enery wood, in enery pasture, in enery lane, and in enery hie way almost through the world, that they might not miscarry for want ofceaching. And thefe beidle Players, and Fidlers, and Rimers, and lefters, and Coufeners, and Alchoufe-hunters, and whorehunters, and tiplers, and to foots, and Bearewards, & walking mates, with a number of counterfeit Souldiers, and Pedlers, and talebearers, with a company of pratting gotlips, and a crue of good fellowes. befides legions of idle Scruingmen and retainers, that be crept into Bishops houses, Noblemens houses, Knights houses, and Gentlemens houses, which for any great busines that many of them have to doe, might very wel intend it to go to the Sluggards schoole. Now to euerie one of thefe is this fooken: Go to the Pifmire O fluggard, cre. that is, vp and away to schoole. Me thinks I heare chem all called at schoole by their names, and fome body antiwering for them to excuse their absence: Some (faith he) I saw on the stage at midnight, teaching youth and feruants, and all that came, how to play the Coufener, the Lecherer, the Bawde, the Theefe, the Traitor, and how to fcorne and deride the Preacher, and religion, and how to practife all kinde of impietie and wickednes, and all to maintaine a poore liuing. Some are at the Alehouses set at tables, that they cannot come yet; and befides that, they are fo filled with drinke, and fo emptied of wit and reason, that if they should be brought to schoole (for come alone they cannot) yet they should not be able to learne any thing, for they would fall fast alleepe at the Ant heape before the Pismire, as they doe at Church before the Preacher. Then others were called : but answere was made againe, that some are gone to the faire, and some to market to cut purfes, and some are keeping the hie way to take mens puries from them, that they might not be robbed before they come home. Some are at the Tauerne, drinking with their friends : fome are stept a fide to deuide the sporte, and therefore they cannot cannot come. Then another was called, & one answered for him & faid, egrorat, he is fick of the dropfie, or laid of the new difeafe, called the French disease, & so is she too, his beloued copanion. Then others were called, and answere was made, that they would come,

Hh 2

but they cannot: for some of them be in prison, and some be at the Barre to answere for themselves, and some be fast in the stocks, some be vpon the pillorie, some be dauncing about the market before the whip, and therefore cannot come yet: and some are executed at the gallowes, and therefore never looke for their comming. So they

were discharged, and others came in their steed.

Now these we see hauetheir excuses whe they are sent to schoole: like the worldlings in the Gospell, who (being called to the feast of the Gospell) could not come, because of their farmes, or their oxen, or their plough, or their wines, or somewhat esse, and therefore were shut out when they would have come. And yet though they could not, that is, would not come to the feast, the feast was surnished with other guests: so though this crue of good sellowes cannot, that is, will not goe to the Pilmire, yet her schoole is furnished with other will not goe to the Pilmire, yet her schoole is furnished with other will not goe to the summe of all her reading is this: All that thy band shall finde to doe, doe it with all thy power: for there is neither worke nor invention, nor knowledge nor wisedome in the grave, whither thou goest.



## THE SECOND SERMON.

7 For the haning no guide governour nor ruler,

8 Frepareth her meate in the Summer, and gathereth her foode in harnest.

Contempt of the word reproued by the Pifmire.



S diligence and painfulnes in the Pifmire doth reproduc those that line idly for want of a calling, and negligently in their calling: so doth it also specially and generally condemne all of vs for the contempt of the Word, and the neglect of the glorious meanes of our saluation, which the Lord offereth most kindly, and graciously

vinto vs. Now is the market of our spiritual foode, and the haruest of our soules, wherein every one may and ought to prouide against

the

the time of penurie. And that we should not chinke it a matter of libertie, God hath commaunded vs to redeeme the time, that is, to Eshof. s. 16, raunsome the time that we have loft, with some loffe of pleasure, and profit, and eafe, that wee might not alwaies be behinde hand, like

bankerupes in Religion.

But we fell away the time, and truth and all, in stead of redeeming it. And is not this worfe prophaneneffe then that of Efant for he fold his birthright for hunger: we fell away ours for a winke of fleepe, or a game at bowles, or cards, or tables, or any thing elfe. Nay, we are more base-minded then Inda: for he would not sell Christ under thirtie pence, we are content to let him goe for thirtie halfepence, or

three halfepence, or a peniworth of pleafure, or profit.

We are commaunded to preach in feason, and out of season, and yet somethinke they are not bound to heare so often, but think that we ought to waite and attend their leifure : whereas indeede if wee come at any time, they should leave all, and come and heare in seafon, and out of feafon, as they account it. The Ifraelites were com- Exelate.at. mended for gathering Manna in the morning, because if they taried till the Sunne was vp it did melt. If the Sunne be vp once, I meane if hot perfecution come, that we cannot, nor dare not goe to heare the Word, and will not heare it now while wee may, in the coole of the day : shall not the Pilmire stand up in judgement against vs, and condemne vs? Our Saujour Chrift faid, I must worke the workes of labn.9.4. him that fent me, while it is day : the night commeth when no man can worke. Then it were best for vs to heare the word of God while it is day : for wee have more neede then he had, that is, while wee have peace, for the night commeth, it is to be feared, when no man can heare; and as the night succeedeth the day, so persecution commonly succeedeth peace, to scoure off the rust that men gather in time of peace.

Some vie this as a reason to hinder reformation, and going for- A perserie ward in Religion: for fay they, the time may come when wee shall kind of reabe called to account for putting downe Images, for defacing idola-foning. trie and superstition, and for going to Sermons, &c. The feare of these men that doe thus reason, is like the hope of Esan, if it be not the very same; for Efan faid, The daies of mourning for my father Isaac Gen. 27.41. will come shortly, and then I will kill my brother laceb. So say they, the daies of mourning for Queene Elizabeth will come one day, and then wee may be called to an account for all the idolatrie that wee have defaced, and for all the profession that wee have made of the

Hh 3

Gospell.

Gospell. But as Jacob needed not feare Esan, so long as his father Isaac lived : fo(thankes be to God) we need not feare the threatnings of fuch ill affected men, lo long as our mother Elizabeth raigneth. The Lord prolong her daies as the daies of heaven (if it be his bleffed will) to the vtter rooting out of all idolatrie, and impietie, and to the further advancement of his Gospell. And happie are wee, that have fuch golden opportunitie. As Salomon therefore builded the Temple in his rest, to God give vs grace to build his Church in our

Our Saujour, the Lord Iefus, did not teach vs to reason so. Yet if

peace.

he had been of worldlings mindes, hee would have faid, The night commeth when no man can worke: yea, the night commeth when I thal answere that which I have done, therefore it is best to let all alone and faue one. But he frameth his argument cleane contrarie : I must doe the worker of him that fent me, while it is day : for the night commeth when no man can worke. And if these daies should alter, what then? Yet then shall we have comfort in the obedience of our faith. And a Pro.15.15. good conscience (faith Salomon) in the daies of affliction is a continuall feast. Therefore in these matters, let vs be resolute with Hester, who knowing the goodnesse of her cause, said, If I perish, I perish : to say we, If I lofe, I lofe, if I answere, I answere, I must looke to lofe more then this, and to answer for more then this, but I shall lose nothing by it in the end. Therefore now while we may, let vs bee gathering ftore of knowledge, and comfort, or elfe the Pilmire shall condemne vs : For five baning no guide, gonernour, nor ruler, gathereth ber foode in the Summer, oc. We have both guides, &c. God make

Gen.41.47. 48.54. Pfalm.105. 16.17.

vpon the land of Egypt, made prouision before the dearth came: fo would we doe also to face our bodies; but the foule which is the most precious thing, yea, the Ladie and mistris of the bodie, as though the were dead, and hued not in vs, is not regarded, no man Amas, \$, 11. makes any proution for her; although the Prophet Amos hath told vs that we mutt look for a famine, and that of the word of the Lord, in fo much that men shall goe from fea to fea, that is, from one part of the world to another, and shall not finde it. Joseph prouiding in time of plentie had to ferue his turne, and to comfort many moe withall in time of scarcitie, and what did Joseph lose by that? So if we prouide food for our foules now in time of plentie, we shall have comfort in store both for our selves and many other when scarcitie

Infept being warned before hand of a dearth that should come

vs wife to take the benefite of them while we have thein.

come,

come, or when perfecution come, or when temptations come, or when old age come, or when ficknes come, or when death come, or when all come : and what shall wee lote by that ? Danid faid, The word of God was his comfort in his affliction, or elfe be had perifhed : So Pfalm. 119. let vs fay (for wee may be fure of it) if the word of God be not our 50.92. comfort, when affliction come, or when ficknes, or death, or perfecution come, wee shall perish, wee shall despaire, and goe to hell. And how shall it be our comfort then, if we prouide not store of it now while wee may? Therefore let vs prouide, and gather, and lay vp now, as much as we can, and all will be little enough, if not too little : for as there is a time of gathering fo there will be a time of fpending, and we cannot gather to much doe what we can, as wee shall spend.

But feeing as we are now come to deale with the spiritual! Slug- What is to gard, who hath as much neede to be rowfed as any other, that hee be gathemay be awakened indeede, wee will take this courfe; first, I will red. thew what must be gathered for the foule: fecondly, when it isto

be gathered.

But what is it that wee must gather in summer, which cannot be had in winter? The Pifmire telleth vs, it is meate, or foode, that is, matter of nourishment for the fouleto feede vpon, and to preferue the life of God in the foule, and that is another point to be observed in the Emmots lecture to the Sluggard. Many gather, but it is not meate: many make prouision, but not of food for the foule; which vanitie the Prophet Efar found out and condemned in his time; Wherefore doe ye lay out filner, and not for bread? and your labour without Eay. 55.2.3' being satisfied? hearken diligently onto me, and eate that which is good, and let your foule delight in fatneffe. Incline your cares, and come unto me : beare, and your foule fiall line. To they that a man may labour and be never the more facisfied, he may cate & his foule be never the fatter, but lie pining and languishing for all that, in the shadow of death. Saint Paul theweth to Titur in what things the Minister must Time 3.89; chiefly labour, and the people must be most carefull to follow, and that is faith in God, and good works amongst men, His reason is, because these things are profitable. But foolish questions, and genealogies, and contentions, and brawlings about the law, he would have staied. His reason is, because they are unprofitable and vaine : like windy stuffe which filleth, but feedeth not. The same did he also pra-Aife himfelfe, and it was his comfort that he had been not only diligent in teaching the people of Afia the counfels of God, and faithful Alli 20,20.

in teaching all the counsell of God, but also wise and discreet in teaching that which was most profitable for them. To shew that our doctrine shall be judged of, not so much by the quanticie as by the

qualitie thereof. And it shall be examined not how much, or how learnedly, or how plaufibly, but how profitably thou haft taught: for many haue the name and commendation of very proper men, and good schollers, but yet very vnprofitable : Like the Minister of the Church of Sardis, who had a name of being aliue, but indeede was dead. Some spend all their studie only in searching out Genealogies and Petegrees, and in tying ofhard knoes, and vntying them again: and in respect of themselves and their learning condemne all other as ignorant and vnlearned. As though that those things were the best meace, and the only nourishing food that could be had for money. Some againe wherefoeuer they come, will talke of nothing, in respect, but of Church discipline, and the calling of Ministers and Bishops, and there reft. Some fit gaping for a phrase, and gazing only vpon painted eloquence of words. Some vrge nothing but the observation of ceremonies and circumstances in the Church, looking that there be a cleane Church, all the Bels, a convenient Pulpit, and a faire surplesse: but as for preaching and catechising, that is no part of the charge : As if a man should keepe a Cooke onely to weare a white apron, and haue no meare to dreffe: Or bid many guests to a house well swept, and to a table fairely spred, but when they come, there is no meate to eate. Some leave the pure and holefomeword of God, and stand raking in Doctors and Fathers, and dawbing their diffies with Poetrie and Philosophie, like cattell that forfake the greene patture to browfe vpo boughes and leaves Some dwell amongst the starres, and feed only upon vaine speculations, and dreames; like the bird which liveth only by the ayre. Some delight in inventing of hard and crabbed questions, Allegories, and Riddles, contemning the plaine and simple, yet most holesome do-Etrine of the Gotpell: like dogges which for lake the fofter meate, to he gnawing vpon a bone, that men may fay of the one, this man hath a good wit : as they fay of the other, this dog hath good teeth. Some must know what God did before he made the world, where hell is, where the bodie of Mofes was buried, whither Eliab was ca-

ried, whether they shall meete with their old friends and acquaintance in heaven, and there remember their olde and odde merriments done upon earth or no; with many such like strange points, that would trouble Balaams Asse to answere, if he were alive againe;

Apoc.3.1.

and if they knew these things once, they were fafe, & had dined wel. The former of these are like children, which have learned all within booke, and are past grace, and now they must take foorth a new leffor without booke, more then ever God taught them. The latter fort (which would know what they shall do in heaven, before they have learned the way thither) are like the wifementhat flood ftriuing for the going of their sheepe ouer the bridge, who should goe ouer. first, before they had any, or knew where to get any. And the gathering of these men is not valike the tithing of the Scribes and Pharifies, who very strictly tithed their Minte, and Annifeede, and Cummin, and Rue, &c. but let the greatest matters alone, and passed ouer Managag. the waightie points of the law, as mercie, truth, and judgement : fo these men sweate about circumstances, but let matters of substance alone. But as Christ faid of their tithing, these things should be done, but the other must not be left undone : so we say of their preposte rous feeking and gathering of things leffe needfull, those things may be done, but the other must be first done : for whatsoeuer is wanting, yet the foule must not want her meate and foode. There be many that be masters in Ifrael, and will take vpo them to know much, as the Laodiceans tooke themselves to be rich, and to have neede of nothing, when in truth they were poore, and blind, and naked : and in many grounds of Christian religion, are as groffe as Nicodemus, Islant. who thought that a man could not be borne again, except he went into his mothers wombe againe. And deale with them in any of the Principles, as of regeneration, or mortification, or fanctification, or iustification, or faith and repentance, or about the vie of the law, or the meaning of any Commandement, or Article of faith, and many things more, most necessarie to be knowne and practised; and they are to feeke, yea fo strange they are vnto them, that fomerime they are driven to answere, as the Disciples at Ephesus answered Pani, when he asked them if they had received the holy Ghoft; they faid, A81 19.3. We have not fo much as beard whether there be an holy Ghoft ...

But some have heard something, and doe know more then others, and be as it were awakened, and a little enlightened: Like Agrippa that was almost a Christian: and now they thinke themselves safe enough, like Micab, who thought that he could not do amisse when he had a Leuite in his house. And then they cast, off all care of vsing sadg. 17.13. holy means for the encreasing of their faith, or knowledge, or zeale, or repentance: but give their minds to toyes and vanities, and to idlenes, and pleasures. But these men doe fearefully deceive them-

felucs:

felues : for the house well built, will to the ground, except continually repayred : and the field well tilled and fowne (if it be not ftill weeded, & manured) will proue barren : fo will the foule proue ruinous and barren in the graces of Gods spirit, if it be not continually fed with the folide and holesome meate of Christian doctrine : and the talent not vied to encrease, shall be taken quite away. Therfore as Christ faid, when he had revived lairns his daugh-Man. 25,28 ter which was dead, give her meate : he faid not, give her muficke,

Luie 8.55.

Math.9.23 but give her meate, least she die againe. So, when the Lord hath put his life into thy foule, which was dead before, and hath in fome measure quickened thee in faith, in repentance, in loue, in zeale, in patience,&c. give thy foule meate, not muficke; found foode, not 2. Tim. 1.6. fond fancies. And as Paul laid to Timothie, Stirre vp the gifts of the holy Ghoft in thee, least in the end thou leefe thy store, with stocke and all, till thy foule proue bankerupt in all the graces of the holie Ghoft. And withall let vs know that there is in every one of vs a maine itreame of natural corruption : against which if wee doe not Ariue continually, but stand at a stay, it will carrie vs away, and all our merchandize: as a boate standing loofe ypen the river is carried

backward, if it be not rowed forward.

Seruants.

Some are of minde, that if they gather to encrease their owne ftore, they have done well : but for their families they take no care, whether they fink or fwin, whether they know God or be ignorant of his waies, pray or pray not, or whether their foules be clothed or goe naked, goe to hell or to heaven, it is no matter, they never remember their wants: Like Pharaohs Butler, who thought himfelfe fafe when he was out of prison, but never regarded the affliction of Ioseph his fellow prisoner. If a man should demaund the foode of knowledge and understanding at their hands for their servants and children, or other their friends : they will answere as Nabal did, when Danids feruants requested something of him for Danid and his companie, when they were wearied with trauailing, Who is Dauid? and who is the some of Ishai? there be many sernants now adaies that breake away from their masters : Shall I then take my bread and my water, and my flesh that I have killed for my shearers, and give it unto men, whom I know not whence they be? So fay many matters, and householders, who is my feruanc, and what is my familie? there are many now adaies leave their worke, and fall too much to the Scriptures. Shall Ithen take my knowledge, & my learning, and my notes, and giue to them? Shall I hinder my worke to feed their humour, whom

1.Sam.25. 10.11.

I know not whence they are? or what reason is there for it? It should feemethat if Nabal had knowne Danid, he would have given him fome part with him. So if thou knewest who are thy servants, and children, or thy neighbour, or friend, or Christian acquaintance, it may be thou wouldelt give them part with thee of thy gifes, and fuffer them to worke by thy paterne, and to light their candles ar thine. But doest thou not know who they be? Are they not thy brethren as well as thy feruants? Are they not fellow members of Christ his bodie with thee, as well as they are thy servants? Haue not they and thou all one father, all one matter, and all one Saujour in heaven? Hath not the Lord Ielus flied as many drops of his precious heart blood for them as for thee? and doeft thou not know what they are, that thou shouldest have a care to prouide meate for their foules? If thou keepeft a beaft, thou wile give him that which is neceffarie for this life: and are those of thy familie no better the beafts, that thou shouldest prouide no more for them then thou doest for thy beatt? When the Disciples wished (without all mercie) to haue Luke 9.54. fire come from heaven vpon the Samaritanes; the Lord lefus told them that they knew not of what spirit they were: So when men (without all mercie and compattion) fuffer their families to run into the fire of hell : faying, if they periff, they periff, what is that to me, fo I have my worke done: We may fay, they know not of what spirit they are. If the Disciples were justly reprodued, then these are most inftly condemned : for they had yet some cloake for their defire of to feuere a revenge, because the Samaritanes refused most vikindly and contemptuoutly to let their Lord & Master, the Lord lefus our Saujour,into their citie: But for the careles crueltie, & cruell carelefnes of thefe men, there is no pretence : for their fervants do not fhut them out of their doores, as the Samaritanes flut Christ out of the citie: but they receive them, and labour for them. And if they did offer thee fuch vnkindnes (which God forbid) yet is it not lawfull for thee fo to be revenged, by fuffering them to perish in their fire, but to pray for them rather. The spirit of God doth not vie to speake on that maner : for that is a spirit of loue, and lone (faith the Apostle) feeketh not her owne things : that is, it is not all for it felfe ; but as it is 1. Cor. 13.5. carefull to edific it telle in the most holy faith, by vling fuch meanes as are appointed by God to that purpose : so hath it also compassion of others, as S. Jude faith, labouring in all holy wifedome to pull o- 1 12.23. thers out of the fire. But these are all for themselves, therefore they haue no true loue : they have not true loue, therefore not true faith :

for faith worketh by loue, as Saint Paul teacheth the Galathians. If they have neither faith nor love, then have they not the fpirit of God in them ; if they have not the spirit of God in them, then are they not the children of God, but hypocrites, deceiving themselves, and so consequently they neither prouide for their owne soules nor for the foules of others: but as they fuffer their families foules to perish for want of the meate and food which they should have: so doe they fuffer their owne foules likewife to perifh, for want of that which they suppose they have, but have it not indeed.

That we may be throughly moued with that which hath bin faid.

and touched with compatition towardes our owne foules, and the foules of others that depend vpon vs : it shall not be amisse to hearken a little vnto the pitcous moane and cric of the godly, in behalfe of their foules. Danid faith, his foule panted after God, as the Hart braieth for the rivers of water; to shew that our soules are as it were in a continual chase, and therfore must have provided for them the liuing waters of Gods word, or els they will perifh. In another place he faith, that his foule thirfted after God in a drie and barren land where no water was. This moane did Danid make to God for his foule, and yet hee had more abundance of Gods graces then others have : to flew, that if wee had as good prouision for the keeping, and strengthning, and defending, and comforting of our poore foules, as Danid had, yet all is too little: for stil they lie thirsting and panting for more grace, for more faith, for more zeale, for more repentance, for more loue, for more knowledge, and for more vnderstanding,&c.for the temptations & affaults of the foule are fo many, fo continuall, fo ftrong, fo mightic, and fo hot, that it is not a little prouision of knowledge, or vnderstanding, or faith, or patience, that will ferue the turne to make refittance; for the divell shooteth his dares thicke, and burning : for they be firie dartes. But as fouldiers in a castle besieged, must have dayly a newe supplie of powder and shot, of men, and munition, of money and victuall, or else they will yeeld up the castle: somust our soules have a dayly supply of the graces of Gods spirit from the word of God, or els they wil faint, and yeeld yp their hold: For the foule fighteth aswell as the body. And therfore Deborah faid, her foule had marched valiantly: to fhew that there is a marching, and a fighting of the foule as well as of the body; and therefore there must be good prouision made for that as well as for the body, or elfe it will not march valiantly, but fight faintly, and yeeld most cowardly, & perish most miserablie. Which

dayly and wofully appeareth, by that fearefull staggering and yeelding of so many, when any scoffing Papist doth but as it were breathe vpon them. And what els doth this shewe but a great emptinesse in the knowledge of God? there is no preservative of the

worde against the infection.

Besides that, in regard of thy brethren, thou shouldest labour to ftore thy felfe with the comforts and counfels of Gods worde; and to be strong in the heavenly graces of Gods spirit: for such a famine of the food of foules may come, that one man may be glad to feeke to another for counsell and comfort. And if thy house be emptie, or haue but a little, thou wilt bee readie to fay to thy neighbour, as the widdow of Sarepta faid to Elijab, when he asked a morfell of bread of her in the great famine that was in Ifrael, I hane not a cake, but a 1.King.27, bandfull of meale in a barrell, and a little oyle in a cruse, and behold I am 12. gathering of stickes to dresse it, for me and my son, that we may eate thereof, and die. So if any man troubled in conscience, come to thee for comfort and refolution of his doubts, thou wilt fay, Alas, I have not for you, I am no Dinine, I am troubled as well as you, I have nothing but the Lords Prayer and the Beleefe, and the Commaundements by heart, but I vinderstand none of them, and some good prayers and lessons I have in a booke beside : and if those will not serve my turne when the tempter commeth, I may goe hang my felfe, or de-

spaire, I must die, or doe as it please God.

Now what crueltie is this, so carelelly to neglect the meanes of thy foules health, who was bred and brought vp with thee from thy conception, and hath in thy feruice fpent her felfe, ministring strength and reliefe to thy body, to every part of thy body, yea to euery member, to every joynt, to every veine & finew in thy body. And more service then that too: for it hath made thee to differ from the beaft, in that it hath ministred to thee both reason & understanding, and judgement, and memorie and affections, (for it is a reafonable foule) which the beafts want; it hath taught thee to speake & to speake sensiblie, and wifely, and to conceive things quickly, and to vie al other of Gods creatures comfortablie, & to rule ouer them all, which the beafts cannot doe; and wilt not thou, oh Sluggard, find fo much leifure as to gather heavenly meate and foode for thy foule, that in the day of affliction and judgement, it may faue both it felfe, and thy body too? Nay further confider, how the Lord hath flue it vp in thy breast, that it might be alwayes in a redinesse to supplie thy wantes, and wilt not thou be ready againe to supply her

wants? If it should depart from thee but a foot, for a minute of an houre, it were prefent death ynto thee, how canft thou then mille her? nay, how canst thou not in pitie and compassion prouide for her fafetie? Nay further, that it might be alwayes ready to minister ynto thee, the Lord hath made her which is immortall, and divine, and spirituall, and heavenly, and the most principall commaunder of all, nay all in all, and all in euery part of thee, to bee enclosed within thee, as thy close prisoner; and art not thou then bound to looke vnto her as her keeper? Say not as Cain faid, Am I my brothers keeper? So, am I my foules keeper? for thy foule is thy prisoner, therefore thou art her keeper : and if thou either drive her out of thee, or fuffer her to perish within thee, for want of good keeping, her bloud shal be required at thy hands. Take pitie then, O sluggard, vpon thy poore prisoner; which maketh as pitifull a crie for her proution, if it bee wanting, as any prisoners in the worlde. In London, and other fuch places, it would move a stony heart to heare one crying up and downe the streetes, Bread and meat, Bread and meat for the poore prisoners of Newgate, for Christ Ielus sake, and the prisoners crying out of their grates and holes, one penie or halfepenie, for Christ his fake, to buy some bread, to buy some bread. But thy poore soule lyeth in a worfe prison then Newgate: there is no Gatehouse, nor Colchouse, nor Bocardo, no Little-ease, no Dungeon, no channel nor Duckpit is so vile a prison for thy body, as thy body is for thy foule : for it is neither lightfome nor beautifull, but darke, and most dirty, disquiet and fusty, fraile and filled vp with much venime, and venemous vipers, I meane it concerning our affections. By reason whereof the foules of Gods children haue been constrained to crie, lament, and bewaile their long being in it. Oh (faith Danid) how long fall I lie in this prifon? Oh wretch that I am (faith Paul) who fall deliner me out of this body of sinne? Oh that I were dissolved, and had out of this earthly and fraile tabernacle. Now let thy ferwant depart in peace, (faith Simeon) Take mee unto thee, (faith David againe) and bring my foule out of this prison, that it may give thanks unto thee O Lord. For to long as it is in this bodie it cannot fee the Lord, yea it is an heavie habitation and preffeth down fore the spirite from that familiaritie, which els it should have with God.

Phil.1.13. Lut.9.19.

Now all this while there are none that goe about to gather for these poore prisoners, but as the preachers cric out to men to remember their soules: but oftentimes they speake but to the bellie which hath no eares. Oh that thy poore soule had but a grate to looke

looke out at, and leave to speake for her selfe to those that passe by thee, then would it appeare how thou hast kept her, nay how thou hast starued her, oppressed her, and robbed her of her spirituall exercises, her heavenly comforts, and christian conference with her Godly friends and acquaintance: nay, that she hath not beene allowed a good meale in a yeere, but now and then a sew colde, idle, sluggish prayers, or a little blowen milke from the breastes of an old Homilie? and when any good matter was in hand indeed, thy poore soule was so oppressed with surfeiting and ryot, that it was not able to receive any comfort: And yet thou wilt say, thou hast as good a soule to God-ward as any bodie. But thy soule may say to thee, as Queene Elizabeth say de to Sir Henry Bennifield her layler (as she called him) from such a keeper good Lord deliver me.



## THE THIRD SERMON.

7 For the baning no guide, gonernour, nor ruler,

8 Prepareth ber meate in the Summer, and gathereth ber foode in barneit.

E haue heard in the former fermo that found and holfome doctrine is to be prouided for the foule, whereby the life of the spirit and the power of faith may be preserved in christians vato eternal life. Which is a point of wildome to be learned from the pismire, whose diligence & painfulnes is commended not in gathering of any thing, Of the time

but in that shee gathereth sood and meate, wherby hir life is presert to gather, used when winter commeth. But now perhaps some will say (for all that hath been sayd) if there been no remedie but the soule must have provision made for her, they will looke out for it: but it shall bee hereafter when they are old, or sicke, or troubled, or imprisoned, or persecuted,

persecuted, it is time enough then; and it is not good to be too holy or too religious betimes, for feare, of young faintes we proue olde diuels. Now all this is the diuels counsell, and who would thinke it that he should be so careful of men that they proue not divels? Now the effect of his counsell is but thus much : Be not too hastie in these matters, it is enough if thou bee a protestant at large, and play the good fellow, and make provision for thy foule when thou art full of paine, when thy fences be gone, when thy body is dead, and thy foule bein hel; and then thou mailt cry for water to coole thy heate; then father Abraham, father Abraham, as the rich glutton in hell cried : & then thy friends shalling a Masse of Kequiem for thy soule, fay the Papifts, and then by thy good works, and prayers of holy Church (if thou pay well for them) thou shalt be redeemed out of hell well enough. But (to let this popish trash goe) what is this but to Thut the doore when the horfe is Itolne? or to fetch the Philition when the party is dead? or to tecke for oyle so thy lampes when the Bridgroome is past, as the foolish Virgins did? and to seeke for the bleffing with teares, when there is no place to repent, as prophane Efan did? and to crie for thy goods when they be loft, as fooles doe? Is this the wisdome of a Christian? Then what is that wisdome that

Hebr.13.

Eccl, 12.1.2. faith, Remember thy maker in the dayes of thy youth? If he were a wife man that fayde fo, then are they but tooles that fay, In youth it is too foone. If thou be no wifer then fo, go thou Sluggard to the Pifmire, behold her wayes and be wife : for the in fummer, and harueft gathereth her foode against winter time; to teach thee what a foole thou art if thou let passe the golden oportunitie, and dost not pro-

uide for thy foule in time.

But these men which thinke they will heare the worde, and beleeue, and repent, and gather store of spirituall comforts when they be old, or ficke, or in trouble, &c. are much deceived. For first they have not the Lord nor his spirit at commandement to serve their turne when they lift; but if they will not heare when he calleth, and open when he knocketh, they shal cal & he wil not heare them, they shall knocke lowde, but he will not open vnto them : yea they shall crie often Lord, Lord, have mercie vpon vs, and shall go to hell for all that, if they repent not betime. Befides that, confider whether thou shalt be so wel able when thou art deprined of al those meanes and helpes which thou haft now: for now thou haft health of body, and quietnelle of minde, thou halt the benefit of thy fight to reade, thy hearing to heare, thy understanding to conceiue, and thy fpeech

Pro.1.18.

to declare thy wants : and a time of peace wherein thou maieft repaire to the house of the Lord, and thy godly friendes may refort vnto thee : Now thou haft the lawe on thy fide, the Prince on thy fide, and Christian Magistrates on thy fide : now thou hast faithfull Preachers to instruct thee, learned counsellers to enforme thee, and many witneffes to confirme thee : all which be a furtherer vnto thee, as a hedge compassing thy vine against the Bore of the field, as a wall about the Citie, to keepe out enemies, as nurses to the child to fee that it want nothing : as husbandmen in the field to till it, and weede it : as planters and waterers to fet it, and dreffe it : as pillars of braffe in Salomons temple, that are mightie to vpholde thee : as Elifba with his staffe ready to reviue thee : as guides with their lights ready to conduct thee : and for thy fafety, and all their fafetie, behold the Lord and his Angels attending vpon thee and them too, feruing them which ferue thee, and defending them which defende thee, and guiding them which guide thee: and therfore doth hee ferue, and defend, and guide them, that they in him. and by him, may ferue thee, and defend thee, and guide thee. And as the Lord from heaven provided for lofeph, that lofeph from Egypt might prouide for his father and his brethren in Chanaan : fo doeth the Lord stil from heaven minister to our Princes, and to our Magistrates, and to our Preachers, and to our Captaines, and to all the friends and maintainers of his Gospell, that they in their places may prouide both for their owne foules, and thine too. So that now thou needest not goe in feare, nor heare in feare, nor reade in feare, nor pray in feare as they did in Queene Maries daies, when they could not reade a good booke, but still they must be looking who came to fee them : like the fillie Hare and Conie, that at every bit The taketh, is still pricking up her eares to heare if the dogges come: or rather like the lewes which were faine to build the wall of Ierufalem with their trowelles in one hand, and their fwordes in the other hand, for feare of their enemies. But now, if thou be not too fluggifh, and fearefull of thy owne shadowe, thou maiest gather the food of thy foule in peace and fecurity, and worke with both hands, because the Lord himselfe fighteth for thee, and watcheth for thee, and keepeth thee while thou doeft worke, and that thou maieft gather : as Salomon faith, He preservet the state of the righteous : he is a Pron 1.9.8. shield to them that walke vprightly, that they may keepe &c. Thou sceft what bleffed meanes and helps thou haft now for thy foules health. Now confider with thy felfe (O Sluggard) what monftrous and in-

tolerable ingratitude thou committest, if thou give the Lord leane thus to waite and attende voon thee, with all his feruants in heaven and earth, and with all his bleffings ready for thee, and thou in the meane time lie downe and fleepe, and fay with thy felfe, It is not yet time to goe, and gather. Besides that, consider further how hard a thing it will be for thee (if not impossible) to make prouision for thy foule, when all these meanes are gone, and this summer turned into winter. If thou wilt not plie it for thy foule in time of health and peace, what canst thou doe when thou art befet with troubles, and ficknes, and paine (when all thy mind shall be of thy paine, and all thy wits and sences thall be taken vp, and gathered together to deuife some remedie against thy discase, and to prevent, or to sustaine the pangs of death; yea nothing will be so searefull vnto thee then (thou Sluggard) as the remembrance of death, and all thy fludy will be how to live still, for feare of going to hell, if thou die.

Remember againe the prouerbe, When the belly is full the bones would be at reft, not at worke. Now if the mind hath no lift to work when thy bellie is full of meate and drinke, and eafe, I pray thee confider what minde thy foule shall have of heavenly things, when thy body is full of paine, and griefe, and torment, if thou doft not prouide before hande spirituall and heavenly comfort? Therefore, Goe to the Pismire, O Sluggard, behold ber waves, and be wife : for shee gathereth her meat in summer, and provideth her foode in harveit.

But some wil for all this stil put off the euil day, and say as the euil

feruant faid in the Gofpel, Tuth my mafter will not come yet : fo the Int. 12-45. Sluggard faith, Tufh, winter will not come yet; we are yet but yong, faith the yong Sluggard. And the old Sluggard faith, What need we care for perfecution, or feare our enemies, to long as Queene Elizabeth lineth? And both of thele, if they were fure y the winter time of perfecution and trouble; or that the ftormes & tempfts of fickneffes and comon calamities were at hand, they would perhaps awake and get them to worke, that they might not be without prouision at that time. But alas poore foules, what charter hath the former of his life': or the latter of his peace? doe we not fee young die aswel as old? and many both young and old die fuddenly, when they thought to have lived long? Some dropping downe in the streets : some at board : fome in bed : fome at fea : fome at work : fome at play : and fome cut off by murther in frayes; fome by theeues murthered in trauayling by the way; and some fitting at table, are murthered with the

meate in their mouthes. Woe worth the time, and the trees that

5

ever brought foorth such truites of sauage crueltie, and bruitish barbaritine in the peaceable government of England, under the Gospell of Christ. And yet for all this, and many moe such like, thou art not warned, but thinkest thou shalt live still: as though thou heldest thy life by Letters Patents from the Lord: and still thou forgettest: [Thou sole this night shall thy soule be feeched away from thee:] And wherefore hach the Lord lett vs certaine of our death, and uncertaine of the time of our death, but that we should bee al-

wayes readie for the comming of death ?

And as for this fummer time of peace and plentie, which under the gouernement of our foueraigne Queene, the Lords handmaide, we enjoy now, it cannot be denied but it hath bin, and is great, and wonderfull. And therefore great and fearefull will be the Sluggards indgement, when the winter of trouble and penurie shall come, with the famine of the word into the Lande, because he hath not gathered any riches for his soule, but is bare, and barren in all the heauenly graces of Gods spirite, yea in all this time, wherein any man might have stored himselfe for many winters, and all weathers, and when that time commeth thou shalt lie and thinke upon the time past, yea and burst thy heart with griefe, when thou shalt think how many golde occasions thou hast omitted, how many sweet fermons thou hast lost for a little sleep, or one vanity or another. And y burden of thy doleful and woful song will be then, the sooles Had I wilt.

But if we speake of Poperie and persecution, or alteration of religion, or comming of enemies, &c. fome make a left of that, as they doe of all the judgements of God. No, no, fay the fecure Sluggards we shal neuer see those daies ; and if they should come, thousands and thousandes would die before they would turne : and as for the Spanyard, let him come when he will, or when he durft, he shall be met withall I warrant him; oh one English man will be too hard for ten Spaniards: and if we all be true amongst our selues and hold together, we neede not care how many or how mightie they be. Thus we fee how foolishly foolish men talke, and how vaine their confidence and hope is, which is builded only voon ifs and ands. As if one shuld fay, If it doth not raine, it wil hold vp:but is he fure it shal not raine ? fo are they fure the enemies shal not come? or if they come, are they fure that al wil be true amouft our felues?or, is it likely? And what reason hath any man to stande so much yoon the strength and valour of an Engluhman, as that one should bee too hard for ten outlandish men ? feeing God giveth strength, and victory where it pleaseth Ii 2

pleafeth him, & fometime armeth his enemies against his church, yea and the very flies, and lice, and frogs, & caterpillers, & grashoppers, and al his creatures he can arme when he pleaseth, to humble proud flesh, and to subdue the pride and power of Kings and kingdomes.

Oh but God will neuer suffer them to prevaile so farre against vs (lay some) they are most wicked Idolaters, and wee professe his Gofpell, &c. As if the Lord were more bound to vs, then to them: or as though it were for our goodnes sake that the Lord had preserved vs hitherto, and not for his own name fake, because it was his pleafure to make vs his people, Danid was once of that minde, that the Lord had made his hill to ftrong, that it should never be moved; but that was Danids error. So wee thinke that the Lord hath made our hill so strong, that it shall never bee moved; but that is our error. And pride was the mother of it both in Danid, and in vs. But Danid was moved, and his kingdome forely shaken as strong as he was ; fo we may bee moued, and shaken too, as strong as we are. But seeing as the fluggard bath fealed himfelfe a quittance, and thereupon hath promifed vnto himfelfe a continuall peace : wee will confider a little of these two poynts. First, whether it be a thing likely or no, that after this long and bleffed poffetfion of the glorious Gospell of Christ, a winter time of trouble may come, or not come. Secondly, if it proue a thing likely, how we may know whether it be farre off, or nigh at hand. And by that time, it may be the fluggard will awake. I dispute not of Gods power, and what hee is able to doe, for he is almightie: nor of his mercie, and how he may renew it with vs still; for he is infinite in mercie, and his mercie is ouer all his works: but what his inflice requireth to be done, which is no way difanulled by his mercie. And now the question is, what is likely to ensue, by all circumstances, and probable coniectures, in respect of the manifolde and wonderfull bleflings which the Lord hath fo long heaped vpon our nation with his Gospell; and the manifolde vnkindneffes, and daily rebellions which his maieftie hath received continually at our hands for the same. And if his spirite should stil strive with man, to put our finnes out of his remembrance : or for Noahs fake a while longer to spare the world : or for some Lors fake to faue the citie from burning, and to draw out the threed of our peace and happines yet longer; it is no more then his maiestie may doe, and can doe if repleate him, and (that it may fo pleafe him) we doe all most instantly beseech his divine maiestie, for his mercies sake; which if he graunt, shall bee no leffe wonder, then to command the

a Sam 13.22

Two points very necesfarie. Sunne to stand still, and the Moone to goe backe againe, as in the daies of Amalek: or to deuide the sea againe, as in the daies of Pharaoh or to forbid the fire to burne againe, as in the daies of Nahu-chadnezzar. But this is not likely, and therefore it shall be no part

of wifedome for vs to prefume vpon it.

Now then let vs come to the poynt, and fee why it is not likelie. We vie to faie, that after a great time of heate, there will come a cooler, and it is fo for the most part. And as it is in the state of times and feafons, fo is it also in the state of the Church; and therefore it is not valikelie, that after this long time of peace and eafe, there may come a cooler: for fo it hath beene commonly feene from the beginning, and not without cause: for if nature should not sometimes be corrected, it would in time be wholy corrupted: the flanding water that is neuer troubled, we know by experience doth breed the most filch. And if the ayre should stil be calme, and never bee clensed by the windes, by thunder, and lightning, it would proue infectious: the bodie that is not exercised, aboundeth most in ill humours; and the yronthat is not scoured still gathereth rust, and the childe that is continually fed, and hath whatfoeuer he craueth, and cryeth for, at laft playeth with his meate, and cafteth it to the dogs: and thereforcit is necessarie that sometime he should be abridged and pinched. And to doth the Lord alfo(by interrupting the peace and cafe of his Church) purge the ill humours of pride & contempt growing in the body of the Church: fo doth he vieto fcoure off the ruft of impatience, and diffruftfulnes which growe vpon our yron hearts. with the graces of Gods spirite, So doth he by stormes and tempests, thundrings and lighenings of troubles and perfecutions, clente the corrupt ayre of his Church, least the good graces of faith and of repentance and of love and of zeale, and of patience, and of charitie, should through continual calmenes be infected with infidelitie, or impenitencie, or hardnes of heart, or profanenes, or pride, or vaineglorie, or selfeloue, or coldenes, or Apostasie, or with one spirituall difease or another : and so doth the Lord vie to pinch, and abridge his Church of the foode of his heavenly worde, now and then and fometime for a long time, when it is lothed and plaied withall, and troden under foote; and al this the Lord doth in fingular wildome, because the worth of benefits is not so well known, as by the want of them. That our heartes and foules are cankred and ruftie it is most evident, and therfore a scouring is to bee thought vpon at the leaft: that there are many ill humours of vnthankfulnes, of pride,

of contempt, of crueltie, and oppression, of swearing & forswearing, of whoredomes, and drunkennes, of al kind of profanenes and abominations abounding in the body of the church, it is not to be denied. And therfore a time of purging & exercise is to be thought vpon. That Manna is loached, and the pure preaching of Gods most holy word despised, and the faithful Prophets of the Lord hated, and molefted, for doing the Lords meffage, & the feet of them, which bring glad tidings counted mott foule, which should be effeemed as most beatiful, al this is too viible, and palpable, and therfore Amos his famine is to be thought youn, if not to be looked for. When the Lord had planted a vine in Ifrael, & watered it; and hedged it, and dreffed it, he looked for grapes, but found none, but the wild grapes of oppreffion & iniquitie. But what then? Then he purposed to take away the hedge thereof, to breake down the wal thereof and to lay it walt, that it might be devoured of wild beafts; but first he tould them that Forf. 3.4 9.6 he would deale thus with them, & themselves should be judges whether he did them any wrong or no. That the Lord hath done as much for his vineyard in England, as ever he did for his vineyard in Ifrael (if not a great deale more) no indifferent bodie will denie : that the grapes of Englands vine be as wilde, and as fower, as ever were the grapes of Ilraels vine (if not much worfe) the branches thefelues can testifie. But what then? And is not now a breaking down of the wall, a plucking up of the hedge, and a laying waft of the vine in England to be thought vpon (Ofluggard) if not to be looked for? Hath not the Lord told vs of his purpole and determination herein, again and again ? And are we not rather worse then better for all that? Now if thefe things come to patfe, we our felues shall be judges whether the Lord hath done vs any wrong or no. Now confider further with thy feli(O fluggard) what priviledge hath England more the Ifrael had? How much is the Lord beholding to vs, more then to them? furely neither to them nor to ys, nor to any was ever the Lord beholding ; for if a man be righteous, he is righteous for himselfe, saith lob. But what promise or warrant have we more the they had, or any Church from the beginning of the world? Hath there not been in nature a continuall intercourse and change of winter and sommer, of night and of day, of fayre weather, and of fowle weather, of colde and of heate, of the fpring and the fall? And halt thou not observed the like in the flate of grace? Surely if thou haddeft not closed up thy eyes of purpose (O thou sluggard) thou couldest not chuse but see

the Lords worke therein. Well, yet thou canft not denye, but that

there

Amort. TT. Efg 5.1.1. die

Pob.3.5.7.

there have bin many alterations, and fundry changes in the world, and thy felfe fometime (between waking and fleeping, but without any feeling) wile ficte and tell of them, and what thou haft feene in thy time, which shall be sufficient to condemne thee : for it is more then a dreame that thou speakest of. But if thou wilt now besides thy owne drousic experience) a little liften vnto the word of God, and praye vnto God that hee may open thy eyes, thou shalt fee that which yet thou diddeft neuer fo much as dream of ; like the feruant of Elifha, which fawe the mountaines couered with heavenly fouldiers, when the Lorde opened his eyes, which before hee fawe not. Marke it well I aye, and thou shallt fee, both how often the Lorde hathturned, & as it were wheeled about his Church, and the cause thereof to be still the Churches iniquitie. And thou shalt see, if not Note that confesse, that the continual starting of men from God, hath broken well. the course of his grace, which otherwise had been continuall. The truth wherof may appeare almost from the beginning of the world. For first, when the true worship of God was in the curled of-spring Gen.4.16. of Caine almost veterly decayed, the Lord restored it agains in the dayes of Seth, and his sonne Ener, that it might thrive and florish in the world. Now it was fummer time with them : but how long did it last? Surely not long, for scarce eight generations were passed, when althe posteritie of them whom God had separated for his own General children, did mingle themselves with the sons and daughters of men at their pleasure without the feare of God, throwing themselves in fuch wife into al manner of wickednes, y (hauing defiled themselves, and the whole world with their abominations) the Lord brought a floud your thein, to destroy them all, that they which had drowned Noah. themselves in fin might be also drowned in water; and so they were twife drowned; and now was winter come. When the Church was brought to eyght persons, it seemed the so purged, that the little seed which remained, should of it selfe bring forth nothing but pure holines: and yet anon after it diminished almost by the fourth part. Afterward the Lord renewed his couenant with Abraham & his feed, Abraham, for whom he wrought many wonderful things: for first, with a mightie hand & stretched out arme, he brought them out of Ægypt:then he led them through the red fea: then hee fed them with bread from heaven: then he dettroyed many Kings for their fakes, & made their very name famous and fearefull wherefocuer it came, and thus they were going towards y land of promise; now who would not of such happy beginnings have judged that there shuld have ensued a con-

tinuance of a happie state? Notwithstanding, the very same people (in whose deliverance the Lord had thewed to manifest a proofe of his power and mercie ) did not cease continually to prouoke the Lord with their impatient inurmurings, and vokind repellions, vntill by fearefull, and horrible judgements they were all deftroyed in 2.Cor. 10.5, the wilderneffe. At length the children of them tooke possession of the faid land, but yet fuch a possession as well neere in fixe hundred yeeres after, had no Itabilitie, because they themselves through their owne falsenes, and inconffancie did continually trouble it; and still (by shaking off the yoke of God) they procured new mischiefes to themselves. Moses had told them before how it would come to passe, that when they were fat and full, they would lift up the heele, and forget the Lord. And what doth the storie of the ludges rehearle, but continuall backilidings? When the kingdome of Danid was erected, there feemed a more certain and grounded state of a Church 3.Sam. 24.15 to have been established for a long continuance. But that lamentable flaughter of the peffilence, which for three dates space raged most monttroully in the world, did greatly abate that selicitie. When Salomon came to the Crowne, fummer came againe to the Church: for God gaue him great peace on every fide, and in his reft 2. King 4.24 he builded the Temple of the Lord in Ierusalem. But by and by, after the death of Salomon, the bodie of the Realme was divided, and the torne members ceased not afterward to bite one another. And both the kingdomes, I meane of Ifrael and Iudah, were miferablie turmoyled by forraine warres. Shal we fay that this came vnto them 1/29.20.21 by fortune or chaunce? nay rather, they themselves through their finnes, enforced and haftened the vengeance of God: for even when they feemed most innocent, namely while Danid goeth through with numbring of them, because it was the peculiar fault of one man; yet the holie storie faith plainly, that God was wroth with 2, 540,24.1 them al. At length followed that great cuerfion, little differing from veter destruction, when all the whole nation was led captine to Babylon: but after 70. yeeres they were reftored home againe: which joyfull returne was vnto them another birth. Notwithstanding, fo foone as they were returned home, ftraightwaies forgetting fo great a benefit, they degenerated again into fundrie kinds of naughtines; fome defiled themselves with heathen mariages : some defrauded the Lord of his tenths, and first fruites : othersome neglecting the

building of the Temple, were wholy occupied in making of braue

Mal. 2.8. Hag 1.2.4.

II.

houses, and bestowed excessive cost thereon; which foule vnthankfulnes

fulnes of theirs was fuch, as every man must confesse (the Sluggard and al) that it ought not to escape vnpunished. Neither did it escape: for after that, the Lord brought them in Subicction to the Romanes, Christ.

who burned their Temple, and made hauocke of all.

When Chrift, the Prince of peace, and author of all good things, shewed himselfe to the world, men might sensibly have felt how certaine and well grounded the felicitie of his eternall kingdome is, if they would have fuffered him to reft among them : but the world was never shaken with more cruell tempetts of warre, nor neuer drowned in fo deepe a finke of manifolde eurls. But what was the cause? Surely when Christ was borne, there was singular peace and quietnes euery where. About 40. yeeres after his Gofpell was fored through divers coasts of the world; after it was published farre and neere, fuddenly things began to be on a turmoyle euery where. And whereof came to fudden alteration, but that God for the contempt and refufall of his Gofpell, was now bent to be reuenged of fo great Note that. ynthankfulneffe? and that most justly. For when Kings and their people had despited the peace which God offered them, was it not right and reason that they should be set together by the eares, that one of them might wound another to the death? And what can continue in order amongst them, who refuse to submit themselves to God? I speake not onely of the open enemies, which have wilfullie ftriuen against the holesome doctrine of godlines, but also of them that have professed themselves Christians. For how coldly, and dif- lerusalem. dainfully have many of them, how falfely, and diffemblingly (like Inda ) have other some killed Christ ? It is not vnknowne, that lerufalem was once the fountaine from whence faluation flowed into the vetermost bounds of the earth: but at the comming of Christ, it retained scarce a thinne shadow of the auncient worthinesse; and within a while after, it not only loft that that remained, but was vtterly cast downe also, and made a waste wildernesse : which made the Lord Iefus fhed teares when he looked vpon the citie. What is the reason that no man travaileth in seeking out the cause of so monftrous a ruine : but that the desperate wickednesse of that nation Rome. doth openly crie out that the fame was the cause thereof?

Rome was never plagued with fo many cruell flaughters, in fo short a time, as it hath been fince the Gospel came thither. But what was the cause thereof? Open thy eyes (o Sluggard) and thou shalt see the cause plaine enough, that when God brought the medicine of his Gofpell thither, as the vttermost remedie against so many dead-

Jy difeases of lawlesse lust, wicked partakings, and intolerable tyranny which raigned in that citie, they (like persons that had sworne their owne destruction) proudly rejected it, and ceased not to fall from worse to worse.

The very selfesame thing we may observe in this our age, both in the kingdome of France, and elsewhere: For when the Church was as it were new borne againe, and had a glorious beginning, like the rising of the Sunne, it hath been seen soone after to slide downe and be carried backe again. And yet before the Lord laid those fearefull punishments upon them, of civil dissensions, and of bloodie massacrompanied with many horrible mischiefes moe, the Gospel was seene divers and sundrie waies every where silthily abused: in so much that the sudden turning up of things that happened, is not so greatly to be wondered at, as Gods long sufferance, in bearing

with the prodigious wickednes of our time.

And in England, among thou many thou fands, as to outward appearance had very gladly denied the Pope, and professed themselves Gospellers: how few (I pray you) doe fail to amendement of their vices ? Nay rather, what doe the greater part pretend, but that when the voke of superitition was shaken off, they might more licentiously give themselves to all carnall libertie? And albeit they confesse the doctrine of the Gospell to be true, yet where is there one among many that submitteth his necke vnto the yoke and discipline thereof? That Christ shall be abased for their aduauncement, they are content: That he shall be pinched with pouertie and penurie to make them rich, they are content: That Christ shall be betrayed for them, if not by them too, they are also content: That Christ shall be whipped and imprisoned for them, and buffeted for them, and mocked at for them, and crucified for them, they are very well content, and like it well : but that Christ shall be the King of their soules, and rule them, and cenfure them, and order them by his owne lawes and ordinances, they will none of that; because that is against our pleafure, and against our profit, and against our honours, and dignities: like the young man in the Gospell, that would doe any thing that Christ bad him, fauing selling away his goods for the vie of the poore : butthat he could not abide, because he was rich, and it was not for his profit.

Now then, what is to be looked for, or likely to enfue, but a most sharpe punishment answerable to such wicked and wilfull contempts? And if any thing be to be wondered at, here is the wonder, that

Mett. 10,23

that (confidering our great vnthankfulnes) any part of the worke remaineth which God hath begun. And to conclude this point, wee fee how the Lord hath toffed and turned his Church from time to time: how hee hath from the beginning of the world both fommered it, and wintered it, eafed it and pinched it, pardoned it, and plagued it, for the abuse of his grace, and contempt of his word : we fee the print of his steps in all places; before the flood, and fince the flood: in Ifrael, and Iudah, and in Ierusalem, and in Rome, and in Canaan, which is now Turkey; and in France, and in Scotland, and in Germanie, and in England too, which hath bin ouerrunne fometime by the Danes, and sometime by the Normanes, and sometime by the Britaines, and now inhabited with Englishmen, that can scarce tell of whom, or whence they came. And in England we know what changes and alterations have happened; one while Poperie, another while the Gospell: now peace, and anon persecution: and like the fea, our peace still ebbing and flowing, but neuer certaine, and now more enused and threatned then cuer it was. This we fee, I fay, and this may the Sluggard fee, if hee will awake. And feeing this course which God hath continually thus taken, what reason hath the Sluggard to lie still fnorting and sleeping in his finnes, as he doth, both in the Court and Countrey, in the Cities and Villages, and in every place els, as he doth? And what reason hast thou (oh Sluggard ) to dreame still of a drie Summer, as it is in the Prouerbe, and not to thinke of a winter as well as a Summer? What charter haft thou more then thy fellowes that are gone before thee? Art thou better then they ? I tell thee, nay, the Lord lefus tels thee, thou are not better whatfocuer thou art, but worfe : except thou repent thou shalt likewise perish. Thinke no longer therefore with thy selfe, that thou shalt never be awakened: for by all likelihoods and probable coniectures, a winter will come, with fuch stormes and tempelts, that shall awake thee, and pinch thee, and starue thee too, if thou prouide not in time for thy fafetie. And take this withall, that

the longer it be in comming, the sharper will it be when it commeth: because, to whom much is given, of him much shall be required. Therefore, Goe to the Pismire, O Sluggard, behold ber

waies and be wife: for the coc.



## THE FOVRTH SERMON.

Whether this Winter be neere hand, or farre off, and how we may know it.

7 For the having no guide, governour, nor ruler,

8 Prepareth her meate in the Summer, and gathereth ber foode in barnest.



E have heard in the Sermon before, that the foules provision must be made in time, before the winter of the soule approacheth; and that it is very likely that a winter will come, and that very shortly too: wee have heard what this winter is, namely a hard time of persecution and triall, and what signes there are (evident to him that is not wilfully blinde) that doe prognosticate the swift

approching of this time vpon vs. But all this will not awake the Sluggard. For he faish with himselfe, Tush, tush, I pray you let me alone: for though it be likely a winter may come, yet now it is summer, and winter will not come yet: like the cuill servant in the Gospell that said, My master will not come yet; and so fell to beating of his fellowes still, as the Sluggard falleth to sleepe still, and still puts off the day of his turning to God. And it seemeth that this is no new device of the Sluggard: for he hath learned it of the scornefull men of Ierusalem, and it is a common answere of all Sluggards that meane to dwell still in their sinnes: It will not come yet. When the Lord by his Prophet sent word to Ierusalem that a scourge was comming upon them for their sinnes, they cared not for it: for they had

E/a.28.15.

made a couenant with death, and were at agreement with hell, that is, they had a shift for every thing. And admit, say they, that a scourge doe come, and runne ouer vs, and palle through vs, yet it shall not come at vs : for wee have made fallehood our refuge, and vnder vanitie are wee hid. A goodly refuge, and a covering futable, and beft befeeming the fcornefull Sluggard. And what other refuge, or couering have all the Sluggards of our time, but a refuge of falsehood, and a couering of vanitie? that is a falle refuge, and a vaine couering, which is as good as none at all. But because the Sluggard is at Late 12.40 the point, to thinke that it is yet a great way off: like the foole in the Gospell, who told his soule of pulling downe his old barnes, and building bigger, and of living many yeeres, even that night when his foule was to be fetched away from him : we will now goe a little further, and as wee have proved it a thing very likely to fee a winter come after this funne-shine summer of the Gospell : so wee will also proue, by the grace of God, that it is not farre off; but very likely to come fhortly ypon vs. I fet neither houre, nor day, nor moneth, nor yeere : but would have the Sluggard to know that it is at hand, and not fo farre off as he doth imagine. And let not this caucat be to difinay, or terrifie any man, except it be the drowfie fluggard, whom nothing will awake: but as a voyce going before the Bridegroomes shoute, that they which now want oyle for their lamps, may in time prouide against his comming. But how shall we know that the win- Manhae. ter stormes of trouble and perfecution are approching, that wee may make our prouision? Surely, as Christ taught his Disciples to know when fummer is at hand : fo by the fame rule wee may learne to know when winter is at hand. And by the figge tree both may be learned : Learne the parable of the figge tree (faith Christ) when her Man, 24.32 bough is yet tender, and it bringeth forth leaves, ye know that fummer is neere: Therfore by the rule of contraries, when the figge trees bough hath loft her tendernes, and caft her leaves, we may know that winter is neere. The fig tree shall be the Church of England; the boughes the members of the Church, or professors of the Gospell; the tendernes of the boughes, the loue of the Gospell; the leaves, the profesfion of the Gofpell; the fruites of the tree, the fruites of the Gofpell; as loue, ioy, peace, long fuffering, gentlenes, goodnes, meekenes, temperance, godlines, patience, charitie, fobrietie, faith, repentance, mortification of fleshly lufts, and such like, which are called in Scripture the fruites of the fpirit: which should be in all the true Gal, san professors of the Gospell, because they are led by that spirit which is a spirie

E/9 11.2.

lere.5.1.

a spirit of love, and of ioy, and of vnderstanding, and of counsel, and of courage, and of the feare of the Lord, as Efay theweth. The hardnes of the boughes may flew the contempt of the Gofpell, which argueth (where it is) a departing of the grace of God : the fall of the leafe may resemble the falling away from the sinceritie of the Gospell : which Saint Paul calleth a departing from the faith : which he prophecied of to come in the latter end of the world : which also argueth, that the end of the world is at hand. Now to know whether the fig tree hath any fruite, or be calting off of her fruite, leaves and all, great fearch neede not to be made with a candle, as if it were a thing hidden in darknesse : for it is so enident that a man may see it a farre off. When Ieremie was let to make fearch in Ierusalem for one righteous man, that it might be spared : he was not willed to stand still in enery place that he came ar, and narrowly to looke into every corner, as though he should els haue wanted matter : but to runne to and fro in the ftreetes, and it was enough: for their wickednes was fo openly professed, that a man might see it as he ranne. So a man need not fland prying into every corner of England, and leifurely to take a narrow view of euery mans life, that were too much : but let him runne to and fro in the streetes, and open places of the land, and it is enough: fo openly is wickednesse professed, and so manifettly is our filthie nakednes laid open. Jeremie ran through the streetes of Ierusalem, but he could not finde one that executed sudgement, and that fought the truth : So they that execute judgement juttly, and feeke the truth vnfainedly in the Church of England, are leaft in fight, and must not do it openly, lest they be noted for Puritanes. Many fay, the Lord liueth, yet fiveare falfely : there was fivearing, and falle fivearing, and common fivearing in the Arcetes, and in the houses, and in the shops, and in the markets, and in the courts of Ierusalem; and the same is to be seene in England, and al under the cloke of religion too. And for these things the Lord hath striken vs, but we have not forrowed : and some hath he even confumed to the terror of others; but neither they, nor others have returned to the Lord. If we go along with Jeremie from the common people to the great men, what shall wee finde? Surely they should know the way of the Lord, and the judgement of their God should not be hidden from them. But alas, none more ignorant then many of them, they have altogether broken the yoke of discipline, & burtt the bands of godlines. If a man looke into the Court, is not there alto the fall of the leafe ? for how elfe is the time fpent ? but (as the Apostle

poffle faid of our forefathers) in fitting downe to eate, and drinkes and rifing againe to play, fludying who finall exceede and excell others in vanitie, pride, and brauerie, in flattering, and diffembling, in othing, and scoffing, in chambering, and wantonnes ; but alas, there is no leifure to looke voon the booke of God. If Amos the rough hewen heardsman come thither to preach, there is no place for him, he must goe againe to Bethel, what should such a fellow doe there to awake the fluggard, and trouble the diuell in his fleepe ? As for the often preaching of the Word, which was wont to bee there, how is it eclipted, and abridged? and that which remaineth, alas what is it for the most part, but a sweete pleasing song, to rock them fast asleepe in their finnes, which were asleepe before? And happie were it for England if that kinde of preaching were not made a paterne for the most preachers in the land to follow. But how els should the people (when winter commeth) bee found frozen vp in their dregs(as the Prophet speaketh?) how els should they be hardened in their finnes, and have their condemnation fealed vp vnto them? As for the Prelates, and great men of the Church, have not their figge tree also loft her tendernes, and cast her leaves as well as others? Verily it is so manifest, that it cannot be denied; or els what is become of that ancient diligence and painfulnes in preaching, of that zeale and faithfulnes in profetling, of that courage and boldnes in reproduing, and of that louingnes and lowlines in entertaining that was in many of them before they were exalted?

Before Hazael was king of Aram, the Prophet Elisha looked earneftly vpon him, and wept : and being asked of Hazael why hee wept, he told him the cause, and that was because Hazael comming a. King 8.13. once to the kingdome, should dot much cuill to Itrael, and told him that he should burne their cities with fire, that he should slay their yong men with the fword, that he should dash their infants against the flones, and rent in preces their women with childe; which Haeael then tooke in fuch ill part, that hee asked the Prophet if hee thought him to be a dogge, that he should doe such vile things. But yet when hee was promoted to the kingdome he did it. So if Elifba had come to some when they were students in the Vniuerfities, and afterwards zealous preachers elsewhere in King Edwards daies, and perhaps in our time to, and tolde them that they being then Olives should lofe their fatnes, that they should prooue cold and negligent in preaching the word, that they should deny that which they then maintained, that they should filence, and trouble their brethren,

and strengthen the hands of the wicked, would they not have been offended as Hazael was? But have not promotion and preferment made it prooue too true? Looke into the state of the Church, and behold her ministers and watchmen, are they not for a great part of them, either blinde and ignorant, or negligent, or vnfaithfull, or fearefull, or rash and headic, and vndiscreete, or vngodly, and profane ? And if any be otherwise, and approved for their learning, and painfulnes and wisedome, and courage, and godlines : as there be fome fuch, and (thanks be to God many fuch) yet how are they hated, and molefted, and made wonderments to those that are round about them? If wee come to the ancient profesfors of the Gospell, fuch as in Queene Maries daies were zealous, and in the beginning of our Queenes raigne were forward to fet vp the Gofpell of Christ, what shall wee finde but in the most of them through the land, a generall numbnes, and Apostasie, having put off the shooes of preparation for the Gospell, and put on the shooes of preparation for all kinde of vanitie preferring plaies before preachings tables & cards before the old and new Testament, resoluing to be just of the Kings religion, and to fland to nothing for feare of alteration. These men have been made to drunken with prosperitie and eafe, that they are fallen fast alleepe, not caring who standeth and laugheth at their nakednes, having nothing left but their beards, and their budges, fignes of gravitie, like an Iuie bush at a Tauerne doore, where there is no wine : but as for their lone, and zeale, and charitie, and pietie, and religiousnes, &c. the date of them is out long agoe, and their copies altered. And if these things be any where, are they not generally refting in the younger fort? Others there be which of late yeeres haue also made a glorious shew of zeale to the word, and of loue to the ministers thereof, which are also start aside like a broken bow : for as vntimely fruite, they were foone ripe, and foone rotten. At the first so farre in love with the Preachers, that they would build their faluation vpon them. But by degrees (God curfing their pride, and prepofterous zeale) they fell quite away, infolently condemning the Church for no Church, the Ministerie for no Ministerie, the Sacraments for no Sacraments, but all to be worfe than maught, like the Barbarians, who one while tooke Paul for a murtherer, and All 18.4.6 another while effeemed him as a God. And with their prepofterous proceedings, have both hurt themselves, and hindred the whole Church of many good things, which otherwife might have been obtained, the Lord lay it not to their charge. Othersome at the first

comming

comming of their paftors amongst them, have (in shew) given forth good testimonies of love to the truth, who afterward have also lost their tendernes, and cast their leaves (but fruit they never bare.) To these men the preaching of the word hath been acceptable at the first : and as a flash of lightning did a little dazle their eyes for the prefent time, but after a while, when it began to reb vpon their beloued fins, and the mockes of the wicked began to encounter them, they gave over : and with Demas betooke themselves to the world againe, like men that repented them of their bargaines. And not flaying there, have prooued the forest and sharpest enemies to their power that might be, against their ministers, and the holesome doctrine of the Gospell, in whom is fulfilled that fearefull saying in the Gofpell: From him that bath not, shall be taken away, even that which he Luk 3, 18, feemeth to have. If ay nothing all this while of the infinite fwarmes of Papilts, and of Atheifts, and of Neuters, and of Libertines, and of Epicures, and of Machinels, and of Hypocrites, and time-feruers, and falle brethren, and scoffers at Religion, and Protestants at large, and Schismatikes, and worldlings, and prinie whisperers, and backbiters, and ruffians, and coufeners, and cutters, and many moe of that crue besides, whoremongers and bawdes, and theeues, and rogues, and a companie of rakehels, which cannot be numbred, all which are permitted and suffered for money and briberie, by base minded under-officers, to iet it, and braue it up and downe in the land, yea, with countenance and credit too, perhaps more then shall be afforded to better men. And where is he that dare speake almost against them, much leffe bridle them, for feare of many displeasures and dangers? And is it not come to passe, that a man may with more safetie and credit commit sinne then controule sinne, which is most lamentable? It was once faid of Rome (fo farre was it degenerate from grace and goodnesse) that Omnia cum liceant, non licet esse bonum : It was lawfull to be any bodie, and to doe any thing in Rome, but not to be a good man. And is it not almost come to that passe in some places of England, that it is more tolerable for a man to be what he will, fauing a good man indeede? For that can hardly bee without fome trouble. Doest thouse now how the poore Church of God is peftered, and ouerrun with weeds and wilderneffe? and doeft thou not marueile that the Lord hath let it alone fo long? When thou feeft the Church of God thus pained (though in respect of others of her fifters very bleffed) imagine thou feeft Job aliue againe, fitting down vpon his ashheape, and breaking out with botches and fores, 166.2,7.8.13

from the top to the toe, and his griefe encreasing so, that his friends begin to sit aloose fro him, being so grieved with the sight, that they knew not well what to say to his comfort. And what doth all this foreshew, but that the Lord is hard at hand to visite the land with scourges, and to feede his people with the bread of affliction?

And further it is to be observed, how the enemies of the Gospell, and the Church of Christ doe encrease, how bolde they grow, how difguifedly they goe, and how they can fit themselves to the present time, and frame themselues to every companie, having chaunge of futes, and vizards, wherein they maske it at their pleafures, that the Church of Christ hath much adoe to discerne her friends and foes afunder : neither doth fhe know with whom to converse for pietie, or whom to trust for fafetie. All our comfort (vnder God, whose eye still watcheth ouer the righteous) is, that our Mother is yet liuing, I meane her facred Maieltie, on whose lappe the poore Church of the Lord Iesus may lay her head, whose tender loue and care doth still reuine the fainting spirits of Christs little flocke, which otherwise were even readie to yeeld up the ghost; but that their trust is in their great Shepheard, who will both keepe and defend them that they miscarrie not: No, not one of his will hee lose. This is some comfort yet, God make vs truly thankfull for it to his divine Maiestie. This is some comfort yet, I say, that our tender Mother is yet living amongst vs, and Lord, for thy mercies sake, long preserve her daies to the comfort of thy Church. But yet in this bleffed comfort there appeareth sufficient matter to humble vs, and to make the Sluggard looke about him: For is not the Church now very ficke and weake? Is not her Mother, our gracious Soueraigne, in continuall danger of trecherous hangbies, and bloodie traytors? Are not hollow hearted, and falle hearted subjects admitted to her gracious presence many times, more then fhe or her friends know of? But that the Lord hath still vncased them, as cunningly as they masked it (blessed be his name.) And doe not the bloodie Papilts (for that is their brand) stand behind the cloath as it were, with their swords drawne, readic every houre to ftep yoon the ftage and to play their parts? Do they not only waite for a day, like Efan who purposed to kill his brother when his father was gone? Well, the Lord is in heaven and laugheth them to fcorne, and knoweth how to dispose of their purposes and intents well enough, and can preuent them if it please his Maiestie (as he hath done:) but this may greatly humble vs, and awake vs. Againe, as we have observed in the preaching of the Word, where it

is, a great defect in respect of the manner which is too pleasing : fo also may wee observe (if our eyes be in our heads) some corruption in respect of the matter in many places, though not so generall as the former. And that is not lightly to bee passed ouer, but wee should learne in the feare of God to make some vie thereof. And lee the Sluggard confider well of it, that when any final now in fo great and cleere a light of the gospel, popishly maintaine the seven deadly finnes : or call in question our inthiscation by faith in Christ alone ; or denie to the Church the affurance of her faluation by Christ : or discourage men from the reading of the Scriptures : we are to think of these things. Last of all (to conclude this point) when any shall teach that wee must believe as the Church believeth, without examining the doctrine by the word : and if any man be deceived, that it is sufficient for him to say before the Lord, that the Church deceived him : as if it had been sufficient for Adam to fay, his wife deceived him, and the Serpent deceived her. When thou hearest (I fay) of these things, lay them to heart, and take them as prognostications of further matters, and forerunners of greater euils to enfue: especially seeing the people are as greedie to drinke, as others are to broach what soener it be. Therefore the Lord in his rich mercicopen our fluggish eyes, and awake vs truly out of our dead securitie. And as Christ said, When you fee the obomination of desolation Manh 2415 fand in the holy place, let him that readeth consider : fo I say, when you fee the corruption of found doctrine, and the abomination of popish filth stand in the holy place, let him that heareth consider : for it is Gods doing, though it be the divels fuggeftion, and that iufflie for our finnes.

Thus have we runne about the streetes, as Ieremie did, and in cafling our eyes here and there, wee have found that which you fee: much more is behind that we fee not. But this is sufficient to prooue vnto the Sluggards face, that as a winter is likely to come : fo(if God be not exceeding mercifull) by all fignes and tokens it is hard at hand: for the figge tree hath loft her tendernesse, and there is generally a fall of the leafe in all places : and when we fee that, wee may know for a certaine that winter is neere, Therefore (O Sluggard) put off the time no longer : but while it is yet fummer, prouide against winter, lest thou repent it too late. By this time the Sluggard might have been awakened, but hee fleepeth still; and therefore now let vs heare the Lord calling on him, and what answere he will make when he is called.

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## THE FIFT SERMON.

9 How long wilt thou sleepe, O sluggard? when wilt thou arise out of the sleepe?

10 Yet a little sleepe, &c.



dis question demaunded of the Sluggard, dech most notably set foorth his nature, which delighteth in sleeping long, which loueth case and idlenes, which hateth labour and diligence, and yet counteth all but a little, though he hath been long idle; and finallie, is so farre from amendement, being admonished, that he resolutes still to continue as hee began,

excusing it by a little, and a little. Whereby wee may see, that whatsoeuer can bee said to the Sluggard, that wanteth the spirit of God to quicken him, is but so much water powred on a Blackamoore, the water is spilt, and the Blackamoore is neuer the whiter.

In this demaund to the Sluggard, the Lord expostulateth the matter with all of vs for our duties, and rowseth vs out of our dead sleepe, to shew that we are all too carelesse in our duties commanded of God: so loth is the Lord to leave vs vnto our selves, that when he hath called once, hee calleth againe, and debateth with vs for our carelesses, as he did with liracl his owne people for their vnkindnes and wilfulnes, in refusing the meanes of their salvation: saying, why will you die O house of sacob, why will you die? That both they and wee might see the great goodnes of the Lord towards vs, & that the Lord might be instified when we are indeed, & cleered when we are condemned: because our destruction is of our selves, which sleep on still when

Egech.18.31

Pfal. 51.4.

when we are called, and yet count al but a little. And this may ferue as a notable paterne of love for Christians to follow, in reclaiming their brethren that goe aftray : whereby wee are taught not to give thein ouer at the first ; but when wee haue taught, to teach againe. and though wee have called once and often, yet to call againe, and not to leave teaching, and instructing, and calling, and expostulating with them, till they heare, and returne, if there be any harke of hope left vnto vs : like those that blow at a coale till it hath fet all the wood a burning. And in dealing thus with our brethren, let vs but imagine that wee are labouring to fetch one againe that is fallen into a swoune, who with often rubbing and chafing, with much pinching, boxing, and wringing may be recourred againe, or elic not.

The former paterne of diligence in the Pilmire was fufficient to controule vs all, and to humble vs, for our flothfulnes in our calling, (if we were wife indeed, for a word to a wife man is fufficient) & very effectual is that doctrine which the Lord hath taught vs by it: yet it pleafeth God to go on stil in expostulating and debating the matter with vs(as we fee) wherby we may learne, what a hard matter it is to awaken our fluggish nature, and when we are awake, as hard it is to keep vs awake: for our eyes are no fooner open, but we fall to nodding again; like y Disciples of Christ, who flept on still, though their Matter called them, though he called them lowd, and often, though the tempter were necre, and they in danger of falling into the pit of temptations; yet could they not watch fo much as one houre, fo heaviewere they: and so is it with vs, if wee be as good as Christs Disciples. Now if the best be to heavie & sleepie, what are the worst? The experience hereof we have daily: Let vs goe but to the Temple where the word is preached, and there wee shall see men no sooner fet downe, but fast alleepe. And the like we finde at home in performing our spirituall exercises, whether it be of prayer, or reading, or finging Plalmes, or instructing our families, though Gods spirit doth sometime touch vs, and awake vs, yet are wee soone forgetfull, and fleepe creepeth on againe. Therefore the Lord giveth vs to vnderstand, that wee have neede of many words to rowfe vs, and all little enough. For finne is stubborne, like a montter whose face is of braffe, whose necke is of yron, and his heart as hard as Adamant. And therefore when the Prophets had to deale with the stubborne lewes, the Lord tolde them they should deale with a stiffenecked Exect. 3 7.8 people, whole neckes had finewes of yron, and therefore would not

Phil.3.18.

eafily bow to the yoke, and their faces were of braffe, and therefore would not blufh at any thing, and their hearts were harder then the flint stone, and therefore would not easilie relept. They were even fuch as the Preachers now adaies speake votol Paul faith he spake often against belligods, which are enemies to the crosse of Christ, telling them that their glorie would be their shame, and their end damnation, if they repented not : and yet they continued still in their finne, as if it had never been touched, and Paul continued still in beating youn them for it, as if hee had neuer touched them: to teach vs, that it is not enough to glaunce at finne a farre off (as the manner of many is) and to touch it lightly and away, as some would have it : but to hammer him, and neuer to leave beating and calling you him, till hee be made either to yeeld, or to flee : which cannot be done with glancing, and touching : for hee hath a thicke skinne, and hard scales, under which he lieth fatt afleepe. And this the feruants of God have well vnderstood: therefore Danid (being guiltie of his owne flothfulnes in the service of God) made vowes, and bound himselfe by band as it were, to a more constant course in the fernice of God: I have firorne (faith he in one place) and will performe it, that I will keepe thy righteons indgements. In another place, the Church prayeth God to remember Danid: that is, this couenant made with Danid, and all his troubles. And amongst other speciall vertues that he is described by this is one, that hee swore vnto the Lord, and vowed vnto the mightie God of Iacob, faying, and vowing, that hee would not enter into the tabernacle of his house, nor come you his palate, or bed, nor suffer his eyes to sleep, nor his eyelids to flumber, nor the temples of his head to take any rest, vntill he found out a place for the Lord, an habitation for the mightie God of jacob. Thus that holie man (perceiving his zeale to faint) would binde himselfe in many obligations. And thus also in the exercise of prayer, the servants of God doe vie many words, not because they delight in many words, and vaine babling (as Pharifies and Papifts, which labour it with their lips, thinking to bee heard the fooner for their lip-labour) but thereby labouring to amplifie their griefe; and because they doe not yet sufficientlie fee the wants that be in themselves, therefore they vie many words, as bellowes to blow up their minds, and to kindle their fainting fpirits in zeale, and feruencie. And for this cause likewise the servants of God have fet themselves to their taske of reading, and praying, and studying, that so much they will reade (if God will) every day,

Pfz/m.119. 106.

Pfalm.132. 1,2.3.

and so often they wil pray every day, as Danid and Daniel fet them- Dan, 6:0. felues to pray three times a day at the leaft. And thus I fay in thefe and all other things belonging both to their calling, and to their profellion, they have still tasked themselves, and applied their taske through the grace of God, which (as S. Paul faith) worketh and laboureth in them, fearing left otherwise they should doe but little or nothing. And in the doing of their taskes, it is a wonder to fee how fluggish they are, and what a number of lets, and lions lie in their way (as the prouer be faith) that they be constrained to pricke themselves forward, and then they drag their legs after them too.

In this demaund wee are (as wee fee) accused, and indited of ma-

king great delaies of those duties which we owe to God. Amatter furely very worthic to be expostulated: for it is a true token of a foule that feareth not God, to drive off fo long the doing of that which the Lord by his word requireth to be done : for if they feared God, they would be more diligent, knowing that God is able every minute to cast them downe to hell, and to presse them with his judgements. Some goe on (for all this) and fay, the time of their calling is not yet, they are not called yet : although they heare the word, and know in their owne conscience that they doe euill, yet they goe on like desperate wretches making a mocke at the judgements of the Lord, and fay, they are not called yet, when they are most euidently connicted in themselves, and by themselves. And being told of it, they tell vs, that they must pray to God to be mercifull to them in that, and fo they continue still in their rebellion, bathing and rotting in their finnes, fome in viurie, fome in whoring, fome in Realing, fome in fwearing, fome in oppreffing the poore, fome in deceiving both poore and rich, some in scoffing at religion, fome in prophaning the Lords Sabbath, fome in perfecuting their brethren, some in their ambitious and vaineglorious attempts, and fome in one finne, and fome in another, every one hath his tpeciall finne. And thinketh in his base conceite, that the Lord is as negligent in punishing of their presumptuous rebellions, as they are in obeying his holy commandements: but let them take heede

The children of God are commended (in the word) for their diligence in obeying the will of God, when once they knew what was his pleasure: When Abraham was commaunded to circumcife him- Gen. 17.23. felfe, and all the male that were in his familie, he might have fought

of dallying too long with his Maiestie, for he will not bee mocked,

though they be deceived.

Gm.21.12.

many toyes to drive off the time, as that hee had many foules in his house, himselfe was go veeres old, but he circumcifed them all prefently that felfesame day. So when he was commaunded to cast out his fonne Ismael over night, he gate vp early in the morning, and did it, as he was commaunded, which might be a hooke to pull out his very bowels: to catt out his sonne was grieuous vnto him (as the ftorie (heweth) yet he did neither denie, nor delay the doing of it. So in the 2 2. of Genefis wee reade, that when he was commaunded to offer vp in facrifice his onely fonne Ifaac ( which might have cut his heart-ftrings in peeces) yet he delaied not the time, but role vp early in the morning, and went speedily about it. I am perswaded that Abraham loued his fonnes (and he had cause so to doe) as deerely as we love our fonnes, and yet when God commanded him to calt out one, and to kill the other, he was readie to doe both; how readie then should we be to obey the Lord when he commaundeth vs to cast out, not our children, but our iniquities, and to facrifice not our fonnes, but our finnes, which else will cast vs out of Gods fanour, and facrifice vs in the valley of Gebinnom, that is, in the pit of hell fire? Surely, if wee beleeved the promifes of God, and feared the judgements of God as Abraham did, wee would no more sticke at the matter then he did. Many have received as good a warrant from God and her Maiestie, both of Magistrates, and Prelates, and Paftors, and people, for the cafting out of many abuses and corruptions both in the Church and Common-wealth, and in their private families, as Abraham had for that which he did, but they are not yet halfe so forward as Abraham was, nay would to God they were not backward; which sheweth, that though Abraham were the father of the faithfull, yet he is not their father, because they are vnfaithfull.

Maub.1.21

If men cannot like that dutie which commeth flowly from vs, much leffe is it acceptable to God. Wee must first serve our selves, and then obey God, as he that would first goe home and burie his father, and then come and follow Christ. But this obedience loseth the fauour of God, therefore what reward can they looke for, which have a purpose indeed to leave their sinne, but not till their sinne leave them? That will serve God, but that is when for want of abilitie, or occasion they can serve the divell no longer? That will measure out the Lord a part, but yet with a false ballance? That will give the Lord the cup, but it shall be when the divell hath drunke the best of it, and nothing is left but the dregges of old age in the bot-

long

tome? Oh let vs consider what wee pray when wee say: Thy will be done in earth by vs, as thy Angels doe it in beanen. The Angels neuer delay their busines, but doe it speedily, and therefore the scripture doth give them wings, to note their swiftnes: now if wee say this prayer, and doe not serve God diligently, what doe wee else but dallie with his maiestie?

How long wilt thou sleepe O sluggard? How long shall God dounce attendance upon thee? As the Lord in this demaund doth charge vs with delaies in his fervice, fo in the fame words hee doth likewife teach a way to redreffe the fame; and that is to confider how long wee haue flept, or how long wee have made the Lord to waite our leifure in every thing. And in the Scripture we shall finde that by this meanes the children of God have been much flirred up to doe their dutie. In the 119. Pialme verf. 90. Danid faith, He confidered his waies, and then made hafte to keepe the Commaundements of God, which he did not before he confidered his waies, that is, before he confidered how long he had gone out of the right way, and wandred in his owne crooked waies: to shew that the cause why wee put off the keeping of Gods commandements is, because we consider not how long we have dwelt in our finnes. But if wee doe confider how long God hath forborne vs, and fwallowed vp our finnes in his mercies, this would make our stonie hearts to relent, except we were past all goodnes. To confider (I fay) how long the Lord hath spared vs when he might often most justly have punished vs : how hee hath everie morning renewed his mercies with vs, when he might have confumed vs in our finnes; and how long wee have disobeyed him, and prouoked his maieftie to wrath, except wee were desperate, and giuen vp to a reprobate mind, thefe things would wring bitter teares from our eyes. He hath wooed vs, and befought vs this 40. yeeres by his word, to be reconciled vnto him, and still wee prouoke him. Then let the fluggish Magistrates consider of this : How long will they neglect the glorie of God to fet vp their owne? How long by their euill examples shall the people stumble and fall into hell? How long shall the poore crie out for Juffice? How long will they continue in discountenancing of good men and good causes, and many foule faults moe would be confidered of them, how long they have continued? This is also for the flothfull Minister to thinke vpon: How long will they keepe the doore of Heaven shut? For if they had preached diligently and faithfully, it had been impossible for Poperie to haue crept into 10 many mindes as it hath done. How

long will they betray Gods cause, and let the people perish for want of instruction ? So to the Adulterer also, how long shall the Lord beare thy filthineffe, and how long wilt thou abuse thy bodie and thy foule in his fight as thou doeft? And how long will the Viurer eate up the Lords people, as one eateth bread, and grind the faces of the poore like a militone? This must also come to the Quareller. and malicious person to be confidered of: how long will they abide in their hatred, byting one of another? is there no end of their malice? will their rash judging, and condemning one of another, neuer come to an end? This is also spoken to Parents ; how long shall the Lord call vpon you to bring vp your children in the feare of his Name ? How long will you fuffer them to live fo wantonly, and fo loofely as yee doe? How long shall they goe up and downe the ftreets with fuch filthie fongs, other and ribaldries in their mouthes to bewray their filthie education withall? Confider of this queftion alfo, you that be feruants : How long shall the world complaine of your idle and vnfaithfull feruice? When will you begin to adorne the doctrine of the Golpell, with your good convertation? This is also for vnthriftie Gentlemen, that spend their daies in play, and rioting: How long will you be vnfaithfull Stewards? how long shall the Lord waite for your conversion? This is also to Occupiers, which line by falle othes, by falle waights, and falle lights, and falle tales : how long shall the Lord daunce your attendance for the reformation of these abominations? There be many moe that are also to consider of this point : but that which the Lord speaketh to one, he speaketh to every one, How long wilt thou fleepe O fluggard? Though the woman of Samaria dallied and lefted long at the words of the Lord lefis, yet at the laft, when Chrift told her what the did. and the perceived him to be the Melfias indeede, the beleeved, and ranne into the Citie, and called her neighbours to come and fee. Christ hath told vs all that we have done, and all that wee ought to doe, and yet we believe not his words; but put them off with scoffes and iefts : and those that would goe to Christ, we doe not further them, but hinder them. Now if wee continue at this stay, shall not the woman of Samaria condemne vs? In the 18.of Luke the 4.and 5.verses, we reade of a wicked Judge, which feared neither God nor man : yet when a poore woman was importunate with him, at the last he heard her. The Lord by his Ministers (poore men I confesse) hath been importunate with vs to heare his fuite, and to reforme our felues by his word, which is not for his good, but for our owne, as he

John 4.29.

faith in Deut. Oh that there were fuch a heart in my people to heare me, Deut 5.19. and obey me, that it might goe well wish them, and their children. But yet we heare him not. Now, if we still shall give him the deafe care, hardening our hearts when we should heare his voyce, shall we not thew our felues worfe then hee that feared neither God, nor man? When Christ forbad the divel to torment and vexe a man, he trembled at his word, and obeyed his commaundement. There be many that deuile with themselves how to molest and vexe the children and servants of God, for professing the truth, and discharging a good conscience. The Lord lesus hath often forbidden them, crying to them, as he did to Saul : Saul, Saul, why perfecutest thou me? thou Allen. doest but kicke against the pricke; and yet still they persist in their purpole. By which it should seeme that they have lesse feare of God in them then the divell himselfe; and if they still continue so, shall not

the very divels of hell condemne them?

When the Lord spake the word, the flyes, and the lice came, and Malagar were obedient to his commaundement. God hath spoken many words to vs, and yet wee obey not : therefore they also shall condemne vs. When God spake, the grashoppers came, and caterpillers innumerable upon the land of Egypt, and when he spake the word, they went away too. There be many caterpillers come amongst vs, before they were called, and all the words in the world will not drine them away againe; therefore the caterpillers of Egypt shall condemne the caterpillers of England, in the day of judgement. Though Peter did three times denie his Mafter : yet at the latt, when Lat. 22.62. Christ looked you him, he remembred himselfe, and wene out and wept bitterly. We have oftner then three times denied our Mafter, Christ hath both looked vpon vs, and spoken vnto vs, but yet wee remember not our selues : nay, wee are so farre from weeping and grieuing at the matter, that wee rather rejoyce and laugh it out. Therefore if wee still so continue, what weeping and wailing will there be at the last? For it is faid in the Golpell, Woe be to them that Inte 6.29. laugh and rejoyce now: for they shall weepe and lament. When God had both warned Pharaob to let Ifrael goe, and plagued him for detaining of them still : at length hee asked him this question, How long Exed, 10.3. wilt thourefule to humble thy felfe before me? So the Lord hath warned vs often to let our finnes goe, and hath also in some measure plagued vs for keeping them still. Now he asketh vs also the same quettion: How long will you refute to humble your felues before the Lord? which argueth that wee are growne as hard and as desperate

as Phoraob was, which is also a figne of greater plagues yet to enfue. Now this is fearfull and grieuous when the Lord commeth you ve with fuch questions : for that sheweth that hee doth not onely note our finnes, but the long time that we have prouoked him by them. and that he is even wearie in bearing them any longer, and mindeth to ynburthen himselfe of them, and to beare no longer. And commonly we may observe in the Scriptures, that when the Lord commeth with (How long? and how aften? ) There is some great judgement following : 25 in the 14. of Numbers the 11. verfe, The Lord fand to Moles, How long will this people prouoke me, and how long will it be, yer they beleeve me, for al the signes which I have showed among it them? Then marke what followeth in the next verfe, I will fmite them with the pe-Stilence and destroy them, orc. to shewe, that though the Lord beareth long, yet hee will not beare alwayes. When Christ layd, O lerusalem, Ierusalem, how often would I have gathered thee as a hen gathereth her young ones, and thou wouldest not? So great was his griefe conceived with the remembrance of those mischiefes that were to come vpon lerufalem, that he could not vtter his speech without fhedding of teares. Therefore when the Lord commeth, expoflulating the matter with vs in this fort, with Howlong, and how often, che, then let vs beware, if euer wee beware, whether it be spoken in generall to all, or in particular to any one man, that hath been often warned by the hand of God vpon him.

Exed.32,10

Had not Mofes prayed for the Ifraclites, they had perifhed oftentimes in their finnes: fo if some did not pray for vs, (whom yet wee can as hardly abide, as they could abide Mofes, when they would have froned him) furely wee had perifhed yer this time. When the Lord sware in his wrath that the lewes shuld not enter into his rest. he fet them down the causes which moved him thereunto, and those were in number five: They tempted him to trie what he could doe: then they prouoked him by their often murmurings, &c. then they grieved him with their continuall vokindnesses and rebellions : then their heartes were filled with error. And how could it bee otherwise? for they cared not for the knowledge of his waies. And to aggravate the matter, and make their finne appeare in his full ripenes, he fets down the time how long they had continued at that itay, faying, Fortie yeeres long have I beene griened with this generation, ce. Fortie houres had beene much to grieue the Lord, but fortie yeeres was intolerable. Now the fame finnes are we also to be indited for : and if no Jurie will find the inditement, our owne confriences

fciences will crie guiltie. And how long have we grieved, and tempted, and prouoked the Lord? Hath it not beene euer fince the Gofpell came among vs? waxing enery day worfe and worfe? And what doth that now lacke of fortie yeeres long have I been grieved with this generation? furely not a whit. Thus the Lord (we fee) marketh well enough enery thing, not only what we do and how we line, and how we fin : but how long we have finned, and how often we have bin warned, and how long we have refused to returne & to humble our selues : yea, the Lord marketh how many yeeres, how many moneths, how many weeks, how many houres, how many fermons, & how many fenteces in every fermon we have passed over in careleffe contempt, without trembling at the word of the Lord, or profiting by his corrections. And according to the time of his long fuffering and patience, and of our stubbornesse and disobedience, shall his judgements bee powred upon vs, if we doe not preuent them by true and speedy repentance. Long did the old world sleepe in their finnes : long did Noah preach against their fins, and at last the floud Examples. came and awakened them to their coft. Long did Sodom and Gomorrha fleepe, and long did they vexe the foule of righteous Lot amongst them, and at last the fire of Gods wrath awakened them : long flept Icrufalem in fecuritie, but at the last their enemies awaked them. So Nabuchadnezzar heard his dreame as a dreame, and Daniel sold him what would come of it, long before it came, but he fell alleepe againe; and at last the Lord turned him out amongst the beafts, and then he remembred himselfe; but hee was seuen yeeres first in learning his leffon.

And this is most certaine, The longer the blow be in fetching, the heavier will the wound bee when it commeth: And the deceper the arrow be drawn in the bowe, the deeper it pearceth when it is let flie. Now in truth, all this time the Lord hath forborneys, he is but bending of his bow and whetting of his fword, and aiming at the mark: and because he doth not yet let goe at vs, we thinke there is no such matter. But we deale with the Lord (oh miferable wretches that wee are) as birds play with a skar-crow flanding in a corne field with a bow and arrow in his hands, as though hee would shoote, but doth not; and therfore they even waxe bold by little and little, and at last euen flie to him, and fit downe vpon him, and picke vpon him. In all holie reuerence of Gods vnspeakeable Maiestie bee this comparison made, which serueth onely to declare the base, and brutish conceipte that the wicked have of God, and his long suffering of

Pfal.90.11.

them. But who knoweth the force of the Lords wrath? (faith the Pfalmift) for after as a man feareth, fo shall his wrath bee: and when it cometh, it shall burne like mountaines of fire, which no sea of water shall be able to quench, if once his wrath be kindled yea but a little.

And on the other fide (for the comfort of the godly and faithfull, which have a fanctified defire to awake out of their fleep, & to ferue the Lord at the last in all holic obedience, and carefull diligence) though we have long tempted the Lord, and tried him : yet if now at the last wee awake in truth, wee shall finde, that as he hath been long in fuffering, to he will be a srich in mercie. The prodigall childe was long absent, and at last (returning truely humbled) was welcome to his father and joyfully received : and fo shall wee be to our heavenly father, if we make such a returne, and that betimes. Therefore let none bee so desperatly minded as to continue still his olde courfe, as though there were no hope of grace at his returne. And let none be fo discouraged with the remembrance of his long sleepe as to runne quice away from the Lord: for God will finde vs out wherefoeuer we become, as he did Adam when he had hidden himfelfe (as he thought) among the trees of the garde. The deuil indeed wil be readie to thew thee what a great way thou haft to goe backe againe, what a number of ducties neglected thou haft to repent of while thou didft lie affeepe, and how hard a thing, and impossible it is for thee to performe all this; and all to discourage thee, and to keepe thee still fast alleep, but beleeue him not : for wherefore doth the Lorde els put thee in mind of the fame things, but to have thee awake and be diligent in doing thy duetie hereafter? And wherefore else doth hee thus reach forth the hand of his grace vnto thee, but to helpe thee vp, which canft not helpe vp thy felfe? Thereforegiue ouer now at the last, and bee resolute in the worke of the Lorde, and the Lord hath promifed, that all that is past shall bee forgotten. Let vs therefore in the feare of God, leave our delaying, and descanting, and lay this dostrine to our hearts, that it may appeare in our lives, that we be truely awakened, and all will be well: if not, but our purpose bee to sleepe still, then the Lorde by his Apostle dothgiue vsto understand, that custome of sinne will breede hardnes of heart, and hardnes of heart wil bring forth impenitencie in the end, that thou shalt not be able to repent if thou wouldst, And thus have we heard the Lord calling to the Sluggard, and expostulating with him for his long sleeping. Now wee will heare what answere the Sluggard maketh vnto the Lord.

THE



## THE SIXT SER-

The Sluggards answere.

10. Yen a little sleepe, a little slumber, a little folding of the hands to sleepe.



N this answere the spirit of God doth so liuclie describe the condition of the Sluggard, that hee may know hee is in his bosome, to shew vs that he can paint out our sinnes as plainly as we doe commit them: for hee is in our hearts, and waiteth vpon vs, and can tell what we doe, and though the wicked cannot see them, because the diuell hath blinded their eyes, yet Gods

spirite doth search them out, because all things are open in his sight,

be they in respect of men neuer so secret.

Now the Lord in causing the Sluggard to speake for himselfe, doth make it knowne to all the worlde, that hee hath no wrong offered him, because his owne mouth hath testified against himselfe, and openly shamed himselfe, and therefore his condemnation must needes bee when it commeth both great, and inst. For where as other sinners being called to their answers, were both asraide of God and assamed of themselves, the Sluggard cleane contrarie as a beast that is past all scare of God, and shame of the worlde, resolutes fill to continue in his old course, counting all but a little. When Adam and Ene saw their nakednes they blushed, and seared, and rain away for seare, thus wrought their pride and disobedience: when Caine saw his wickednes, he knew not what to do, except despayre, but wished it vindone againe, and thus did murther bestirre himselfe, when he was awakened: when Danid was roused for his adulterie and murther, hee said that hee

had offended : when Paul was called to his answere for persecuting Christ, hee fell to the ground astonied, and tooke a new course : when Peter was awakened for denying his Master, he went out and wept. And thus we feethat when pride and disobedience have bin called, they have feared the judge; and when murther and adulterie were called, they feared the judge; when perfecution and creation were called, they feared the judge : And all other finnes being roufed out of their holes have frartled at the call, tecking either how to veeld, or how to flie. And being convicted, have all cried like the prisoner at the barre, O my Lord bee good vnto me now, and I will neuer doe the like againe. But when flouth and negligence were called, and endited by the name of careles his children, they (in flead of submitting themselves to the mercie of the judge ) stand to the defence of their fault, and like beafts both careleffe, shameleffe, and graceleffe, in flead of faying, pardon O Lord that which is paft. and we will take a new courfe, they crie out to the wonder of all the world, and the vtter fhame of themselves, Tet a little more fleepe and a little sumber, &c. We have not enough yet, and all is but a little, so that shamefull was pride, and rebellion, and murther, and whoredome, and perfecution, and treason, and al other finnes, but shameleffe is the Sluggard, and paffeth them all in wickednes.

Here then we are taught to make a reckoning of our fluggiffines, and it argueth that we count al too little, to give vnto finne and Sathan : as though they were two fuch deare friends of ours, that wee could not do too much for them. And the diuell on the other fide. who hath taken vppe his lodging in the wicked, and gotten like a fawne gueft into the minds of the godly, he crieth still, a little more, a little longer, and though we have fuffered him with his imps to lie fleeping in our Churches, in our common-wealths, and in our shoppes, and markets, in our houses, and families, and in our foules almost fortie yeeres, and in some twife fortie yeeres : yet hee hath taught vs to fay, yet a little, and and a little, and still he must have a little more, like Achfab in the fifteenth of lofbna: who when the had begged of her Father an inheritance of the South countries, then The must have certaine grounds with wels & springs. Such a shamelesse begger is sinne, and Sathan, that they neuer leave begging, like hungrie courtiers, and couctous worldlinges, which will not flicke to begge their owne brethren for fooles, to have their lands: and not rest there neither, but would begge the garment from the Kinges backe, and the King himselfe too, with a good will, if they thought

10fb.15.

thought they might have them for the begging : and yet count all but a little. So playeth the divell too, he will fill have a little and a little, and neuer leave till by little and little hee getteth both body and fouleinto hell. And to fiveete hath he made finne to the talte of the wicked, that they crie still a little more of it, and find no fault with it : but that there is too little, and they cannot have enough of it; like little children which know not what is good for them : if they beginne to talt honie once, they will not leave eating by their good wils, till they be ficke with catting. And fo greedie of fleepe is the Sluggard, that as Efan would fell his birth-right for a melle of portage : to he will fell his foules right for a melle of fleepe, and a little more of finne.

But as for Religion, and thinges pertaining to the worthin and feruice of God; as the knowledge of the wayes of God, and the graces of the spirit of God; they thinke that of such things they have enough, when they have nothing, like the luke-warme Laodiceans, who thought they were rich, and increased with goods, and had spaces. 17. neede of nothing: when they were wretched, and miserable, and poore, and blind, and naked. And heere now appeareth the difference betweene the wicked and the godly : for the fernants of God having a little mortified themselves through the grace of God, they are come to this point: that althey can do is too little for the feruice of God, but are defirous still to ferue him more, and better, and still to bring more and more knowledge, more faith, and more repentance, and more loue, and more zeale, and more holines, and more courage, and more good works, to the glorifying of their heavenly father. Sofree hearted are the true children of God, whome the Son 16/18,26. of God hath made free indeede, that they thinke they can neuer do enough, like the free-hearted lewes, which stil brought either golde or filuer, or filke, or haire, or one thing or another to the building of the tabernacle, and as they left not bringing, till they were stayed by proclamatio: fo in building the spiritual tabernacle of the Lord, the children of God leave not comming and going to the exercises of religion, preaching, and reading, and hearing, and meditating, and practifing till they be stayed by death; for proclaimations, and lawes, and statutes have bin made; but all that could not stay them: nay, it hath made them more diligent, and paintfull like the Pifmire, because they perceived winter to approch; yea, they doe also encourage their owne foules, and their brethren with them, faving as Eliah laid to Achab, Get thee up, eate and drinke, for there is a found

of much raine: fo fay they one to another, get thee vp, reade and ftudie preach and pray and lose no time, for there is a sounde of much trouble; and all their feare is that they shalbe stopped and staved by the way when troubles arise, as Eliah feared least hee and Achab shuld be stayed by the raine. They can scarfely have any rest in their hearts, but are still panting with Danid for breath, like the Harte in continuall chase. They thinke they have done nothing, they can fee nothing but their finnes and wickednes, their rebellious motions, and corrupt cogitations of their owne falle heartes, doe still appeare vnto them, and afright them: they suspect all their doings like Tob v holy man, who feared all his wayes. And when they have done the best they can they stil condemne theselves for vnprofitable feruants, stil crying out to their soules, as Christ said to y yong man that was fo forward in the Gospell, yet one thing is wanting: to they say, yet my foule, either for y matter, or for the maner fomething is wanting. It is not then with the godly Christian, as it is with the superftitious Papifts, which think they may ferue God enough, by their own deuises and thints of mattens & their evenfongs, and their Orisons, and their Kyrileysons, and their Masses, & their Ladies platters, and their Iefus pfalters, & their often belabouring the name of Iefus, and their pattering of beades, besides their pipinges, and singing, and perfuming, and aboundance of draffe more to fill vp the tub withal. that let the hogges come home neuer to hungrie, yet there is meate enough for them, and some to spare for their friends that will give any thing for it, which they call workes of supererogation. Now when their taskes are done, all must be set youn the score, and the Lord must be beholding to them for their deuotions, and Heaven they must have of duetie not of favour: like the meritmongers of Ierufalem, who going to Chrift in the behalfe of the Centurions ferpant that lay ficke, told him that he had deferued to be healed at his handes, because the Centurion had builded them a synagogue. And not much valike is the feruice of Atheifts and Protestants at large, living vnder the Gospell, though they defie poperie with open mouth, and wide throates, yet they are too populh in this poynte: for they thinke that God is well ferued of them, if they goe to Church when Sunday comes, and heare a few colde prayers read, and after dinner fpend the time at Cardes, or Tables, or Bowles, or Churchalings, or in one vanitie or other : but if they have been at Church in the forenoone though it were but to fleepe at the Sermon, the Lord is much beholding to them. Butto come at the beginning,

Lake 7.4.

ginning, and continue waking, and attentive to the ending, both forenoone and afternoone, that they thinke may ferue for a great while : but to have preaching every Sabboth day, and in the weeke too, that is counted an vnreasonable seruing of God. But the godly thinke they have never enough of the service of God, and his wor- EG. 28.18. thip : and for this cause have they defired to live still, not for seare of 19. death, which indeede is a vantage vnto them: but for that they have not ferued God enough, and in the grave they cannot praise his Name. So Danid defired to live ftill, that he might declare the works Pfal 118 17. of the Lord. And in the 110. Pfalme he faith, Let my foule line, and it Pfal. 119. Ball praise thee. This hee craued, because hee had not praised God e- 175. nough. And voon this Paul discussed this question in his heart, For my felfe (faith he ) it is better to dye : but for you (meaning the Church) it is better that I line fill : to fhew, that if wee have any defire to live longer, it must be that the Church of God may be the better for vs : for the godly are of that mind that they cannot doe enough for the good of the Church of God. They are like Abraham, who when hee began to speake with God, would ftill have one question more. And like the Disciples, who when they heard Christ commend the bread of life, faid, Lord enermore gine vs of this bread. Now if this be the affe- 101.6 34. ction of the godly, all too little : then what shall wee fay to the wicked, which count all too much that is given to God? like Inda that grudged at the cost that was bestowed vpon Christ, counting it more then needed. But this was because Judas had the bagge, and was a theefe to Christ : and so the wicked have the bags, and would fill their bags with the spoyles of Christ and his Church. They say, they have heard a Sermon once in a yeere : what fo many fay they? heare one and follow that well, &c. This is the voyce of a wicked heart, that knoweth not what he oweth to God: If he knew that he oweth him all his life, he would not speake in that fort. Concerning the things of the world, they play the Horseleach that lie sucking still, and neuer crieth hoe. And they are of Achabs humour, when he had a kingdome, yet he wanted a vineyard, and a little was still wanting. So worldling profesfors of the Gospell, when they have much, and that which they defired, yet they must have a little more, another house, or another lease, or another Benefice ; but as for the Lords part he shal have the offall, or refuse of their crooked old age, when they can serue the diuell no longer: but then the Lord will none, except hee give them great re, intance. Therefore, feeing as the Lord is the beginner, and continuer, and ender of our life, let vs offer

offer him all for a facrifice, and yet tay, we are voproficable feruants,

and have done but our dutie.

Againe, here we are to note further the cunning of the dinell : for he bringeth men by degrees to the top of finne : yet a little, and a little, faith he, and all is but a little ; yet all thefe littles being said together, make a great deale. And as a couctous man gathereth his farthings and his halfepenies together, till they come to a pound, and to becommech rich in the world : fothe divell teacheth the wicked to gather, now a little and then a little, till at laft they become rich in finne, but bankerupt in the grace of God : for there is neuer a finne that is let into the foule, but it letteth out many graces of Gods spirit. It is no dallying with the Lord: for in Rom. 2.c. the Apostle faith. They that abuse the long suffering of God, doe in the hardnes of their heart heape vp vnto themselves wrath against the day of wrath. Therefore let vs take heede of this little : for by little and little the diuell creepeth vpon vs. The wicked goe fcoffing at the children of God : oh there goe Puritanes, and Precifians, &c. And what ? are you fo precise? Why? this is but a little oth, a little meriment, a little of the fashion, and a little must be borne withall, and still they go on powring out them'clues to al kind of wickednes, till they be fo drunken with fin, that they know not what they doe, nor where they be. The divel plaieth the labourer that riveth wood, who having a great peece to cleave, bath also divers wedges for the purpole, and every one bigger then another, and entreth with the leaft first, and that maketh way for a bigger, and that againe for the biggett of all, and fo by little and little the great tree is tolit in many finall peeces, and made fit for the fire. So when Sathan purpofeth to make a spoyle of the graces of God in the foule, hee hath divers denices for the purpole, and enery one of them differing from another: for the lyer he hath a packefull of lies: for the fwearer he hath a packe full of othes : & for the fcoffer he hath a pack full of frumpes and floutes; and fo for others; but he will enter with a little one in shew, as first to teach men to sweare by their faith and troth, or by cock and pic, or by some other counterfeit oth, and tels them that it is nothing: and after, by little and little, when it is growne into a custome with the, they come even to blaspheme the most holy name of God, like divels incarnate, not being able to leave it though they would. So doth he draw men to adulterie, and fo to murther, & fo to drunkennes, by little & a little : firft, by circumftances a far off, as of dalliance & lefting, and quarrelling, and carowfing, and at laft they

grow

grow to the very substaunce of the matter. And so by little and little doth he drawe men quite from hearing of the word, to schisme, and Apostasie: first, he breedeth in them a milliking of the preacher for his plainnes, or his roughnes, or his tediouines, or his life, or one thing or other, and then there is way made for a loathing of the do-Strine, and at last they fall quite away from that finceritie which they professed at the first, especially by meanes of such companie as the divel can fit them withal for the purpose. And if one fin creepeth into our conscience, it will not leaue till it hath made a hole for the entring, and a place for the lodging of horrible and outragious fins.

Then let vs fay, that is great, which they call little, and aggrauate our finnes now, and condemne them now, that they bee not made great, and condemned of the Lord at the last day. The divell is contented with a little, and a little will please him; hee will (if he can) bring thee to all finne; but when hee cannot doe fo, hee will play at finall game rather then fit out. As if thou be a Protestant, and trauellett beyond the seas amongst Idolaters, and Massemongers, it is sufficient for him if thou doe but salute the crosse as it is caried through the streetes, or bowe the knee to Baal, though thou doest defie them in thy heart : So, if thou bee a Papift in England, and goe to Church according to lawe, it is no matter, fo thy heart bee at Rome, and thou keepe thy conscience to thy selfe, that is enough for the diuell, and pleafeth him very well; for by the outward gesture of the one, and by the inwarde affection of the other, he doth (as it were by the ring of the doore) take possession of the whole house, knowing that if he hath the bodie, the soule will come too; for God will have all, or else none. Worldly men will fay now adaies, if they be not notorious offenders, they are not Sathans prisoners; which is all one, as if a malefactor, being fastened with a chaine but by the foote to a poste in the streete, should bragge that he is not the laylors prifoner, because al his body is at libertie fauing his foot. Alas poore foules, how wife we are to deceive our owne foules. Though we can fee nothing but great beames, yet that is not the way to be discharged. The Papists can see none but seuen deadly finnes that will hurt them; but David prayeth both against prefumptuous finnes, and fecret finnes, which would proue prefump- Pfalm,19.13 tuous in time.

The Papifts haue a question which cannot be answered, as they thinke: Shew vs the time(fay they) when Poperie came in, & when wefel away, if we be falne from the truth. Alas poore foules, they are

little and little. If then a Papilt would know how Papiltrie came in.

I will fay by the cuttome of the diuell, by little and little; for the diwell will not get all at once. The Apottle Paultaith, The mysterie of iniquity began to worke in his daies, and to creepe into the Church by little and little : So for worthipping of Angels, the Apollle fayth Colof. 2-18. they worshipped Angelsthen, and thought it to be a part of justifi-

Ver (.20,21. 21.23.

cation. Alfo for wil-worship, & humane traditions, as talt not, touch not, eate not, and beating of the flesh, Paulipake of it in his time, and called it voluntary religion, which had a fnew of wisdome and humbleneffe of mind, but indeed were to no purpole. And the chiefe part of Poperie, namely, merits and fatisfaction by our owne works, began when Antichrift was borne: for Paul spake of it and against it, in his Epittle to the Romans, and the Galathians, and almost in all his, Epiftles. So for fafting on their Saints eeues, as they cal them, their Ember dayes, & their popilh Lenton falt, they have made it a paynted garment, & very meritorious, and fo by little & little they have made up this monter of many colours. So came in Idolatrie at the first into the Church: first, the images of the godly were of a good intent brought into the Temples, and afterwards superstition crept in like a Ringworme, and men fell to worfhip them, as in time the Ifraelites worshiped the brasen Serpent in the wildernes. Then the Supposed pictures of Christ were worshipped, wherof there grew to be very many, & neuer any one like another, but euen as it pleafed mafter Painter: And then the Croffe by the hie waies fide, and then the very letters of the name of lefus; and when the painter had made a picture like some foule Mawkin, or some foolish game-player in difguifed colours, and fet it vp in a glaffe windowe, or fome itone wall, and a toy tooke ignorant men in the head (for ilrong is magination) that must bee our Ladie torfooth, and foro bee worthipped. Then further, when men began to neglect the most facred feripture of God, which are the onely pillar and ground of al trueth, they began to build upon Councels, and Fathers, and Doctors, & the interpretation of the Church, without any triall of the fame to be made by the scriptures : and at last the word of God (which should have fit as ludge) was brought down, and fet at the barre to be judged by men, yea by his enemies too. And by little and little it came to this palle, that the Church could not erre in any thing; and that the Church of Rome must bee that onely priviledged Church which could not erre. And then they thrust upon ye what they listed as the **Philittims** 

Philiflims made Sampfon do what they would, when they had put out his eyes. But this was done by degrees: for first the Bishops and teachers waxed rich & wealthy : then they grew to be proud and lordly : then couetous and greedie ; then idle and lazie; and then cruell and bloudie, as also subtill and craftie, to couer al withal, And when the starres thus began to fal from heaven (that is, from the heavenly doctrine, and from heavenly conversation, to become so carnall and earthly minded) the funne of righteournes alfo the Lord lefus Christ himselfe that true light began to be darkned, and his Gospel to be depraued, and then y Moone (that is) his Church must needes lose her light: for the hath no light but from the fun; and then(as the Prophet Joeffpeaketh) was the Church also turned into bloud : for Isela.31. ypon these things grew most horrible persecutions in the Church through the malice and crueltie of the Prelates, so that thefailed both in light and life together. And so it is to be feared, that (for our fins) it may fall our again: for as by little and little the candle goeth out fo by little & little darknes cometh in. And after the fame manner came in such monstrous abuses in apparell, both in men and women, fuch excesse and riot in eating and drinking, such idlenes and prophanenes, as is every where to be feen: and fo grew tumults and rebellions in the common people : fo groweth thubornnes in feruants, and disobedience in children, through sufferance and too much foolish cockering, till by little and little many of them come to shame and confusion. And thus have all l customes grown vp fro time to time, both in the Church, and in the Common-wealth, and all by the cultome of the diuell, that is, by little and by little : yea, and that fo foftly and flilie hee creepeth into men, that they can hardly either see him, or feele him when he commeth: As we see the weedes growe vp amongst the corne while men sleepe, but so softly that no man can perceive how they growe, or how much they grow at once : but that they doe growe, and in time (if they be not plucked vp) ouer-growe the corne, euery man may fee that : Oras the luie by little and little creepeth vpon the oke, til at last he doth ouer grow and destroy the oke: So doth fin by little and little get vp, and get the strongest and the mightiest men sometimes under him; as it did Salomon, and Danid, and Peter, and divers others, for all their wildome, and learning, and judgement, and experience, which they had both of them selves, and of the world. Now, to saue our selves from this viurping and encroching enemie, it shalbe our best course stil to pray vnto our God, for the helpe of his grace, and holy spirit,

and stil to perswade our soules and our friends by the word of God, to make refistance at the verie first entrie, and continually to withstand the beginnings and first motions of Sathan vnto any fin, least by little and little now a stone & then a stone, now a basket full, and then a basket full, he cast vp his mount and fortifie himselfe against vs, vntill he hath battered and spoyled al the good things that were in our foules. And that the dager of thefe fame littles may the better appeare vnto vs, let vs remember that finne is like leauen, a little whereof will fower the whole lumpe of dowe : It is like fire, whereof but one sparke is sufficient to kindle a great fire, and to burne downe a whole citie. It is like a tree, whose stubbes remaining in the ground are enough to give one a fall : It is like lezabel that painted harlot, whose verie remnants, as the skull of her head, and the palmes of her hands, must be buried, least they infect y aire. A mote in the Sunne is but a little thing, and yet enough to hinder the fight, to paine the eye, & to trouble the whole bodie. A haire is but a little thing, yet enough to stiffle a man. The flies of Ægypt were but little things, yet none of the least plagues. The lice were leffe then the flies, yet one of the greater plagues that came vnto Ægypt. And fuch be our fins, which we cal little fins, and the Papifts call them ventall fins, that may be washed away with a little holy water, &c. we count them little and nothing, and not to be flood vpon, nor once to be touched, but in time we may proue them to be ehe greatest plagues that will trouble vs, if fecurely and rashly we venture vpon them. For though the occasions & motions perhaps be but smal in respect of groffe finnes, and hainous crimes; yet there is a hidden corruption in our nature (whole very froth doth continually annoy the children of God) and that may threaten some hainous downfall in time to come; which hath made even men of very good report and conuerfation to hang down their heads, still fearing their fecret hypocrifie, as that which may break forth to the shame of all the former in time to come. In regard whereof, Gods children haue fuch a ielousie that they tremble at the very first motions, and the least occafion to fin that can be. And the rather too, because they see many excellent men in gifts, and constant in profession, for a long time, whose end hath not answered their beginnings. And this is very true, whether we looke into the word, or into the world : and is a thing that may much humble vs. For though we may remember what we have been, and what we are, yet who can tell what may come to him hereafter, especially if they yeeld to a little and a little. But

But alas there be some too venturous, which thinking it no maflerie to offer themselves to masking, and ministrelsie, and dancing, and wanton companie, or to runne into quarrels, and brawles, and contentions, as though they had their eares, and their eyes, and their hands at commaundement: But Gods children are afraid of these occasions, as knowing that their eyes may be prouoked to lust, their eares may quickly listen to vnchast delights, and their hands may suddenly strike a deadly blow, &c. Therefore both men and women are to beware how they venture vpon such small occasions: for though thou meanest no such matter, yet for thy venturing without warrant, thou maist be over thy shoes before thou be aware.

And yet because vice is so neere vnto vertue, we must else beware of superstition, for the enemie still laboureth either to make vs tor hardie and venturous, or elle to feare it too superstitiously. And to thefe temptations our nature is very pliable. First to prefumption, and ouermuch hardines, as may appeare by our common speech. Tush, the preacher is but a man as I am, he hath his infirmities as well as others: we are no Angels, our nature is corrupt, wee are but men, & I am fure you wil not make vs Gods, a little is not fo much, and if God were to hard as you would make him, that were hard indeed, &c. Thus Sathan commeth to tempt men vnto prefumption: but when he would drive men to despaire, then he apparelleth himfelfe in another fute, and then of a flie hee maketh an Elephant, and of a moate a mountaine. If he cannot bring men to make confcience where they should, he will labour to bring them to make conscience where they should not. As we see the manner of many is either to be profane in their mirth, or to allow no mirth at all, either too gawish and newfangled in their attire, or to allow no ornament at all, and fo in many things moe : he careth not, whether thou bee remiffe, or fuperflitious, fo thou be one. Gods children therefore must labour for a measure, and that must be sought for in the world, which will guide them in the narrow way : shewing in every thing what is the vertue, and what is the vice; what is the meane, and what is the extreame on either hand. In these extremities, if any man hath been ouertaken by a little, and a little (as who hath not) let him imagine himselfe to be ticke, either of a spiritual consumption, or a spiritual burning feuer; and let him from henceforth keepe that diet which is prescribed upon him in the word, and carefully abstaine from fuch occasions hereafter: and by the grace of God he shall recouer himselfe againe, though not by and by, but by little, like the man that

that hath been very ficke, who first feeleth a stomacke to meate, and then hath some taste of his meate, which before was vusuourie vuto him: and then he beginneth to sit vp in his bed, then to rise out of his bed, and then to walke in his chamber: and after that abroad by a staffe, and by little and little (through the blessing of God) commeth to his full strength againe. Neither let any willing minde be discouraged, by the hardnes of his heart, which he now feeleth wrought by the custome of Sathan: but let him plie meanes appointed by God, and he shall see, that as the water droppeth on the slint vntill it be worne hollow; so the water of Gods grace shall be still dropping upon thy hard heart, untill thou bee recoursed. And thus we have seene the custome of Sathan, and how it may be broken.

200,1.5.

Another note is this: That the wicked doe still extenuate, and leften their finnes, crying : Tet a little, and it is but a little : but the children of God do fay their finnes are great, and cannot aggrauate them enough. And this is their griefe, that they cannot lay out their finnes enough: Isb fetteth blafphemie voon the finnes of his children, when they were banquetting together, and it might bee some idle words, or vnfauourie sefting might paffe their lips when they were fet to be merrie : but Job giueth it no leffe name then blafpheming of God. Christians in their feastings and meetings, powre out rivers of idle words: and if a man call them rebellion or blafphemie: what? that is too full mouth, we must feeke some finer words to colour them withall : like theeues which will not fay they stole it, but they tooke it. If the Preacher shall labour to lay out the ouglefomnes of finne, he is called a rayler for his labour. Paul called himfelfe a blasphemer, a persecuter, and the chiefe of sinners, though he were not fo indeed : yet thus he laboureth to beate downe himfelfe, and to be humbled with true repentance, and he had the spirit of God. Therefore they that will not be launced, and have finne touched, it is a figne that they have not the spirit of God. The world calleth conetousnesse good husbandrie: but the word cals it idolatrie, and the roote of all cuil. The world calleth pride cleanlineffe and handfomnesse, but the word cals it fighting against God : the world calleth their painting of faces, the frilling of haire, the wearing of falle haire, and other fuch disguisinged deformities, and vgly inventions, both feemely and comely ornaments; the world cals them whorish attire. The world calleth malice and hatred, manhood: the word cals it mantlaughter. The world calleth excelline eating and drink-

Col 3.5.

I.Pet.5.5.

1.King.9.

ing, and rioting, and idlenes, and chambring, good fellowship : the word calleth them the finnes of Sodome and Gomorrha : the world Exet. 16.49 faith that fornication is but a tricke of youth, and a common infirmitie: the word faith it is to make the members of Christ, the members of a harlot : the world calleth that honest recreation, which the word faith, bringeth the wrath of God vpon the children of difobedience. The world faith they take but their fees, when the word faith Ephof. 5.6. they play the theeues; the world calleth that dutie, which the word calleth robberie. And so it is in many things moe. But as the word speaketh of sinne, so doth the godly speake of sinne, for they speake by the spirit of God, which is not contrarie to the word of God. And thus we fee how very foule finnes have gotten a liverie of their Mafter the diuell, and stolen the cloake of vertue, doe iet it, and braue it vp and downe, like fidlers and players, vnder Noble mens coates : which (when their coates are taken away) are but rogues by ftatute: and the other when their coloured cloakes are taken away, are most foule, and vgly divels by the word of God : yet no man must fay fo. but at his perill. For the disell when he bath brought vp a failtion, will follow the fashion himselfe; and the fashion is among hunters, that if any bodie doe call a hound or a spaniell by the name of a dog, he must be punished, because the hawke hath no taile, but a traine, as if the were fome thate : and two be not a couple, but a cast, and a brace, and I know not what : So, if a man come when the diuell is at hunting, and call the wicked his dogges, by the name of helhounds as they are indeede, he must be punished : for they are neither dogges nor hel hounds, but good fellowes : and their hunting of vertue and godlineile, is good fellow thip: And hereupon a common harlor is commonly called a good fellow. And still the dinell followeth the fashion : for among t men of trade, and manuall occupations, they have words of Art belonging to every toole and instrument in their shops; and if a man come into their shops, and doe but touch any of them, or call them by other names then the occupation doth call them by ( as to call a spade a spade) is a forfeit called for by and by. So if a man come into the diuels warehouse, and doe but touch a piece, except it be to buy it; and do but call his tooles and implements by other names then he and the occupation doth call them : as to call a knaue a knaue, you shall straightway aue one or other at you for a forfeit, which do ferue for nothing els, but to watch for fuch booties: & are as glad of them too as Sumners are of citations : or as quirifters in Cathedrall Churches, when they

fee a man come into the quire with his spurres on his heeles: because then they hope to get something to encrease their commons, by a law of their owne, such as Christ was put to death by. But that soule that lieth so wide open that he cannot see his sinnes, but maketh great sinnes small, and calleth sowre sweete, and darknesse light, as Esay speaketh, Woe be vnto them saith the same Prophet: They shal one day feele the greatnes of their sinnes to their cost and paine: for it is a true saying of Christ in the sire of Matthew, He that breaketh the least of Gods commandements, and teacheth men so to doe shall be the least in the kingdome of beauen: that is, he shall have no place at all there: for Christ speaketh of it, but according to that opinion which men had of it. Thus have we spied the divels craft in minsing of sin, now let ve learne hereby to make some vse of it.

The Magistrate may scarne hereby to take heed, that he yeeld not fo much as a little to the wicked, because they watch at an inch for the least advantage that can be: like the servants of Benbadad King of Aram, when they were parlying with Achab the King of Israel about their master: of whom it is said in the holy historie, that they tooke diligent heed, if they could catch any thing of him: and when they heard Achab but call their master his brother, they made haste, and said thy brother Benbadad: to show the Magistrate is watched: and if the wicked perceive any coldnes, or fearestulnes, or negligence in him, or heare but a word of comfort from his mouth that makes for them, they worke you that, like the streame against a

bancke, if there be but a little hole made through it.

Hereby the Minister also is taught to take heede how he straineth his conference against the truth in any thing, though neuer fo finall, left in time he fivallow downe camels, as some doe steeples, and make shipwracke of all like Demas, and Hermogenes, with their fellow Phygellus, of whom Paul Speaketh; and like Diotrephes, against whom Saint Iohn grueth cuidence. It is the policie of the world to lay baites and fnares for the Ministers of Chrift : it must be thereforetheir wisedome to hold out the world at the swords point, For couctouines is like Aqua fortis vpon feele; and if it take the heart once,it will not leave till it hath eaten out the fpirit of God there, and all goodnesse there. And therefore the Apottle doth well call it the roote of all cuill : for fo it is, for wherefoeuer it taketh roote, it rooteth out all goodnesse, causing to erre from the faith, and pearceth the foule through with many forrowes; fo doth fhe reward her mailer for giving her lodging, like the viper that eateth out her mothers

mothers bellie, and so getteth his owne being with the destruction of another.

Here also may parents learne not to feed their childrens humours too much, nor to fuffer them over long, as the manner of many is to doe, nor to inure them to fuch wantonneffe, niceneffe, and pride, as wee fee in many; for they will grow to fuch things falt enough without teaching; and by little & little it may turne them to fhame, and their parents to fmart and griefe, as too wofull experience doth daily teach. As Absolom being suffered a little, first killed his brother Amnon: then abused his fathers concubines: then Itole away the hearts of his fathers subjects, and at last role vp in armes, and drough is father out of his owne kingdome; and this came by little and little. And if the twigge be fuffered to grow crooked, it will be crooked when it is come to be a tree, and then it will fooner be broken then bowed. To some parents and masters it is a pattime to see their children and feruants runne colting about the streetes with open mouth, like a kennell of hounds : but to the godly and wife, it is both a gricfe, and a shame, because they know that by little and a little, they may prooue impudent, and shamelesse, and theeues, and harlots : for then doth fuch feede take deepelt rooting.

Hence may worldlings also take warning, and learne to come to the word preached when they are called, left if they listen but a little vnto the enchauntments of worldly commoditie, they fall quite away: like the vnworthie guests in the Gospell, who trifled away the time so long with excuses, that at length they were quite excluded. And in the hearing of the word, take wee heede how wee heare: for then by little and by little, the diuell will rob vs of all, or fill our heads with so many toyes and by-matters, that we shall be neuer the better, but the worse. And lastly, here let all Christians learne, not to feede vpon vnkindnesses, least by little and little it grow to a mortall hatred, and an vtter insilike one of another, without any likelihood of sound reconciliation for euer. And this that teacheth some, may teach all to beware of the diuels dangerous cu-

ftome. But who foeuer taketh warning, the Sluggard will take
none: for he crieth still, Yet a little fleepe, a little flumber,
and a little folding of the bands to fleepe: therefore
now let him hearken vnto his judgement.



## THE SEVENTH SERMON.

The Sluggards iudgement.

11 Therefore thy ponertie commeth as one that transileth by the way, and thy necessitie like an armed man.



Ere is now the Sluggards indgement, and the fruite of idlenes, and negligence. The wicked man (faith Danid) travelleth of mischiefe, and bringeth foorth a lye. And the Sluggard (faith Salomon) travelleth of idlenes, and bringeth foorth povertie, and necessitie: two twinnes borne both at a burden, but such ill fauoured ones, that every one is out of love with them so

foone as they are borne. A poore, and a needle birth, without beautie, or comelinesse, or strength, or any thing to liue vpon of his owne. And surely a fit birth for the Sluggard to begge withall. The Sluggard and the Sluggards birth, are faine to liue vpon other mens labours, and yet are still poore and needle: like Pharashs seuen leane kine, which deuoured seuen fat kine, and yet were leane: now that was but a dreame, but this is a truth. And no marueile, for it is sust and requisite, that he which will not sowe in sommer, for feare of a shower, should begge in winter when showers doe fall. And hee that will not worke when hee may, and is able, must be put from his meate when he would eate.

Therefore thy powertie commeth, &c. As if he should say, thou art the cause of thy owne pouertie thy selfe, which is more then the Sluggard would willingly confesse. For by nature we would be rich, and idle too: and when men are most dissolute and carelesse, yet then they looke to be relieved as well as if they had never been the cause of their owne pouertie: like prophane reprobates, which looke to

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come to heaven aswell as any bodie, and yet care not for the ordinarie meanes which God hath appointed to bring men thither

by.

By this then wee may fee what a hard matter it is for flesh and bloud to fee what is the true cause of Gods hand voon men especially when the fault is in our felues : for felfe-loue is blind. And though we be plagued through our own default, yet commonly we thinke not fo : but wee make that the cause which is not the cause: fome time most wickedly accusing the Lord of hard dealing against ys, who is most just in all his waies, and holy in all his works: fometime crying out vpon the hardnes of the weather, and vnreasonablenes of the yeare : lometimes condemning others for want of charitie, and compassion, as is to be seene when any dearth, or scarcitie commeth upon vs: fometime with one thing, and fometime with another : but as for our felues, we can neuer intende it, to fearch out the caufe there; but still put it off from our selues, though indeede our own finnes have moved the Lord to deale in this and that fort against vs. Wherein we shew our selues to be the right children of Adam and Ene : for fo playd they when the Lord came to examine then about the eating of the forbidden fruite: Adam layeth his fault Gen 3. vpon his wife, and his wife puts it off to the ferpent; but neither of them would be knowne to be in fault. So when any plague or calamitie came upon the heathen, they cried out against the Christians, and fayd, that they were the cause of it, which indeede was cleane contrarie: for God plagued the heathen, because they persecuted the Christians. By which wee may see what a heathenish trickethis is among Christians, to blame others for that which themselves are the causers of: like Achab, who faid that Eliab troubled Ifrael, when it was himselfe that troubled Israel, as Eliab truely told him. Though Achab bee dead, yet his pecuish and peruerse opinion still lineth amongst vs, and the wicked keepe it fast, and pleade hard for it, as though it were Achabs legacie bequeathed voto them, which no man may take from them. For when any be fallen into decay, and proued bankerupes, as many are through their own follie: as fome by vnaduifed fuertifhip: fome by play & gaming : fome by feathing: fome by negligence: fome by coufening, and other vngodly practifes: Then they crie out voon the preachers, or against the preaching of the word, or against the professors of the Gospell, or against their creditors:like dogs which barke at the Moone, when it gineth them light, and neuer did hurt them, more then Eliah did hurt Achab,

when perhaps hee tolde him of his faults, and bad him looke to his foule. And being thus bewitched and belotted, they fleepe it out in all fecuritie, and brauerie, shrowding themselues under false pretences, and waine allegations: as Ionas did under the hatches, when both hunselse and the whole ship were readie to perish with him. And so doe wicked men lye still in their unthristines, and idlenes, and vaine life, when they bee readie to sink themselues, and many others with them. Therefore the Lord doth here pull out the sluggard, and set both his sin, and the fruit thereof before his face, and telleth him plainly that himselse is the cause of his owne pouertie.

and miterie, and none but himfelfe.

Againe, wee are to note that God dothnot fay fimplie [ponertie Shall come upon thee ] but he layth, [Thy powertie] teaching vs thereby to diffinguish of pouertie, and the causes thereof: for sometimes good men are in pouertie, aswel as bad; Christ was poore in y world, but his pouertie was to make vs rich; lob was ftriken with pouertie, and yet a good man, fearing God, and painfull to do any good that he could to all men ; but his pourtie was fent him to make triall of his patience, and to let forth the riches of Gods fpirit in him, which elfe could not have fo well appeared. Lazarns was poore, but his popertie was to trie the rich mans charitie withall, and to make the hard heartednes of rich gluttons to appeare. And as the blind man in the Gofpell, was made blind, neither for his owne fin, nor his parents sinne, but that the worke of God might be made manifett in him : to tome are made poore, neither through their owne fault, nor through their parents fault, but that the worke of God might appeere in them, as it did in lob: and that in others either the work of God, or els the worke of the diuell may bee made manifest, while fome shew compassion in relieuing the poore, and others shut vp all compathion from the poore. All men shall dye, but not al of one difcafe. Many have fuffered, but not all for one cause; some have suffered as cuill doers, and fome for well doing; and true it is that not the death, but the cause makes a martyr. Therefore to make this poynt more plaine, we will confider of two things.

First, how many kinds of pouertie there be. Secondly, what be the true causes of the same.

Of pouertie then we will make two fortes, according to the parts of men confishing of body and foule, as by the fame rule weehad both the Sluggard temporall, and the Sluggard spiritual: So that there is the pouertie of the bodie, and the pouertie of the soule: bo-

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dily povertie there be also two kinds: some belonging to the Godly and some to the wicked, both good and bad hath oftentimes their part in these wantes. So that good men, and honest men may bee poore, and yet good and honest still ; for goodnes and honestie goeth not by riches; for oftentimes worldlie riches are meanes to the wicked to make them worfe and worfe, having wealth to corrupt themselves and others, authoritie to do violence, and health makes them luftie to doe mischiefe. Neither doe dishonestie and wickedneffe alwaies goe by pouertie and want, though these things bee counted the onely euils of this life : yet wee fee fometimes they are meanes to good men to make them better, as povertie to bridle last, basenes to humble them, and incumbrances to drive them to God, and to teach them to fuccour others : by which wee may fee that the pourtie of Lazarus is better then the riches of Dimes: The ficknesse of a wife man, with his wifedome, is better then the health of a foole with his tollie. And what goods focuer a man hath, hee cannot bee a good man so long as hee himselfe is euill; and if a man may be tearmed a good man for having riches, then a foole may bee cearmed a wife man when hee bath on a wife mans gowne. The Scriptures speake much in the commendation of Godly pooremen, and preferreth them before vngodly rich men, as there is cause; ye see your calling (sith the Apostle to the Corinthians) How 1.Co. 1.45. that not many wife me after the fleth, not many mightie, not many ay. noble are called: but God hath chofen the foolish things of y world, to confound the wife: and God hath chosen the weake things of the world to confound the mightiethings: and vile things of the world, and things which are despited, buth God chefen &c. To fhew of what perions for the most part Gods Church doth confift : now what greater preferment then to bee chosen of God, and who are counted more foolish, and more weake, and more vile, and more despited in the world then the poore, especially whom God hath cholen and fer his marke upon? Among other great matters which Christ fent to John to thew the power of Christ; this was one Manh. 11.5 thing of special note, that the poore received the Gospell, which was as great a worke, and as much to bee rejoyced at, as that the halt did walke, or that the lepers were clenfed, or that the deafe did heart. The rich were most bound to receive the Gospell, but the poore received it, and it was as much as if hee had faid, the poore are become rich, and the rich are poore, for the Gofpell is true riches.

Salomon faith, Better is the poore man that walketh in his vorightnes, Pro. 28.6. then a rich man that perwerteth his maies : to flew that a poore man may bee an vpright man, and an vpright man may be a poore man,

and yet is to be preferred before the wicked rich man. And in another place hee faith. Better is a poore and a wife childe, then an old and a foolish King, which will no more be admonished: to shew that wisedome and lowlines doe not alwaies goe by yeeres and riches, though the riches of a King; and that some mens pouertie is more bleffed, then fome mens riches : and as the poore which are godly, are more bleffed then the yngodly rich; fo are they in more account with the Lord, and alwaies more deare vnto him. And therefore hath the Lord laid down so many charges in his word concerning the poore. which are as formany letters fent voto y rich in their behalfe. Remone Pro.13.10.

not the boundes of the fatherleffe (faith the Lord) for bee that is more Pro.22,22, mightie will furely defend them. And againe, Rob not the poore, because

they are poore, neither oppresse the afflicted in indgement, for the Lord will co. To shew that the poore have as good friends to stand by them, as the rich : for the Lord himselfe doth promise to take their part, especially (as Saint Paul faith) If they feare God, and be of the

bousebold of faith.

And not without speciall cause in his fingular wisedome hath his Maieftie fo ordained, that there shall alwaies be some poore mingled among the rich in this life, and one reason is : thereby to trie the rich mens charitie, as appeareth by the Lords owne testimonie, because there shall be euer some poore in the land, therefore I com-Dam, 19,11 maund thee, faying : Thou falt open thy hand unto thy brother (that is,

thou shalt be liberall, and not closefisted vnto thy brother) to the needie, and to the poore in thy land: calling them our poore, and our ncedie, &c. As if they were of our familie and charge, to be prouided for by vs. And to this doth the Son of God, the Lord lefus also give

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Man, 26.13 Witnes: The poore (faith he) you fhall alwaies have with you, but me you shall not have (meaning in bodily presence) and looke what you would doe for me, doe it for them : to fnew, that if the poore were wanting, the rich should not have whereupon to exercise the workes of liberalitie, and Christian compassion.

> Another reason why there are poore in the world as well as rich, is, that by fuch a difference Gods bountifull liberalitie might appeare to the rich, as hee would have the liberalitie of the rich appeare to the poore. God could have made all alike, and enriched all alike, if it pleased him ; but he faw this inequalitie to be more for

his glorie: wherein appeareth fo many fingular arguments of his vnspeakable wisedome, and power, and mercie, and goodnes towards all men, and all his creatures. For if all were head, where were the comelines of the bodie? And what doth flew the height of the mountaine, but the valley that lieth under it ? And if the rich confider well of the worke of God in this point, they shall finde great cause to loue the poore, and not to disdaine them. Wee see how proude and infolent many are if they get up a gorgious house ouer their heads, or a veluet coate voon their backes, or a gold chaine about their neckes; and as for their poore neighbours, they count them but as pealants and flaues in respect of themselves. But alas poore foules, what is it that fetteth out the brauerie of their building, but the poore cottage that standeth by it? And in what estimation would their veluets and filkes be had, if some did not weare frize, and goe plainly apparelled? And againe, if none were valearned, then who would reverence the learned? or what account would there bee of Artes and Sciences, if the knowledge of them were equally given to every one? And where doth wifedome thine most in her glorious beautie, but in the middest of fooles? Therefore men should leave admiring of themselves, and despising of others which come short of them, whether it bee in the riches of the bodie, or in the riches of the minde, and learne to praise the wisedome and goodnesse of the giver and disposer of them, and in all humblenes of minde vie them to the glorie of the giver, and the benefit of their brethren. And further, how could the rich live without the pocreand baser fort of the people, whom God hath made their servants to supplie their wants? For as it is not meete the ploughman should weare the Crowne : so is it as whit for the King to hold the plough. And therefore as in the bodie naturall, God placed divers members, and all differing one from another, that one might be feruiceable to another; fo in the bodie politicall he hath in no leffe wifedome made divers degrees and effaces of men, that one might be serviceable and helpfull vnto another. And thus wee fee that for divers causes the Lord will have the poore fill amongst therich, and that good men have been in povertie as well as bad : and yet the Lord hath still supplied their wants, and not suffered them to lacke what hee faw good for them, neither will he, but will either give them bread, or abate their hunger, or give fuch a bleffing with their little portion, that it shall goe as farre, and content them as well as if it were greater, and withall makes them rich in the hea-Mm 2 uenly

uenly graces of his spirit, wherein many very great rich men of the world are both bare and barren.

As there be good poore men, fo be there also wicked poore men, which are become poore and miferable through their owne negligence, and flothfulnes : fuch are they that Salomon fpeaketh vnto in my text. And to fuch persons, pouertie is both a reproch of men, and a judgement of God; for as it is no shame to suffer, but to suffer for euill doing : fo it is no shame to bee poore, but to become poore through our owne negligence and wilfulnes. Of those that beare the burthen of pouertie in that fort there bee some in the Church, and some in the Common-wealth : of Church-men that be in popertie, some are of the popish and Antichristian Church, and some of the Christian Churches. In the popish Church there are a companie of idle Monkes and Friers, and hedge priefts, and cloifterers, which professe wilfull pouertie, making the world beleeve that it is a Rep to happinesse, and a degree of Christian perfection, and if that be true, what neede the Sluggard care for fuch a judgement? Nay then it is no judgement at all, but a bleffing and a happineffe : and fo by that reckoning the Sluggard were a bleffed and a happie man, and the Sluggards life were the onely happie life that could be deuifed in this world, but that cannot be : for here wee fee pouertie and necessitie fee vpon the Sluggard to punish him for his stothfulnes. In our Christian Church also we have seene some, both in the Ministerie and otherwise, who lived in good estate : and yet afterward through their couetousnesse and ambition have fallen into great decay : for when they were not content with that which was conuenient for them, but still would have more : it hath happened oftentimes to them as it did to the dogge, that having a piece of meate in his mouth, would fnatch at the shadow of the meate in the water, and so when he thought to have both, he loft both.

and pouertie ismade a punishmet for divers kinds of offenders, and is a whip for the back of many fooles: it is a whip for the Sluggards backe, that in time will whip him to death, if he repent not: for Salomon faith, The defire of the Sluggard flaieth him, for his hands refuse to worke. It is also a scourge for the wasting vnthrift, and prodigall spender, as may appeare in the example of the prodigall sonne, who having spent all was driven to feede among the swine. When it hath scourged the vnthrift, it will also serves to courge the niggard, that knoweth not how to vie his goods, as appeareth by the parable

In the Scriptures there are divers causes of pouertie set downe,

Pro.21,25.

Luke:5.

of him that hid his talent, and therefore had all taken from him in Lut. 10, 20. the end, to fhew that it is not the best way to thrine, for a man to live to himselfe. And Salomon faith, There is that feattereth and is Pro. 11.24. more encreased, but he that spareth more then is right, shall surely come to ponertie. The liberall person (latch he) shall have plentie, and he that watereth shall have raine. When it hath punished the niggard, and the mifer, it shall also punish the cruell man, and the oppressor: for it is let downe by Salomon as a definitive lentence against him in this manner : He that oppresset the poore to enrich himselfe, and to give to Pro. 11.16. the rich, shall surely come to pouertie. And the Prophet Esay as one in the same commission confirmeth the sentence, and goeth a little further and laith, Woe be to thee that fooylest, and wast not sported for when Efe. 33.1.1. thou shalt cease sooyling of others, thou shalt be spoyled by others, and when thou haft dealt wickedly against others, then others shall deale wickedly against thee. The truth whereof is not hard to be seene in some that haue gotten vp by prifes, and many that haue lived by vfurie, brokerage, promooting, bribing, extorting, confening, and fuch like meanes. As it punisheth the cruell oppressour, so will it also punish thole which are rath and prophane in their affaires : as Efan who Heb. 12.17. (without any more adoe) when he was hungrie, fold away his birthright for a melle of pottage, and when it was gone, cried to haue it againe, but could not get it. The fentence is recorded by Salomon thus: The thoughts of the diligent doe furely bring abundance, but who. Pro. 21.5. focuer is baifie, commeth furely to powertie. Which is also verified in many fureries, which have in a vaineglorious heate paffed their words, neither regarding for whom, nor for what, and afterward have repented them too late : and furely this is a point not wife for Noblemen, and great gentlemen to confider of, whom God hath bleffed both with great livings, and also beautified with a liberall and free heart, left being (as many are) attended ypon and haunted by hungrie Horseleaches, and fawning parasites, they impeach their effate and honour before they bee aware. As it punisheth the rash and headie foole, fo doth it also helpe to plague fornicatours and adulterous fooles; as may appeare by that wofull complaint of fuch as have been brought into the fooles paradife by the alluring baites of harlots. And therefore Salomon, that great man of experience, aduifeth all that feare God, to keepe their way farre from the harlot, Prog. 8.9.10 and not to come necre the doores of her house, and giveth this as a reason: left (faith hee) thou give thy honour vato others, and thy yeeres vnto the cruell : and left the strangers bee filled with thy Mm 3 ftrength,

Rrength, and thy labours be found in the houses of strangers. And last of alit is a piece of a punishment for the contemners of the word, and those that obstinately disobey the lawes of the Almightie. For Den. 11.75. (saith Moses) If thou wilt not obey the voyce of the Lord thy God, to keepe 23.24 to doe all his commandements, and his ordinances, which I command thee this day, The beauen shall be brasse, and the earth iron: The Lord shall give thee for the raine of thy land, dust and ashes, untill thou be destroyed. So that powertie and necessitie, be like a common gallowes at the townes end, which hang up both theeues, and murtherers, and traitors, and witches, and all that are brought to be executed. Then it is not a part of happines, nor a degree of perfection, as Papists hold,

but a very fore judgement of God.

Here is now the Sluggards pouertie, and the Niggards pouertie, and the Vnthrifts pouertie, and the Hastie mans pouertie, and the Whoremongers pouertie, and the Cruell mans pouertie, and the Vngodly mans pouertie, and pouertie is a whip for them all. By which wee are taught not to blame others (as many doe) if they be fallen behinde hand, but let euery man examine himselfe in these points; and if thou canst cleere thy selfe of one, suspect thy selfe in another, and trie thy heart in all, till thou hast found out the cause, as thou wilt trie euery key of the bunch, vntill the locke be opened. And say to thy soule, as Danid said to the woman of Tekoah, who came to the King about Absalom, is not the hand of soab in all this? So, is not the hand of sloth, or negligence, or the hand of crueltie, or the hand of incontinencie, or of niggardlinesse, or of rashnesse, or of vngodlinesse in this my pouertie? And this may suffice for the pouertie of the bodie.

And now a little of spirituall pouertie. Whereof the Scriptures speake sometime in the better part, and sometime in the euill part: in the better part it is attributed to the children of God to their great commendation, and as a speciall vertue, and grace of God, and that is when they be humble and lowly in their owne eyes, and thinke poorely and basely of themselues, in respect of others. And this is that spirituall pouertie which our Sauiour Christ speaketh of, and calleth it blessed pouertie, in Matth. 5.3. when he saith: Blessed are the poore in spirit, for theirs is the kingdome of heaven: to shew that it is not onely a blessed, but a rich pouertie, because the kingdome of heaven doth follow it. And this is a grace found as well in Kings and great rich men of this world sometimes, as in the poorer sort, when God doth sanctific their harts, and teach them to know themselves.

selves : such a one was Abraham a rich man, and lob a rich man, and David a King : yet were they poore in spirit, and therefore bleffed : the contrarie whereof is found in those that are wise in their owne conceit, and wedded to their owne waies, whatfoeuer can be faid to the contrarie, whether they bee rich or poore, of fuch Salomon faith,

There is more hope of a foole then of them.

Againe, to be poore in spirit, is sometime taken in the euill part, not as a vertue, but as a foule vice : not as a grace, but as a difgrace : and that is, when men abound in their owne spirits, and in their owne judgements, and being altogether carnall and fenfuall, are voide of the spirit of God, and barren in the graces of the same spirit, abounding in pride, and barren in humilitie, abounding in malice, and barren in loue, abounding in ignorance, and barren in knowledge, abounding in hypocrifie, but barren in finceritie, and fo in the rest, and yet thinke not so. A president of which pouertie wee haue in the Minister and people of Laodicea, to whom Christ speaketh in this fort : Thou faift thou art rich and increased with goods, Ren. 3.27. and hast neede of nothing, and knowest not that thou art wretched, and miferable, and poore, and blind, and naked. And indeede, the foule that is destitute of the heavenly graces of the holy Ghost, is a poore foule, although he let it up and down in his filkes and veluets : yea, and in cloth of gold too. But the foule that hath them is rich indeed, though otherwise for want of worldly necessaries they be constrained to lie begging in the streetes. Therefore the holy Ghost doubteth not to call them riches, faying, that God sent the Gospell of his Sonne a- Epile 3.7. mongst the Gentiles, that hee might shew thereby to the age to come, the exceeding riches of his grace, through his kindnes towards vs in Christ Iesus. To shew that the gifts of the holy Ghost fanctified to the children of God, are riches, and more then riches : for they are exceeding riches. And in the fame Epiftle, the Apoltle Este, 3.8. faith, that hee preached vnto the Gentiles, the vnfearchable riches of Christ, to shew that whosoeuer hath Christ, is rich enough. Therefore is the Golpell of Christ compared to a pearle of ineltimable value, which could not bee bought, except a rich man folde all his fubitance to buy it, to flew how rich they are that haue that pearle. Many rich men want these riches. Therefore let no man fay, oh I am rich and well increased in worldly goods, therefore I am not guiltie of the Sluggards finne : for through thy flouthfulnesse thy soule may bee poore enough in the riches of Gods spirite, how rich soeuer thou be in the things of this world.

Lut. 1.53.

Pro-10.4.

And if any man would have these riches, hee must earnestly desire. and long after the for the Lord filleth the hungry with good things, but the rich, that is the full ftomack, he fendeth emptie away. In the 2. of Prouerbs Salomon propoundeth two things, and fleweth what course must be taken of those that will obtaine them. The treasure is the vinderstanding of the feare of God, and the knowledge of God: the way to get them is to receive the worde, and to hide it : then hee must hearken with his eares, and encline his heart, then to call and crie after them, as if they were going away, for feare they shuld not be intertayned as they are worthie : and if they cannot bee had with calling and crying, then hee must fall to seeking, and searching, as if they fought for filuer, and fearched for treasure. This being done, then shalt thou vnderstand, and finde, &c. to shew that these things fent from God must be earnestly fued vnto, & will not marrie, but with fuch as will vie them well, and account of them as fpeciall guests. Vnto which hunger and longing must also be joyned diligence, and painfulnes : for A flouthfull hand (tayth the holy Ghost) maketh poore, but the hand of the diligent maketh rich: Soa flothful eare to heare, and a flothful heart to beleeve, maketh poore to heavenly things, but the eare and the hart of the diligent maketh rich. Some fay they have beene diligent in hearing, &c. and yet are poore, and that may well be: for it is not our diligence, but the bleffing of God that makethrich, which bleffing is not given alwaies at the first, but is promised to those, that in faith & patience, and by earnest prayer are continuall fuiters and feekers for the fame, like Gm. 33.26. Jacob who could not obtaine a bleffing of the Angell, without great fring and wreftling. And sometime it is vtterly denied, and not given at all to some, because the Lord seeth in them a false heart, and a wicked affection that fette them a worke, and knoweth that if the wicked should have those excellent graces and iewels. they would abuse them filthille and proudly, to the dishonour of the giver, like swine which trample pearles under their feet, and dig vppe filth out of the dunghill; and to speake indifferently, what should the Lord doe reuealing his fecrets, and his counsels to them that meane not to follow them? Offuch kinde of feekers, and gatherers of spirituall riches, is that speech of Saint lames verified which he vieth against some, that seeke for temporall riches: Te lust and have not , re enuie others, ye defire immoderately and cannot obtaine. ye fight andwarre, and get nothing because yee aske not. Then to those that aske he faith: Te aske and receive not, because ye aske amisse, that

lan.4.2.

rou might laie the fame out upon your pleasures. So in feeking for heauenly riches many luft, and have not, and no bodie doth pitty their longing because they are not with child travelling nor travelling in paine to bee delivered as the true church doth. Againe, they enuie the giftes of other men, they defire immoderately, they would attaine to great matters, but they cannot obtaine, they ftriue and keepe a stirre and get nothing, because they aske not. And when they aske, they receive not, because they aske amisse, to spend their knowledge and their learning, and their veterance in maintaining of contentions, and quarrels, and in defending of superstitions, and finne, and in peruerting the straightwaie of the Lord, and all at their owne pleasure, but nothing to the glorie of God, or to the good of Gods Church. Now it is well, if our povertie commeth not for want of diligence, and painefulnes, but then God may curfe our vnfanctified affections, and his giftes that he gave vs may be gipen in his wrath, as Saul was to the Ifraelites, and the wicked may perish with all their knowledge and excellent graces, for want of Gods grace, as the lewes dyed with the meate in their mouthes, for want of Gods blefling : and this may likewife fuffice for the matter of spirituall poucrtic. Now further (to encrease the payne) besides pouertie there commeth necessitie, to shew that the time wil come, when the fluggard that be glad of that which before he defpiled and cast away, and shall not get it like the rich glutton, who while he liued amongst his delicates, scorned to drinke water, yea perhaps wine except it were the best, but being in hell, he called for water; yea but for a drop of water, and could not get it. Or as the prodigall child who was at last glad of pease hulles amongst the swine, when in his fulnes he scorned bread. And so is it in spirituall necessitie, the time wil come when many wil be glad to heare the meanest of those Sermons, and instructions, and books, which now they neglect, and loathe, and cenfure at their pleafure, and wil thinke themselves happie too, if they may have but a drop of that water to drinke, which now they powre down the ffreets and chanels, for God must needs be revenged of fuch horrible contempts.

Now for the manner of this judgement, it is very feareful: for it is faide in my text, first, that it shal come vpon him as one that trauai. leth by the way, which meeteth with a theefe on a fodaine, before he looked for his comming. As it hath fallen out with many dealers and occupiers in the worlde, who for want of diligence, and carefull circumspection, have gone on still, as if they were on a journey,

and fodamely have beene overtaken with povertie, and let vppon by necessitie before they have been aware: and where as they were taken before, to be in very good case, it hath bin found, when euery man hath taken his share, they have been left very poore and naked. And fo shall Gods graces waste in vs too, one after another, if we fuffer them to die in vs for want of renewing, and continuall repayring : and at the last when wee thinke to have the most vie of them, our faith will be gone, and turned into infidelitie, our repentance shall be turned into impenitencie and hardnes of heart, our zeale wil be blafted, and our love we shall find abated, and also rooted vp, as if all the hogges in the towne had been in our garden. And then we shall stand and doe nothing but weepe for them, as Rachel wept for her children, and shall not be comforted because they are not, nor cannot be had, or elfe we shall hardly know them, or take them again; nay they wil hardly know vs, or take vs again; we shall be so altered, as if we had run away from our masters, and lien long abroade in ditches, or as though we had bin newlie taken out of our flincking graues.

gard, to shall it be mightily affisted with necessitie, which shal come against him as an armed man ; so that no resistance can bee made. And if the Sluggard then make any, it will not ferue his turne, for he shal be so over matched, that he shal not be able to recover himself, till a new supplie of strength and grace come from God. And this point may serue notably to overthrow the folly of Papistes, and secure gospellers, which think to commaund God, and to repent when they lift; or beleeue, or heare, or worke when they lift. No, no, well mayeft thou ftrive, but it shall bee against an armed man, and thy felfe naked: yea thou must then yeeld and confesse thy folly in spite of thy teeth. The Sluggards are of kinred to Iffachar, who feeing eafe to be good, and the land pleafant, became fecure, and careles, and like a strong affe couching down betweene divers burthens, to shew that the Sluggards are like affes, which have some strength indeede, but al their strength is in couching down, but not in rifing vp:when he goeth to fleep, and betakes himselfe to idlenes, and flouthfulnes, he shall finde himselfe ftrong enough ; but when he thinketh to rife vp to worke, and to make refiltance against pouertie and necessitie, the Lords sergeant is sent to arrest him; he shall then finde himselfe

weake enough, and too weake. For as the drunkard drinketh till he

And lastly, as this execution shalbe fodainly ferued vpon the Slug-

Gen.49.14.

head, and all goodnes out of his heart, that there is no difference betweene him and the beaft, except it be in this : that the beaft can go and keepe his way, which the drunkard cannot doe; fo the Sluggard fleepeth in al fecuritie, & neglecteth al his busines, and puts off al care, for doing of all his dueties, vntil he hath flept al thrift out of his shop, and al his friends out of his companie, and al Gods graces out of his heart, & al comfort out of his foule, and al ftrength out of his bodie, and al conscience out of his dealing, til his stock be spent, and his occupying decaied, and his cuttomers gone, and Gods fpirit gone, and all beegone; and till nothing be left but feare, and shame, with povertie and penurie, and a bare head, and feeble shoulders to beare off the blowes. And in a word, till there be no difference betweene him & the affe, except it be in this: that the affe can rife again when he is down, which the Sluggard cannot do : For his ponertie is come like one that travelleth by the way, and his necessitie is fet upon him like an armed man. And thus have you heard the Sluggard rowfed.

If it hath roused any of ys, let vs thanke God for it; if it
hath not, let vs pray that it may, and when we
are gone, let vs take heed we fall not
asseep again, least a worse
thing happen vn-

FINIS.

Soli Deo gloria.

The orgins trans and a color to the description dell' dar Der genis.

# SERMONS VPON

THE FIRST, SECOND, THIRD and fourth verses of the fixt of Mathew.

Containing diverse necessary and protitable Treatises, viz.

A Preferuative against the poyson of vaine-glory, in the 1.8.2.
The reward of sincerity, in the 3.
The vncasing of the hypocrite, in the 4.5. and 6.
The reward of hypocrise, in the 7. and 8.
An admonition to left-handed Christians, in the 9. and 10.

Whereunto is annexed another Treatife called the ANATOMIE OF BELIAL:

Set foorth in ten Semons vpon the 12,13, 14, and 15, verses of the 6, Chapter of the Prouerbes of Salomon,



Imprinted at London by Richard Field for Thomas Man. 1602.



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### TO THE RIGHT WORSHIPFVLL, RODVLPH

WARCVP ESQVIRE, AND ONE OF THE

IVSTICES FOR THE PEACE IN OXfordshire, W.B. wisheth all prosperity in this life,

and true felicity in the life to come.

IGHT worshipfull, musing with my selfe, where to find a fit patron for these poore Sermons, you comming to my mind, I resolued to go no further for that matter, as not knowing indeed where to better my selfe. For things spirituall I know you to be of holy Isaaks diet, who longed not so much for curious and dainty meate, as for sauory meate. In regard

of humane variety, and carnall curiosity, you shall not find them very dainty or rare: yet in regard of the spirituall simplicity, and plainnesse which I have endenoured to shew therein, I hope they will not be altogether unsavory and distassifull. The doctrines therein handled I presume you will grant to be most necessary for these times. For sirst, though through the abundant light of the Gospell, many are both allured and enforced to speake or do more good things, then they could do in the times of darknesse or ignorance: yet considering the subtilty of Sathan, or the corruption of our nature, we have need to stand upon our gard: for when he cannot make us desist from holy actions, yet he will then use all his art and skill to poyson our affections with the saine of vaineslory. And such is the pronenesse of our corrupt nature to be tainted therewith, that neither touch wood, or gun-powder are more capable of sire, then our nature is of that poyson of vaineslory or hypocriste. Againe, sincerity and plaine dealing be had in so little

regard, that of most they be despised no lesse then the high way to begarery and misery: and on the otherside, that Machinilean principle we know is too well maintained, Out nescit dissimulare nescit viucre, no dissembling no trading. And further, most men, yea even the better sort, are as untoward to good workes, as they that do all with the lest hand, consulting still with sless and bloud, and calling their worst affections to counsell. Now seeing these things are so, what could I propound more necessary, then this preservative against the foresayd poyson? and what more needfull to be set soorth, then the commendations of sincerity, taken from her beauty, from her riches, and inestimable reward? And knowing you to be so sincere a friend to sincerity it selfe, and so unfained an enemy to fained hypocrisic, and glosing vaineglory, as you are, what could I present unto your Worship, more suing with your so Christian and sanctified as fections, then these poore T reatises of sincerity and hypocrisic?

As for the second part of this booke, it containeth ( as the title (howeth) In anatomy of the man of Belial, and vaine man, who living only (as the faying goeth) by the fineneffe of their wits) are more unprofitable then the smoke, and (for any religion or goodnesse so Godward ) fearceworth the ground they tread upon. Tet the onely men with most men now adayes, who being very witty and expert to exalt vanity, are very highly exalted themselues: but it is onely of fuch as are as vaine as themselues. Here you shall see Belial set forth by his names, by his gestures, by his speeches, by his imaginations and by his contentions. By his names you shall at first see his nature : By his gestures you shall perceine his dexterity in teaching, and his facility in learning of cuill : By his enill imaginations, and level affections, you shall fee that his hart is not so secret but it may be and wilbe discourred well inough . But by his delight in contentions, and his maner of contending, you shall easily discerne his turbulent fpirite, and some indge of what house he commeth: And by his fearefull doome that is awarded him, it will be no hard matter to perceine how well he may be spared, and how ill the Church of Christ will thrine where the lawlesse libertine is suffered to harbour. But by all to. gether, who (but the wilfull blind) will not fee and confesse, what a monstrous

#### DEDICATORIE.

monfrous monster the carnall gospeller, or libertine Protestant is? & what dayes we are now fallen into, wherein fo much liberty to enill is so freely on all sides both given and taken, to the great endangering of the whole body both of Church and common-wealth? To you thefe Treatifes I do offer in a double respect . First, to testifie my thank full mind for so many Christian kindnesses, and religious fauours, which to my great comfort, and encouragement in my poore Miniftery Fhaue received from your hands. And next, for that by reason of that place which in your countrey you hold, you have right good experience of thefethings. For you that are to indgef astong you have es daily you do ) betweene party and party, betweene plea and plea, cannot chuse but be acquainted with all forts of men: who in their turnes have all of them played and do daily play their parts before you : yet as Salamon ( by the wisedome of God which was with him that he might governe well) could discerne the true mother from the false: so can you by the same wisedome easily discerne a counterfeit from one of a sincere and simple hart , though with Ieroboams wife he disquife himselfe never so much. And as all men did then feare and reverence that renowned king , because they saw the Lord with him to do in-Rice and indgement : fo I know nothing that bath fo much advanced, your name and credite in your countrey, and caused the sweete fanour thereof to spread it selfe like a precious ointment both farre and neare, and round about you, but the all men do evidently fee (besides your lone of learning, and travell for the same) that God is with you to do instice and indgement, to releeve the poore and difireffed, to encourage the vertuous and well disposed : but especially to heale the breaches of the common-wealth, and to bind those fast together with the bond of godly unity, which by unkind iarres and contentions have bene likely for ever to have bene distoyned, distra-Aled and dismembred in mind and affection the one from the other. Bleffed are the peace makers, faith our bleffed Sauier & Prince of peace. And who doth not fee how abundantly God hath bleffed you? whose heart he hath enclined, and whose travels he hath imployed, and fill doth employ (for the greatest part of your time ) in so blessed aworke? Without all suspition of flattery be it spoken, unto the praise

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#### THE EPISTLE

of God, and the comfort of your foule in the day of the Lord: your rea. dineffe to do good voto all , your Zeale in religion , your felicity in composing of controversies, in planting of peace, and in quenching of strifes, and that to the contentment of all parties, doth not a little reioyce the harts of all that are round about you, and shall minister no small occasion to their posterity that is to come, to commend the same to the enerlasting praise of God, and your never dying fame . It was Pauls reioveing, that the care of all the Churches being layd v. pon him, yet he through Gods power fainted not under his burthen. And furely you may well fay, the care both of Church and commonwealth about you lyeth upon you : but yet God doth enable you to undergo that care. Tea, from what parts almost do they not repaire un. to you (as unto the common Philition of the common-wealthes difeases, and the stay of the countrey, and most blessed instrument of enery mans peace and welfare, when any of their matters are otherwise like to languish and fall to the ground? When it was first reported that you should be employed in Embassage for her Maiesty into France, although it could not be denied but that your employment that way might, yea and in all likelihoods would (through the blef. fing of God ) have proved very beneficiall to the Church of God in both nations, yet it grew very disputable among some, whether your presence there or at home in your owne countrey, had bene the more necessarie. And so fast bath God united unto you the harts & affections of the poore commons about you: yea and of all forts, that as unwillingly they would have parted with you, if the choyce had bene in them, as the young infant forbeareth the presence of the kind and tender mother. I freake not this to the preindice of any : neither is there any such cause, for thankes be to God you cannot in this respect fay (as sometime Eliah fayd of himselfe) that the Lord hath left you alone: but I speake it to your comfort and encouragement, wherefoener you shall be employed, whether in forren businesse or domesticall affaires. For though you cannot want your crosses more then other of Gods deare children , who both abroad and at home , doby daily experience find that virtutiselt inuidia comes, and that they

#### DEDICATORIE.

are enuied of the malignant no leffe for their vertues, then Iacob was hated of Esaw because of the blessing, yet cannot that gracious afeet of Gods louing countenance, & fanourable blefing, which have hitherto continually feconded al your godly indenours, but be tanqua arrha, as an undoubted pledge and testimony unto you, that whither focuer you shall be lawfully called foorth, to do him fernice in ferning your Prince and countrey, he will not leave you to your felfe, nor to the malice of the enuious: but will on the contrary stand by you and hedge you in with grace and mercy, wherewith you shall be defended as with a shield. And as he hath promised to honour those that honor him , so shall you affuredly find for ever , as you have hitherto done, the truth of that promise in due time performed unto you. Therefore go on ftill like your felfe, as a faithfull friend to truth and fincerity, and an unfained enemy to the man of Belial, and vaine man, whose counterfeit dealings shall vanish as the smoke against the wind: and the God of heaven proferyou in your goings . And now , no whit doubting of your willingnesse to peruse these Treatises, nor of your readinesse to construe all things in the best part, and to make your best ve of them, to the glory of God, the good of his Church, the comfort of your foule, and benefit of your countrey: I humbly commend both your selfe, and them to the blessing of God. From my study this 1. of February.

Your worthips in all good affection,

W. BURTON.

#### THE EPISTLE

of God, and the comfort of your foule in the day of the Lord: your rea. dineffe to do good wnto all , your Zeale in religion , your felicity in composing of controversies, in planting of peace, and in quenching of strifes, and that to the contentment of all parties, doth not a little reioyce the harts of all that are round about you, and shall minister no small occasion to their posterity that is to come, to commend the same to the enerlasting praise of God, and your never dying fame . It was Pauls reioveing, that the care of all the Churches being layd v. pon him, yet he through Gods power fainted not under his burthen. And furely you may well fay, the care both of Church and commonwealth about you lyeth wpon you : but yet God doth enable you to wndergo that care. Tea, from what parts almost do they not repaire un. to you (as vnto the common Philition of the common-wealthes difeases, and the stay of the countrey, and most blessed instrument of enery mans peace and welfare, when any of their matters are otherwife like to languish and fall to the ground? When it was first reported that you should be employed in Embassage for her Maiesty into France, although it could not be denied but that your employment that way might , yea and in all likelihoods would ( through the blef. fing of God ) have proved very beneficiall to the Church of God in both nations, yet it grew very disputable among some, whether your presence there or at home in your owne countrey, had bene the more necessarie. And so fast bath God united unto you the harts & affections of the poore commons about you: yea and of all forts, that as unwillingly they would have parted with you, if the choyce had bene in them, as the young infant for beareth the prefence of the kind and tender mother. I speake not this to the presudice of any : neither is there any fuch cause, for thankes be to God you cannot in this respect fay (as sometime Eliah fayd of himselfe) that the Lord hath left you alone : but I speake it to your comfort and encouragement, wherefoener you shall be employed, whether in forren businesse or domefticall affaires. For though you cannot want your croffes more then other of Gods deare children, who both abroad and at home, doby daily experience find that virtutiselt inuidia comes, and that they

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> Your worthips in all good affection,

> > W. BURTON.

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#### THE I. SERMON.

MATH. 6. 1. 2, 3.4.

Take heede that ye give not your almes before men to be seene of them you else you shall have no reward of your father which is in heaven. Therefore when show givest thine almes thou shalt not make a trumpet to be blowne before thee, as the hypocrites do in the Sinazogues, and in the streetes to be praised of men: verily I say unto you, they have their reward. But when thou doest thine almes, let not thy left hand know what thy right hand doth. That thine almes may be in secret, and thy father that seeth in secret will reward thee openly.

HE drift of our Saujour Chrift both in this Chapter, and in the Chapter following, is all one with that which he had in the former. Namely, to teach his followers, that if they would enter into the kingdome of heaven, it is neceffarie that their righteoufnesse do exceede the righteoufneffe of the Scribes and Pharifees: onely with this difference. In the former he confirmeth the doctrine of the Scribes and Pharifees, and in thefe two he noteth and condemneth their life and hypocrifie. From which observation two things are to be noted . First, that above all things the Church must be purged from falle doctrine. For if the doctrine be not whole and found, it cannot be that the life should be ordered aright, for the doctrine of the Church is the rule of mens lives, if the rule be mooked, then mult mens lives be crooked alfo. Secondly, if the doctrine berefined and throughly purged, yet is it not fufficient to the true fludy of righteoufneffe, vnleffe alfothe life be righely instituted, and purged too, and especially from hypocrifie. For if the Carpenter have never so fraight a sule, yet if he weare it alwayes at his backe, and do not thereby fquareout his worke, the building wil go but crookedly forward, And in like manner, if Christian builders have never so good Preachers amongst them, and the doctrine that is raught by them neuer fo found, yet if they caft the word behind them, and hate to be reformed by the fame, what eleare they like vnto, but vnto the foolish Carpenter, that put his rule at

his backe, and worketh altogether at adventure, to the spoiling of the whole building, and undoing of himselfe, with shane inough of all that behold him?

Take beede, orc.

The partes of this admonition are two, negative, and affirmative. In the first part we are admonished what to avoide in giving of our almes, In the fecond part we are shewed what to do. Concerning the thing that is ro be anoided note we three things, First what it is. Secondly, how to avoide it. Thirdly, the reason why it must be avoided. For the first, the thing that is to be shunned in giuing of almes is vaineglory, and that hath two parts. First, inward defire of the fame. Next an outward shew of it, The first is the roote, the second is the leaves and the branches. The first is the mother, the second is the daughter. The first is the poyson, the other is the fignethereof, or the breaking out: The first is the fountaine, the second is the streame. The first is the coale, the second is the flame. The first is the cause, the second is the effect of the same. The first is the theefe, the second is his accessary. The first robbeth God of his honour, the second doth publish it. Therefore both the first and the second be damnable: neither the first nor the second are sinnes veniall, as the Papifts fay, but both the first and the second, the mother and the daughter, without faith and repentance are finnes eternally mortall. And therefore our Saujour Christ faith here. Take heede of them : as if they were some dangerous enemies to the foule.

The first thing therefore to be taken heed of, is all inward defire of vaineglory, or worldly praise, and that is forbidden in the first verse, where our Saujour faith, Gine not to be feene of men, that is : with an intent, purpose, or defire that men should see thee and commend thee for it. Publicke giving is not forbidden, for Christ faith, Let your lights shine before men, that they may see, &c. But vaineglorious giving in publicke is forbidden, and therefore he doth not fimply fay, Do not your almes before men, but addeth, to be feene of them, condemning that end, which is first in heart though last in act. So in Math. 5.16. he faith nos, Let your light so shine before men, that they may see your good workes, and glorifie you, but that they seeing your good workes may glorifie God, your heanenty father, who worketh both the will and the deed. So then we fee that it is not simply euill to do good workes in the view of men, may rather it is good fo to do, to glorifie God, and encourage others. God is much glorified, when his children walke like their father, being mercifull as their heavenly father is mercifull, though not in that degree of mercie, yet in mercy of the like nature, beauenly, bountifull, free, and harmeleffe.

Mat.5.16.

By the death of Christ he was knowne to be the naturall sonne of God, and by the good life of Christians aswell as by their death, it may be knowne that they are the adopted sonnes of God. For when Christ died there was a strange alteration of nature, the earth did shake, the powers of heaven loft their power, the graves opened, the dead arole; there was darknesse vponthe face of the earth, as if day had bene turned into night, which when men faw they confessed : yea the very enemies of Christ himselfe confessed to the glorie of the divine power, saying, doubtlesse this was the fonne of God, So when Christians dye to the world and live ynto God, when they by the power of Gods spirit, do crucifie sinne and quicken righteousnesse, there is also a great alteration in nature, their nature is refined by grace, their night is turned into day, and their day into night, their prefent shame is their glorie, and their former glory is their shame, their dead affections are raised up, the denowring graves of their hard harts being opened, and now they speake, and do, and studie otherwise then they did, and not like other men. In a word as Christs death was not like other mens death, fo Christians lives are not like other mens lives. Christs funerals were solemnized by the Sunne and the Moone, by the powers of heauen, by the graues and the dead, by the earth and the stones, and all the infensible creatures, whereof in their kind some blushed, some trembled, some fainted, and all mourned for the death of their Lord, and feared (feeing fuch things happen to their Soueraigne ) an ytter diffolution of themselves and all nature . These things were not looked for in the world, nor regarded at worldly mens funerals, yea fuch as befeeme not the Princes of the nations: fo Christians lives and deaths too are solemnized and graced with the ornaments of the spirit, and the joy of heavenly Angels, with the fruites of righteoulnefle, & the applause of the godly, things not regarded of the wicked, nor befeeming the helhounds of this world: But doubtleffe when men fee thefe lights, they must needes glorifie God, and say God hath done great things for them, and when the wicked themselves see such an alteration in them as they may stand a farre off, and wonder at , but never attaine vnto, they must be enforced spite of their hearts to give God the glorie, as Achan did, faying, this is the truth, and fo it was, and as the lewes did, doubtleffethefe were good men, the fonnes and daughters of God. A man may by their behauiour know of whose bringing vp they were, by their habite and spiritual attire, a man may discerne them to bethe Citizens of the heavenly Ierufalem, Bleffed be God, in fo much as they must go a little farther with the wicked in the book of Wifedome: and fay, we are fooles and they are wife, howfoeuer we counted their life

madnesse before: we are they that played the madmen, and have wearied our selves in the wayes of vorighteousnesse. And with Balam: Oh that we might dye the death of the righteous, and that our last end might be like unto theirs. And thus we see how for the glorifying of God in this life, it is necessary for Christians to exercise workes of mercy, as giving of almes, and other good workes appointed of God in his word, even be-

fore men.

As it is necessary for the glory of God, so also is it as necessary for the encouragement of the godly. And firth of the painefull Pastor, and Minifler of the word, and then of other Christians. To the godly Minister it is no small comfort, and encouragement, when he shall fee the Lords people ynder his charge, fruitfull in good workes aswell as in good words. For then shall he see the fruite of his labours, when after his labour he feeth them fruitfull in all maner of good workes : and on the other fide, when they receive the word in vaine, he may feare that he hath laboured in vaine, in vaine I fay astouching their conversion, though not simply in vaine otherwise, for the word of God is neuer preached in vaine, whether men beleeue it or no, heare it or no, being euer either a fauour of life to life, or of death vnto death: and comming as the raine which never returneth in vaine, but either watereth the earth, or drowneth it : and maketh the ground to bring forth either corne or cockle, fweet flowers or (tinking weedes, whereof the one shall be preserved, and the other rooted vp, and cast out vpon the dunghill. The husbandman is encouraged to follow his husbandry when his vines are fruitfull, and his haruelts plentiful, growing timely, ripening kindly, & yeelding abundantly: and no leffe is Gods husbandman the minister of the word encouraged by the timely growing, kindly ripening, and plentifull yeelding of his charge the Lords husbandrie, after he hath taken paines among them, The shepheard loueth not only to heare his flocke bleate like sheepe, and go to the greene pastures, but also when time commeth he expecteth their fleece for his gaine, and their yong for the increase of his flocke. So the shepheards of our soules love more to see the flocke of Christ yeeld their love, to the encouragement of their shepheards, and the increase of good workes, for the enlarging of the flocke of Christ, then only to heare them speake and talke like Christians. It was an incouragement to Paule to travell in birth among the Galathians, when he was in hope to bring them foorth vnto Christ, or to beget Christ in their hearts. What had that bleffed Apolile to boalt of when he came at Macedonia, but of the zeale of the Corinthians ? and when he came at Achaia, what ioy was it ynto him to report of the forwardnesse and liberalitie

berality of the Macedonian Christians? Euen fo, no leffe comfort is it a.cor. 8. to godly Ministers still in places abroad to commend the zeale, and loue, and knowledge, and patience, and godlineffe, and charity of their people at home: and the contrarie to all these is as great a crosse and discouragement, as the former is loyfull, comfortable and encouraging.

As the minister of Christ is encouraged by the lights, that is, the good workes of Christians shining before men, so are other Christians also no leffe confirmed, and drawne forward to do the like. So the readineffe of the Corinthians, was a four to the Macedonians, and Achaians, a Car. 8.1.3. yea their zeale (faith the Apostle) prouoked many to be zealous, Iron Margneth gron (fayth Salomon) to the face of a friend tharpneth a friend, Pro. 37-17: that is, one man quickneth another. One peece of wood being fet on fire, and layed to another, doth also kindle the other: so one zealous Christian maketh other zealous, which were cold before, Examples are very forcible either to good or cuill, for in the affections of men there is a certaine vnity and vnited league, so that when one is moued, another by the fame is moved: like a chaine of many linkes one within another, draw one and draw all; or like a clocke which hath many wheeles, which all frand frill, vntill one be fet a worke; but if one be fet a going, that will moue his fellow, and his fellow will moue his next fellow, and so one will move another, the greater the leffer, and the leffer in some place the greater, the lower the higher, vntill at the last the clocke sound, and tell all the world thereof. And this spirituall mouing of affection by the like affection, and drawing on of one action by another like, which the fame affection embraceth, is effected by vertue of the communion of Saints, which we rather beleeue then expresse. Thus Nathaniel is drawne by Philip to see Christ, and Philip is drawne by Simon Peter, and Simon by his brother Andrew. Thus the woman of Samaria being moued by Christ, moueth the best ofher neighbours to come out and see Christ, And herein appeareth the vnity of the Spirit, which the Apollle speaketh of Ephel 4. 7, and willeth Christians to hold and maintaine with the bond of peace: for the Spirit of God is alwayes one and the same, in all men, in all ages, and at all times and looke what it commendeth to one, it commeth to another, and what it perfwadeth one vnto, vnto the fame it perfwadeth another. So that one man being moued by Gods Spirit to shew workes of mercy, he doth it, his affection liking the fame, commendeth them vnto another, that mans affections also being ruled by the same Spirite, cannot chuse but affect and entertaine the same things, and so they go

from one to another, and all being moued by one and the fame spirit, And yet every one is moved by meanes, and in his feuerall degree and measure, whether it be offaith, or charity, or patience, &c. Danid was a meane to make many zealous with him, in fetching home the Arke, and Pal. 116 10. in other religious actions no doubt, but how? he first heareth the word, then he beleeneth, then he speaketh, then others heare him speaking, then they believe that which they heare from him, and then they affect that which they beleeve, and then they practife that which they affect, as all men do, whose harts are where their treasure is, and their tongues are occupied about that which their harts are fet vpon, To conclude therefore this point, feeing as the doing of good workes before men, maketh much for the glorifying of God, and the encouraging and drawing on of others, both the godly Minister in his place, feeing tome fruite of his labours, and also of other Christians, by the example of their brethren, and by vertue of the spirite, which vniteth their affections, let no man condemne the giuing of almes, or exercise of other workes of charitie before men, but do them rather, but alwaies, take heede (as our Sauiour willeth) that ye gine not your almes before men to be feene of men, that is, with a defire of praise, and vainegloric.

It is the affection that make the or marreth all our actions, and is the thing that is more respected with the Lord, then the outward action it felfe be it neuer fo good: Salomonis witnesse, for he faith: The Lord pondereth the fpirits, that is: he considereth with what affections things be done. And the Lord loueth not a giver but a cheerefull giver. Now the gift is in the hand, but cheerefulneffe lodgeth in the heart, and appeareth in the countenance, which the Lord doth more respect then the gift. No one thing doth so soone, and so much poison all our actions as vaineglory doth, a finne indeed that waireth on the belt, as it did vpon S. Paule, who therefore had a messenger of Sathan sent to buffet him, that is : he had a part vnregenerate to humble him, left he should be exalted about meaa.car.12.7 fure, by reason of those reuelations which he had given him, to shew that

the best men are given to thinke well of themselves.

How many do give and forgive to be feene of men? How many have Sermons and Dole at their burials only to be praifed of men? How many heare the word, and daily frequent the exercises of religion, onely to be feene of men? How many do lend and give their word vaineglorioully, to be praised of men? How many do build alost like Nimrods, euen till Babel (that is to fay, confusion) fall ypon their heads, and onely to get a name amongst men? How many have even confessed their faultes and

2.Cor 9.7.

wept for their finnes too, even to be feene of men? How many comming through Cathedrall churches, kneele downe by a pillar as though they prayed, onely to be seene of men? And might not Oforisu the Papist himfelfe be as vaineylorious as another, when he wrote a booke, de contemnenda gloria, in contempt of vaineglorie? As many rufflers in the Church make most glorious Sermons in praise of mortification, and fanctification, when themselves are most vaine. This humour waiteth vpon vs all, and maketh all that we do fruitlesse before God: and therefore in all our actions ought carefully to be prayed against, as we are taught by our Sauiour himselfe, saying: ballowed be thy name Lord: and with Danid: Not Pfal. 119. unto vs & Lord, not unto vs, but to thy name let the praise be given : for to

ys belongeth nothing but shame of faces.

This humor of vaineglorie doth (teale craftily vpon vs, and doth fubtilly beguile vs: therefore take heede of it faith Chrift. It lurketh in the heart, as dregges in their veffell; if great heede be not taken it will rife vp and marre the wine. It is like a faire spoken theefe at the doore, who if thou take not heed of him, will get in and spoile thee before thou be aware. It is like a heard of Players, who with their varietie of bewitching vanities, do cause men willingly to be robbed of them. It is like a moth, that if thou take not heede of it, will breede in thy foules garment and spoile it. It is like leaven, a litle whereof will sower the whole lumpe of dough. It is like loab and Indas, who kill when they kiffe, and flab when they embrace. In a word, it is a difeafe that maketh many to dieeuen laughing, and sometime deprineth them of their wits. Therefore take heede of it, faith Chrift, it is a very daungerous cuill: take heede you give not before men to be feene of men.

Therefore when thou ginest thine almes, thou shalt not make a trumpet to be blowne before thee, &c.

As before our Saujour Christ forbiddeth all inward affectation of worldly praife, so here he condemneth all outward shew of vaineglorie, and all oftentation of a vaineglorious mind in giuing of almes. According to which rule the Apostle faith: Abstaine from all appearance of enill, Now 1.Thes. 122. this was in the Scribes and Pharifees very groffe hypocrific and palpable. For first, they must have their almes giving proclaimed by sound of trumpet. Secondly, not in any private place, but in the finagogues, the most publike and notorious places that were.

For their proclamation of the matter by found of trumpet, they might pretend some excuse, and that reasonable in shew too, as thereby to call the poore together: for hypocrites are neuer without their pretences and

1.Sa.15.21. excuses, Sant he reserveth of the Amalekites beafts contrarie to Gods commaundement, to offer facrifice for footh, Adam hideth himselfe, and

10b.12.5.6 pretendeth the cause to be his nakednesse. Inda grudgeth at the cost that was bestowed upon his Lord and maister Christ: and to sauchis cre-

dite, pretendeth care for the poore. Abfalon intendeth treason, but pre-3.Sam.rs.7 tendeth a yow made at Hebron. But pretences are no better then couers made of fig-leaves, which the Sunne will foone drie, and the wind will

quickly blow away.

Whatfoeuer those hypocrites might seeme to pretend for their trumpet, it would not ferue their turne, neither before God, who knoweth the thoughts and intents of the heart long before they be conceived, nor yet before men, who by the light of common reason are able in some measure to descrie hypocrific, in that and the like action. And doubtlesse it could not be otherwise then an euident note of vaineglorie in them: for what needed they make any proclamation for the matter? had they not their Elders? had they not also their Deacons and ouerseers for the poore, that knew well who had neede of almes? might they not enquire of them? or could they not trust them with their contribution? or ifthey must needes make it knowne to all the world, when they would deale their dole, had they no other way to publish it by, but by found of trumpet? A bell might have bene tolled, if they had any, or if they had none, a bill might have bene fet vp, or a meffenger might have bene fent to the houses of the poore: yet none of these waies would serve the turne. but a trumpet must be blowne before them, whereby they might be honoured, and admired after a more flately and princely manuer . Whereby likewise they did sufficiently bewray their ambitious humor: and therein did they not a little forget themselues: for they knew by the lawe of Mofes (which they had amongft them, and was read daily in their finagogues) that trumpets were not appointed to any fuch end or vie, as they put them voto. For in the tenth of Numbers, from the fecond verfe to the ninth, it is euident that trumpets were appointed onely for the affembling of the congregation, and for the remouing of the campe : the manner of vling them is more at large there let foorth, to which place I referre them that are defirous to know the fame more fully. Againe in other places of the Scripture, we shall see that they were vied at the coronation of Princes, in managing of warre, and folemnizing of Princely affaires, or bufineffe of State, and not otherwife: as when Salomon was 1. Kin. 1.39. proclaimed King at Gihon, they blew the trumpet, and cried, God fave King Salomon. So likewife when Athaliah was deposed, and Inash made

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a N. H.14. King in her steade : it is faid, that the King stoode by a pillar in the house

of God, as the manner was, and all the Princes and trumpetters by the King. And the Apostle commending the vse of knowne tongues in the congregation, and condemning the contrarie, vieth a fimilitude of the trumpet in warre, faying: that if the trumpet give an vncertaine found, 1.co.14.8. who shall prepare himselfe to battell? By which both they might know, and we also may understand, that the trumpet is an instrument of state, and therefore not to be made common to every one, nor for every thing. There be certaine ornaments and dignities, peculiarly belonging to certaine persons, and in no wise to be made common vnto all: as Coronets, chaires of State, cloth of State, garters of Honour, Trumpetters, Pages, Chariots, &c. Neither is it fit for every obscure Gentleman, neither is it feemely for euery, or any base artificer, or man of trade and occupation, to ride in Coches, to have Pages runne by their horse side, nor to solemnize the mariages of themselves, or their sons and daughters with sound of trumper, as if they were fome Princes, or persons of State and high calling. It is too intellerable pride, and too manifest a note of Pharifaicall ambition: whereby they (which do fo) make themselves odious and ridiculous before God and all wife men. When the malicious Iewes faw Christ, in life and doctrine to excell other men, they blasphemoutly faid in derogation ofboth: Is not this the carpenters fonne? But we (when Mar.6 3. wesee such princely ornaments, and solemnic iestaken up amongst countrie clownes, or other inferiour persons of base estate and meane calling) may well fay in defacing of fuch infolent fooles: Is not this the Carpenter? Ind 919. and is not that the bramble, that hath so exalted himselfe above the trees of the forest? What would these persons do, and how would they be honoured, if their place, and authoritie, and birth, and wealth, did answer their humour? Nimred neuer builded to high as they would build: Abfalon had never to many men running before him as they would baue: Nebuchadnezzar the King of pride, neuer ftrouted it to in his pallace, as they would strout it. Dines was never so daintie in his diet, nor so costly in his habite, nor so hard-harted to Lazarus, as they would be: lexabel was neuer fuch a painted harlor, as some of them would be: Michel was never fuch a fcoffer at the zeale of Dania her Lord and husband, as they would be: Herods mincing minion, and dauncing damfell, did neuer fo trip it as they would trippe it. If those daies should come, as they are not farre off, then it were good for John Baptist to looke to his head, and for Naborh to his vineyard, and Danid to his kingdome and life too. For who fo cruell as the harlot, that is made a mother before her time? and who fo loftie and luftie as the bramble, that is exalted beyond his defert? Wo to the children that have such to their parents, and wo to the tenants

that should hold of such Landlords, and wo to the subjects where such should dominere, and wo to the ficke where such are Phisitions, whose teeth would teare as fast as their tongue would licke : whose Phisicke mult be recompenced with the skinne of their patients. Wo to those fouldiers that have such to their captaines, and to those horses that have fuch for their riders. And doubtleffe, great is the abuse on both fides in these degenerate daies, wherein all things are so growne out of order and kind. For as the ploughman in some places, can scarce be knowne from a Gentleman, nor a carter from a Courtier, nor a Gentleman from a Nobleman, nora Milk-maid from a Ladie: fo on the other fide is it obserued as a fault in persons of state and high degree, that they do so much abase themselnes (what the cause is God knoweth ) and obscure the light and glorie that God hath given them, that a man can hardly know them as they go or ride, from persons of farre meaner estate then they be of: vertitur hoc vitio, &c. this is a vice which many take to be a vertue. They that weare filke, and costly apparell are in Kings Courts, faith Chrift, to shew that Princes, and those which attend you Princes, should go otherwise then other men: that is, it is lawfull for them to take and vie for difference fake, those ornaments and dignities, which God hath annexed vnto their places and degrees: alwaies prouided, that no man goeth beyond his calling and abilitie, but a degree vnder, rather then beyond: and that they take not that honour to themselves, as Herod did, which should be given to God . Some are so high minded and phantafficall withall, that to be of every fashion they will borrow ofeuery man: and then they may go one degree further, then that Philosopher took, who faid: Omnia mea mecum porto: I carrie all my goods with me: for these may say so: Omnia men: I carrie all my goods abour me: which they may eafily do, when they have metamorphofed or turned their great Okes into gay coates, and their farmes into farthings, and their fee simples into simple fees , and their rents into ruffes, and their lands intolaces: for that indeede is the way to bring a caltle into a capcafe: and then they may well play the king and the begger too; the king abroad, and the beggar at home; and alwaies cry: Omnia nostra no bischim portamus: and more too, may another answer: for Non solum vefira sed aliena, non tua sed mea portas: not only their own but other mens goods too they weare, But when every bird hath her owne featheragaine: monet cornicula rifum: the naked chough becometh most ridiculous, being stript of her borrowed colours. It was well with old Father Latimer that reverend Father and religious Bishop, and constant Martyr of Christ, when he could answere the Courtiers in King Edwards daies, char

that made themselves merrie with his lether coate, and tell them to their faces, that his lether coate had one propertie, which many of their veluet coates had not: and what was that? for sooth it is payed for quoth he, and so are not many of yours, so that I may say I weare none but my owne, so cannot many of you do. Neuer a merchant, nor mercer in London will pull me by the sleeue, and say: Sir, pay for your coate. And truly me thinke such an answer should both comfort those that live within compasse, and shame many a lustie gallant, and wanton brave Dame in these daies, who when they are gotten into a shoppe booke, are as safe as if they were in a castie: for they will never come out vntill they be reacout. Other some through enuie at other mens estate, cannot be content with their owne, and therefore play the toade, who thought by swelling to be as bigge as the oxe, but he burst himselfe with his swelling before he could be a quarter so bigge, and so doth the enuious man too.

Others are called to high place, and to beare rule with maieffie and authoritie, and of these two, many are content to forget all that, and to become haile fellow with every base companion at cards, at tables, at dice, and quaffing, and so live amongst men not like rulers, but like Afor blocke, drowned in the bottome of carnall and base delights, for every frogge to leape vpon, and abuse at his pleasure. These men while they neglect and abuse those good meanes which God hath lent them, to grace and countenance them withall, do live both in contempt, and in some daunger, For too much fond familiaritie breedeth contempt, as too much statelinesse and severitie breedeth hatred and disdaine, because there is feare without lone. So an unarmed man many times emboldneth a theefe, and euen a valiant Gentleman being alone, doth not a litle encourage his enemie to fet vpon him, or to lye in waite for him, because he knoweth, that although when he hath his men with him, he is like a threefold cable which cannot eafily be broken, yet being alone, he is but as a fingle cable, or rather as one vntwifted that can eafily be twitched in peeces. Therefore to conclude this point: let the abuse on both fides be taken away, and let persons of thate vie their stately ornaments, and instruments to the glory of God, and good of their countrie, and themselves. And seeing as such things are appointed to put a diffetence betweene the superiour and the inferiour, let not any presume to vie any noble or princely ceremonie, for the folemnizing of his meane and base affaires: but remember what our Saujour saith here in my text: When thou ginest thine almet, cause not a trumpet to be blowne before thee. And so much for the first point, namely, the thing that is to be auoyded.



## THE II. SERMON.

2.Point.

OW we are to see which way, or by what meanes it may be auoyded, and the way to auoide vaineglorie, in giuing of almes, or in any other action is to take heed of it. So sayth the text. Take heede that you giue not to be seen of men, that is, watch ouer your affections narrowly, and examine euery affection and euery cogitations euery affection what it chiefly desireth, and every cogitation what it mu-

feth vpon, and deuifeth to effect.

Mat.13.

Take heed (faith our Sauior Christ in another place) watch and pray, left ye fall into tentation: to shew that there is no true heedfulnesse without watching and prayer; and without such kind of beede taking, we soone fall into tentation.

This watchfull beedinesse, and beedie watchfulnesse, is that which S. Paul calleth circumspect walking: Ephe. 5. and the prophane persons of the world by a nickename call precisenesse and Puritanisme. Well whatfoeuer the world doth call it or account of it, it sufficeth the godly wife, that wifedom it felfe hath both commended and commanded it. It is the thing that in enery place of the Scripture is vrged vnto vs for our good, One Scripture calleth to those that go to the holy assemblies, and faith, Looke to thy feete when thou entrest into the house of God. Another Scripture crieth to men, when they are fet at a fermon: Take heed how ye heare. Another Scripture calleth to those that go to the Communion, Let every man examine himselfe before he eate of that bread, and drinke of that cop. Another Scripture crieth out to the whole campe of Ifrael, faying : Take beede lest there be in any of you an enill heart to depart away from the lining God:that is, from your foueraigne Lord and Captaine, to a Forraigner, to a Rebell, to the Diuell. Another Scripture crieth out to those that are planting, and letting, and weeding in the Lordes garden, Take heede and beware of coneton fnelle, for that is the root of all enill, Another giveth warning to those that are at their deuotions, and scruing God, Take beede of the leanen of the Scribes and Pharifes, which is hypocrifie. And every Scipture almost commeth to vs with a friendly watchword, whatsoener we are about, & biddeth vs take heed : and they fland like Sea marks where-

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Heb 3.13.

Lufe 12.1.

by Mariners are both warned of rockes and fandes, and directed rightly and fafely into their defired hauen. And furely if we would well confider hat we are alwayes in danger of enemies both visible and inuisible, and hole not a few but many, not weake but mightie, not simple but subtile, and that our owne falle hearts within vs are the readiest to betray vs, we we would eafily confesse, that this is a friendly watchword, and no more hen is needfull: Take heed unto your affections, watch over your cogitations, and pray against tentations. The ground that we go vpon is supperie as rce, our knees are weake, we are soone downe, and being downe do ardly recouer our felues, and therefore we had neede take heede, Sinne subtill and impudent, it will easily deceive vs with false colours, as Draers do with falle lights, and it will not be faid nay; but with often and reblute refisting the Diuell is driven away. I am manhood faith malice, and for thy ctedit: thou needest not feare me. I am good husbandry faith Coecouineffe, and for thy profite, thou needell not feare me; I am good felbwihip faith Prophaneneffe and Filthineffe, and for thy pleasure: thou needest not feare me, I am handsome cleanelinesse saith Pride, and will make thee to be admired: thou needest not feare me, Gloria calcar habet aith Vaineglorie, glorie and praife is a spurre to encourage men in well doing strue faith another of the fame hum our, Virtus landata crefeit, and the mailters enge is the feruants ange in vertue and good feruice, the praise of vertue is the increase of vertue. And this is true, but now a friend with a friendly caucat were very necessarie, and Take heede will serue for allifthey be wife. Take heede, o man, that thy manhood be not malice, that thy good husbandry be not greedy conetoufnesse, that thy goodsellowship be not bealtlinesse, that thy vnitie be not conspiracie, that thy love be not wanton luft, that thy cleanelineffe be not Sodomiticall exceffe, that thy glorious spurres of vaineglorie and praise, be not poisoned by thy defiring of them, Oh mafter how shall we know these things, wilt thou fav? I can give thee no better counfell then God hath given thee,& that is Take heede. But how shall I take heede? Surely by watching and praying. Alas fir, three things hinder my watching, and that is drowfines, and darkneffe, and fearefulneffe: I would warch faith one, but fleepe opprefleth me : and I would watch faith another; but darkne fle troubleth me, that is, I am an ignorant simple man, not knowing the right way from the wrong, nor vice from vertue, nor a fubicet from a rebell, nor truth from errour. And I would watch faith another, but I fee the enemies fo many and so terrible, that I dare not set my selfe against them, I will put out my light, that I may see no more such searcfull sights, and lay downe my weapon, and let them do as they will, and fall affeepe in my finne, as

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men do in their beds when it thundreth : but to be fafe against all daungers, they will first bleffe themselves, and say their Avie Marie, and so commit themselves to the weather. This is good plausible counsell to fleth and bloud, that fauoureth any thing, fauing the things of Gods fpirite: but how lothsome soeuer you take it to be, for certaine it is not very wholesome : therefore my brethren let it alone, and take better adnice: and that is this. If you be in darknes and ignorance, get you lights both within you and without you, and that good store too. For the enemie cannot abide the light, but will put out as many as he can come handsomely by: these lights that thou must fet vp without thee, must be first the holy word of God diligently read, orderly preached; and duly frequented: that shall be a lanterne vnto thy feete, and a light vnto thy pathes: that shall descrie vnto thee the right way that thou must walke in; by that thou shalt discouer all false and counterfeit colours: and by that touchstone, thou shalt trie all drosse from gold. Having that as the great Sunne-light of the Church, neglect not to reade if thou canst, or at least to heare the good workes and writings of godly and learned men: especially have conference with them, both soberly, and with a holy purpose to be reformed by them: for they are lights too, not to be negle-Eted nor despised, no more then the Moone is, whose light is nothing in comparison of the Sunne light, and is altogether borrowed too of the Sunne: but it is borrowed for thy good. With thefe lights fet up also before thy eyes, the good works and godly examples of humilitie, & of patience, and of lowlinesse, and of zealousnesse, and of constancie, and of finceritie, and of love, and of charitie, and of true devotion, which thou haft feene or heard of in the Saints and holy men, and women of God: for even they are lights, and comfortable lights too. when Christians meane to keepe Christs watch ouer their hearts and affections . But all these are to no purpose to thee, except thou have one light within thee, as well as without thee. When God hath bestowed these outward lights ypon thee, then pray thou for the gift of the holy Ghoft, that he being in thy heart, may open thy eyes of understanding and judgement, to fee the wonderfull things of Gods lawe: as he opened the heart of Lydia when Paule preached: and also to frame thy will and affections to take pleasure and delight in the Saints and their examples, who excelled in vertue vpon earth: and so much for thee that sittest in darknesse. Now to those that have lights, that is, preaching inough, and good bookes inough, and good knowledge inough, and can discourse of good examples inough, but are oppressed with sleepe, and a spirit of deadnesse and drowfineffe: that is, are carcleffe of that they heare, and forgetfull of that they

they both heare and reade, and make no conscience of anything longer then it is rung into their cares. I cannot tell well what to fay vnto them: to discourage them I am loath, and to incourage them, as they are I am afraid, but let vs fee : is there no way to make them vigilant? that they may take heed of the enemy when he commeth? verily yes . First, they must defire their fellowes and neighbours to call upon them by exhortation, and awaken them: as men do that meane to ride a journey together: then if they fall afleepe againe, they must cause the watchmen of the ffreetes, that is their publicke teachers and paffours to fmite them and pinch them, even with speciall application of the doctrine vnto their owne hearts and consciences: then they must resolve to be patient and contented that they be often and loud to called upon, as Christ did often call vpon his Disciples when they were heavy and therefore often andloud, because they were heavy. To which ende the congregation should not be peftred with an ignorant nor a cold teather, nor a strawbury Sermon man, that either cannot or will not, or will but coldly, and feldomly rouze vp mens drowfie confciences, but fuch as shall be instant infeason and out of season, that is : vppon all occasions to lift vp their voices like trumpets, and to tell the Lords people of their finnes, both in generall, and also in particular. And lastly, they must take heede of eating and drinking fuch things as are like fleepy and drowfie meates : that is, that they delight not in fuch carnall company, and fleshly pleasures, as will intime both breed a confumption of Gods graces in them, and also harden, and befor them fo in their fins, that in time they may grow past all feeling, for consuerudo peccandi (faith Augustine ) tollis sensum peccari: the cultome of finne takethaway thefeeling of finne.

Now for those that are discouraged through fearfulnesse of their owne abilitie, and affrighted with the fearfull sights of their enemies, like Elistahis seruant at the sight of the Aramites: there be of two forts, which have need of good instruction, and great incouragement. The sinfl fort are dismayed at that which is pass; the second is affraid of things to come. The first are such as have been in the battell, and have beene soiled, and ouermatched with rebellious thoughts, and vasanctified affections: and these like a weake porter at a gate, having opened the doore to some one whom he had a mind vato, were not onely so troubled by that one sinne of theirs, whom they meant not to keepe alwayes, that they could not tell how to be rid of him any more; but also by that same one salle and sained friend have beene betrayed, in letting in a presse of many other sames, which they never thought of, to the spoiling of all that was within: which they thought to keepe out, but finding them-

selves overmatched with the preasse without, and wanting strength within, haue cuen in a kind of desperate manner fit downe, and let all alone, to come in and do what they will: wishing when it is too late as they imagine, that in time they had taken heede of that one falle and deceitfull affection which they entertained. To these men a man cannot fay, obstate principies, withstand the beginnings: for that the fray is already begunne, and they almost, nay altogether put to the worse. But the best countell for such a one is, redime to captum quam que.is minimo, get out of their hands to foone as thou canft: and as Christ faid to the woman taken in adulterie, go and finne no more, least a worse thing happen vnto thee: that is, take better heede another time. But how shall I get out of their hands? wilt thou say: verily of thy selfe a thing impossible: thou must craue helpe of a stronger then thy selfe, or then the enemie that hath thee in poffession, and that is Iesus Christ, the victorious Lion of the tribe of Inda, who hath alreadie dispossessed the ftrong man of his hold, and purchased the possession to thy vie: if thou fue to him by earnest prayer, and embrace him by a holy faith, thou shalt recouer thy hold againe. And without these two weapons, it is not possible for thee, by all thy heede taking to avoide the sleights of Sathan, And what though thou carrie a scarre, and we are some shakles of the vnregenerate part: yet be content, and thanke God for thy victorie by Christ, Iacob could not get the bleffing without wrestling, and in wreftling he was fmitten, and being fmitten, he halted, and continued lame euer after: and thus was it with Ifrael, that is he that preuniled with God, And so shall it be with every true Israelite and member of Chrift, while the world thandeth. But what of all that ? Gods power is made manifest in the weakenesse of his children; and so thou may in the end preuaile with God for his bleffing, be content to receiue with the bleffing of God many a blow, knowing that it is better to go lame and blind into heaven, then otherwise after all case and carnall pleasure to go into hell.

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Now for those that are afraid to stand upon their spiritual watch, for seare that they should be soiled and spoiled, they are to be encouraged and admonished. Great cause of encouragement they have, for that if God once open their eyes they shal see more with them, then be against them, as the servant of Elista did. God himself hath an eye over the righteous, and an eare alwaies open to their prayer. Therefore let them watch and seare not, Gods Angels are charged to pitch their tents about them, therefore let them watch and seare not. With their hands they shall hold thee, that thou dash not thy soote against a stone:

therefore watch and feare not, Christ himselfe both God and man, thy Mediator doth plead for thee, doth pray for thee, doth pay for thee, therefore watch and feare not, Christs Ministers without are readie to awaken thee with their filuer trumpets of knowledge and wholesome doctrine, if thou chaunce to fall afleepe, therfore watch and feare not, Gods spirit within thee as Lord deputie for Christ Iesus, is ready to do all his offices for thy fanctification and confolation here, and for thy faluation and glorification hereafter, therefore watch and feare not. As Lord privie feale he is readie to fet vpon thee the stampes of regeneration, and marks of mortification, as dying to finne, liuing to verme, with increase of faith, and charitie, and patience, and temperance, &c. These are his markes, by which thou shalt know that thou art sealed up to the day of redemption, As Lord comforter of Gods elect, he shall speake peace vnto thy soule, when thou art cast downe vnder thy finnes: and fay, Sonne be of good comfort, thy finnes are forginen thee. If thou receive any wounds in thy inward man, whereby thy zeale, and faith, and repentance, &c. may grow into a confumption, yet watch fill and feare not: for he with his quickening vertue, and foueraigne oyle ofheauenly affurance shall restore vnto thee againe the joy of thy saluntion, creating in thee still a cleane heart, and renewing a right spintwithin thee: and therefore keepe thy watch and feare not . And if thou dye, he shall chaunge thy death into life, and thy mortalitie into immortalitie: yea if the boifterous windes of perfecution and trouble chaunce to arife, and drive thee either into prison, or to the stake, or to the gallowes, or to banishment, or to the vncomfortable coasts of contempt, reproch, or any other crosse whatsoeuer, he can quench the fire, or ftoppe the lions mouthes, or open the prison doores, or raise thee vp new friends, or take away thy hunger, or give thee strength to beare all if he will, or elfe make all thefe as meanes to drive thee fooner into heaven then thou wouldest be: and therefore take heede, watch oud feare not.

But now thou must take heede, that those things which are spoken forthy consolation and encouragement, do not make thee carelesse and remisse: but be admonished instanding upon thy watch to take heede of two things. First, that thou post not off thy watching unto other men. Secondly, that thou drine it not off unto another time. If thou post off this dutie to other men, thou deceinest thy selfe: for thou hast no more primiledge then other men haue, thou art in no lesse danger then other men are, thou art subject to the same passions, the same somuptions, the same lawes, the same independents, that other men are

Mar.13. Mat.24.

fubied vnto: and therefore if other men must take heede and watch ouer their affections, thou must: if some must, all must; and therefore lest any man should thinke he were more priviledged then all men, Christ faith, That which I fay onto one, I fay onto all match. It is a fubtiltie of Sathan to make men beleeue that they are exempted, but others are not: that ministers had neede watch over their affections, and looke to their waies, but not other men; as in Poperie they fay, that Friers, and Monkes, and Nunnes must be more holy, and more deuout then other men, And therefore we fay as the disciples said, when they heard Christ fay, one should betray him: Is it I? Is this to me? Doth this do-Ctrine concerne me? Whom doth he meane? As though Christ had faid here; but one of you must take heede and watch, And when we see, or heare of any other man that is come to reape the shame of his vaineglorious and ambitious attempts, or of others their lasciuious or couetous attempts, what is our faying? Alas it is pittie, this was for want of heede taking : but yet we take no more heede then they, for we think it concernes ys not, But this is our great folly. Other men that have fallen before vs, are like thips that are tunke before our eyes, and cry out vnto vs; looke you to your felues, and come notafter vs , for if you do you shall all likewise perish. Let other men be our warnings, and not our deputies in these cases. For no man shall go to hell by his deputie, but every man that hath bene careleffe in his watch, without repentance shall in his owne person die the death.

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Secondly, thou that art to beginne, if thou wilt keepe thy watch wel, post it not off vntill another time, for that is another of the diuels sleights: but remember what Christ faith in the Text: When thou doeft thine alm, take beede. He doth not fay, when thou haft done it: for then it commeth too late, because that action is past with a theeuish affection alreadie. Take heede after the euill is committed, is like, thut the doore when the horse is stolen If thou wilt take the theese with the manner, thou must watch him even at the very fame inflant, when thou art doing of thy good deeds; for then he commeth and doth his feate, and afterward he lurketh in a corner of thy heart, where thou canst not so well find hins and there he both watcheth his time for the like bootie another time, and in the meane time he doth as it were laugh thee to fcorne, for that thou wert fo foolish, as to let him rob both God of his honour, and thee of his fauour, while he tickled thee, and flattered thee with faire words. As Nehemiah that couragious magistrate dealt with the Sabbath-breakers, so must we deale with our vaineglorious thoughts. He watched them when the Sabbath day came, and then he found them, having

found them, he shewed them the law: when that would not serue, he threatned them: when threatening would not ferue, he apprehended them and punished them, and then they came no more ypon the Sabbath day. So let vs watch our thoughts and affections, when we are about to do, or are in the doing of our good workes, and then we shall find those theeuish and pecualh thoughts, that go about to rob God of his honour: having found them, lay the law of God before them: if that will not ferue, threaten them with the judgements of God: if that will not ferue, then lay hands (not vponthy felfe) but vponthem, and take amore thraight examination of thy heart where they are, even before the Lord chiefe luftice of heaven and earth; then imprison them by restrainingthem of their libertie, and refraining of thy felfe from fuch obiects, and fights, and places, and company, as would animate them against thee. Having thus restrained them, feedethem with falting, as it were with the bread of affliction, and with weeping mingled among, as it were the water of affliction : and then with the spirit of feruent prayer, correct them zealoufly and continually, and spare them not : accuse them, arraigne them, endite them, and condemne them, and feare them not, but ftill pray: for prayer is flagellum diaboli, as Augustine calleth it, the whippe of the Diuell, which he more feareth, then all the conjurations of Poperie, then all holy water, and croffings: yea more then the dog doth the whip: and as when the dogge heareth the bell at the whips end, he runneth out of the house : fo when Sathan perceiveth a Christian addreffe himfelfe to prayer, though it be neuer fo weakely and with great striving: yet he then feareth the rebuke of God, and giveth place . then let vs pray good brethren, euen then, then when we are about to give almes, or to heare a Sennon, or to preach the word, or to reprove finne boldly, or to handle doctrine foundly, or to deale roundly with the consciences of men, and in all other spirituall exercises and not only in them, but also in our civill affaires, in buying and selling, if thou meanest to deale truly, and vie plaine and simple dealing, and to be at aword. Oh then pray also in inuiting thy friends and neighbours to thy house, when thou entertainest the preachers of Gods word at thy table, when thou art troubled in making provision, and to have all things cleane and handsome: oh then pray, when thou callest foorth thy children to shew their wit, their aptnesse and towardnes to learne, their profiting in learning, and fuch like: oh then pray too, when thou carieft thy friend to shew him thy house, and thy roomes, and thy rithes, and the workes of thine owne hands, and thy fine gardens and walkes, and thy fruitfull Orchards, and thy fatte cattell, and thy great

dealings, and thy daily expenses,&c. Oh in all these go not without thy whippe of prayer to drive away Sathan, and all his theeuish suggestions, and vaineglorious cogitations: for even then when thou thinkest to do all for the best, thou shalt be circumvented and deceived of thy reward before thou be aware, if thou then (even then I say) do not take heede.

Then shalt thou heare the whispering, & feel the tickling of a number of spiritual and invisible theeues in thy hart. Oh faith one to him that studeith for a Sermon, when he readeth a trim discourse, or fine simile, that pleafeth himselfe, Oh this will do well to grace thy Sermon withall, oh men will commend thy wit, and thy invention for this, and thy boldnefle for that, and thy judgement in that, &c. On here is a tickling theefe in the heart: driue him out by prayer: take heed of him: yeeld not vnto him: but pray then and fay : Lord none of all these come of my selfe, thou are the giver of them, they are thy mercies to me o Lord, I am not able nor worthie my felfe, to carrie fuch treasures of thy Spirite to thy people: Lord be mercifull vnto me, and fanctifie my heart, that I may feekethy gloric, and not my owne. Oh hallowed be thy name Lord, hallowed be thy name: not vnto vs, o Lord, not vnto vs, but to thy name let the praise be given. Lord humble my swelling heart with the feeling of my sinne, and my special corruptions. Oh Lord drive out these proud thoughts, these vaine imaginations, these wicked and sacrilegious affections, which go about thus to rob thee of thy honour, both in me the speaker, and in others the hearers: let them not commend thy gifts in me, or in any man, but alwayes to thy praise and glorie. And thus must we be exercised continually, while we live. In like fort when thou art about to shew thy reading, and discoursing veine, at the table: pray, for then a theese within thee will be ready to tell thee that all the company will, and do admire thee for thy gift that way, Yea, or if thou fit still and be filent, and never speakest but when thou are required, and then very modestly too, yet then watch and take heede, for even then commeth a spirituall theese, & perswadeth thee to thinke with thy selfe, furely men will commend me as well for my filence and modestie, as such a one for his learning & wit: but where is the Kings Atturney all this while to pleade for Gods right? I meane the spirite of sanctification, to perswade thy soule to give the glorie to God, who gave thee those gifts, and that grace with God and man : where is he? On therefore then when thou doeft these things, euen then I say take heede: watch and pray, Hallowed be thy name : Lord rebuke Sathan , quench these his fierie dartes : humble my proud heart : make is to affect thee and thy glorie, about all things, and

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in all things. In like fore in doing the parts of a cluil man, entertaining of preachers, or thy honeft friends and neighbours; in thewing them thy faire houses, thy well contribed roomes, thy wealth, thy gaines, thy great expences, thy great revenewes, thy toward children, &c. doeff thou not feele a theefe within thee, tickling and dallying with thy falle heart, and telling thee, that thou shalt be highly commended for these things, and thy fame firstl be foread farre and neare, and thou shalt be spoken of for a, and reverenced, and admired? &c. doeft thou noe feele fach's theefe within thee fpeaking fuch things? And what is all in effect , but to perfwade thee to rob him who hath enriched thee, to difgrace him who hath graced thee; and to wound him who hath healed thee? whereas thou oughtest then to say, I will shew these things, and tell what goodnesse I have received of my mercifull God and heavenly father, that men may commend his goodneffe therein, and spread the same of his name farre and neare, and may reverence, and admire his wifedome and power, and percifull workes towards mortall man, and may both feare and love his Maieffie for the fame. And to this end, let vs watch & pray, that God in al things, and for all things, may have his due praife and glorie. In like manper, when thou giveft thine almes, or buildeft anie hofpitall, or giveft any thing to the poore of fuch and fuch a parish, &c. if thou doeff not take great heed, and examine thy heart, and fland with prayer at the doore, then will Sathan be bufie, and a fpirituall theefe will fland up in thy hart and fay, Oh now that being knowne, how will the poore commend me! how will the world commend me? I shall now gera name that I am a good man to the poore, I hope to come into the Chronicles for my good deeds one day, &c. Oh then fcourge thefe corrupt and divelifh affections, & chafe them away by prayer, let them not dwel in thy heart, give the no extertainement, defire to give all the glorie to God, and defire others to do the fame for thee : for that he hath made thee both able, and willing to give, and both made thee bis fleward, and deputie to give every one his portion, that his fatherly goodnesse hath appointed them. The take is to be done of every one that praieth in publike affemblies, and heareth he word diligently, and turne ouer their Bibles, and fing reuerently the holy Pfalmes and praifes of God, & confer of that which they heard, and call their families to account for that which they have heard at the Sennon, &c. all most holy actions: but rake heed now, when thou doeft allthefe, or any of thefe, that the meffenger of Sathan come not like scunning companion and poison all these. Take heed I say even then, when thou art about thefe feruices, for even as cut-purfes, and pilfering ngues watch their times till they fee men bufie in buying and felling, or

come in a preassers of odothese vagrant affections watch our harts when we are about holy bufinefle, and in deuout conference with our God, to rob God of his honour, and to poil on that which we offer him; and if it be poisoned he will none of it. A strange thing, and a hidden my sterie this is, that a man should then rob the Lord of his honour, when he is honoring and feruing him: that we should take from him that which we give vnto him. Verily fo we do, if we take not heed, and nothing is more common then that euil. Thou are devout in thy prayer, in hearing, in fighing, in finging, in elevating eyes and hands to heaven ; it is well done ; but then take heede of the theefe with the poilon that thou feelt not; and that is, that affection that maketh thee to cast thy eye aside , perhaps to looke whether fuch a man feeth thee, or no: and that affection that tickleth thy heart, and faith, now I am a good man, I shall be counted a zealous profeffor for this, I shall be well esteemed for this, I shall by this meanes get familiaritie, and so commoditie with him & her, and a thousand such odde conceits that come wharting and croffing of thy heart in the best things that thou canst do. All which if thou take not beede of them, even then at that inflant, and pray against them, they will get within thee, and plucke off the garment of puritie, and holineffe, which in Christ Iesus should commend thy action voto God. And thus thou feeft how God is robbed when he is ferued : and therefore even then without any further delay, or dallying take heed, and watch ouer thy heartrand pray against these vile and vaine affections, defiring God to reforme and correct them, that fo thou maiest give him his due, clad in such holy and pure affections as are defirous that all the glorie should be given vnto him from whom, and for whom all things are, and shall be. And in so doing thou maiest fafely Thew, what God hath done for thee. Take for example in the old Teftsment Jacob, and in the new Testament the Virgin Mary, and Zacharie Gen. 34 to, the father of John Baptiff , Jacob he theweth his brother how God had bleffed him fince his comming over Iordan, with onely a poore staffe in his hand: and now had given him troupes or bands of children and feruanes : and bleffed him with flockes of theepe, beeues and camela:but in all these things his defire was that God might he glorified, and therefore he faid, I am not worthy of the least of these mercies : that is, all that I haue fet forththe great and vndeferued fauour of God vnto me. So farre was he from feeking thereby to be counted a great man . as the maner of the world is . So when Elizabeth reloyced with her cofin , for the great favour and goodnesse of the most high, in chusing her to be the mother of the Lord lefus : and layd, Bleffed art then among ft women, the was not proud thereof, but prefently gave the glorie vnto God, and fayd, My Coule

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faile doth magnified indeede, but he that is mightee buth magnified indeede, but he that is mightee buth magnified me, and boly is his name: and so made that whole song to set forth the glorious praises of God, in that singular worke which he had done to her. In like sort when Zachury knew that John was borne, to be the foretunner of Christ, he presently gaue the glorie to God, saying, Blessed be the Lord God of struct, for he buth visited and redeemed his people, Ge. And thou o child shalt be called the Prophet of the most his people, Ge. And thou o child shalt be called the Prophet of the most his people for the forgine him, to give knowledge of salution wate his people for the forgine his fines. But then commeth sorth the holy affection, wherein God is delighted and saith, Through the tender mercy of our God, Ge.

And this shall we do if we take heed, and still watch ouer our hearts in everie action, by secret prayer vinto God, that his name may be hal-

lowed.

This wife course being taken, we shall be able by the grace of God,in a short time to discerne a false harted affection, from a true and a holy affection : a double heart from a fingle and fincere heart: for in every man thar is regenerate, there is a double motion, the one of the flesh, the other of the Spirite, the one of God, the other of Sathan, and in everie action ifhe watch nacrowly , he shall find and feele a striuing betweene them. Now here is wifedome, to differne how much is of God, and how much of Sathamethat we may cherish the one; and crush the other in the head, before he grow to any thrength . There will be two fires kindled, and both burning together in one heart, the one must be quenched, and not maintained the other must not be queched, but be maintained for so suith the Scripture, quench and quench not, quench the fire darts of the diwill but quench not the Spirit of God, whereby ye are fealed up to the day of redemption. Now then feeing the glory of God is fet up for one marke to aime at, and the good of the Church of God for another : let vs learne by our levelling and aiming at them, or befides them, to judge of our affections and cogitations. If thy cogitations be fludying and deuifing how to avoide vaineglorie, and how to get glorie to God, by cafling about to make others to praife God in thy graces, and to love and feare him for the same : then is that cogitation kindled by Gods Spirite, quench it not but cheriff it. If thy affections be longing and defiring to bring the same to passe, which thy minde by Gods Spirite hath deuised, then is that a holy affection, & of God: quench it not, but maintaine it, & rejoyce in God for it. But if one the contrarie, thy mind be deulfing what to do, and what to fay, and how to bring things to passe to please men,

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and not God, and to win credit and estimation amongst men, Gods glory being east behind thy backe know that those thoughts and affections are fierie darts of Sathans kindling, queuch them, and cherish them not, take heede of them in time. In taking this timely heed, thou shalt by the grace of God be able easilie to espie the beginnings of thy special sinnes, and all the degrees of them, and the growth of them, and all the shifts and sleights of Sathan, and shalt ever get the victoric over them in Christ lesus. And albeit thou be haunted, and molessed, and buffeted with such mellengers of Sathan, and pained, and humbled by such prickes and goades in thy sless while thou shalt, yet here represent thy counsort, when death commets, thou shalt be able to say with the Plainist. By this I know of Lord that thou lovest me, because these my suritual enemies have not triumphed oner me: blessed be the name of the Lord God for enermore.

Pfal42.

But one other fide, if thou be careleffe, and put off the matter ftill from time to time, thinking to repent, and leave thy finne when thou are olde, or a dying, as many do, thou doeft miferably deceive thy felfesfor doubtleffe any one finne that is growne into a custome, will be too hardfor thee, before age come, or ficknesse come. And for proofe of that I fay do but try thy firength with one of thy finnes, which thou haft accustomed thy felfe voto, and when thou wouldest leave it, fee how many shifts and delayes, and deuifes, and excuses it hath, still pulling thee backe againe, when thy foote is in the ftirrop, and thou ready as thou thinkest to ride away from it. Now if it be so with one sinne that thou hast bene familiar withall, what wilt thou do, when all thy finnes are proued customes? Is it not an yfuall answer of most men, that have yfed swearing, or lying, or prophane mirth, or fluggish seruing of God,&c. It is my custome, I cannot leave it . Those young men which were Ieroboams companions before his raigne, would be his Counsellors when he did raigne : so those finnes which are thy companions now, will be thy Counfellors and maiflers too hereafter. Therefore fay not, thou wilk take heed of them hereafter: for hereafter thou art likely in all common sense and reason, to be euery way more vnfit, and vntoward then thou art now; but when time and occasion ferue, watch finne, and thou shalt take him, and destroy him, which elfe in time will overthrow thee.



## THE III. SERMON.

E haue heard what it is that Christians must take heede of in doing of good deedes, and the manner how to take heed thereof. Now we are further to consider of the reasons which our Saujour giueth, hereby to make men the more searefull of that which he warneth them of, and more carefull to follow his counsell. And his rea-

fons containe two propositions, the one is negative, the other is affirmative. The first is in these words : For elfe you shall have no reward of your beauenly father . The other is in these words, Verily I fay unto you, they (that is hypocrites) have their reward. The first reason is very soueraigne and availeable against the inward evill, namely all inward defire and affection of popular praise, and vaineglorie : and the other is as forcible to diffwade from the outward euill, that is, oftentation and fhew of vaineglorie. The former telleth vs what we loofe if we take not heed, and keepe not good watch ouer our hearts, against vaineglorious affections, and that is Gods reward: Our fathers bleffing a heavenly reward, and in the second reason we are told what we shall get in stead thereof, namelythereward of hypocrites, and no more: and that is the praise of men, the wind of mens mouthes, the good opinion of mutable minds, then the which there is nothing more vaine, nor transitorie, nor friuolous, nor ridiculous: a miscrable reward, indeede a punishment, and a torment to a godly mind.

Now we see, that by this bargaine, a man if he take not heede, may be a great looser, and by taking heed he may be a great gainer. Againe, we see that the vaineglorious Christian, that is to say: a plaine hypocrite, is a gainer by his hipocrifie; but his gaine is nothing to that which he expedeth, and nothing comparable to his losse. These reasons are yield by our Sauiour Christ in most high wisedome, as proceeding from one that best knoweth every mans disease, and every ones humour, and every ones delight, and accordingly he fitteth both his medicines, and his motives. Now seeing as all men are much moved with hope of rewards, especially when for a small matter they are in hope to obtaine a great and a goodreward, what could our Sauiour Christ propound of greater

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force to move mento embrace finceritie in all their actions, then Gods reward, which is the greatest and the best? And because hypocrifie is of that bewitching nature, and beforting humour, that it maketh her futers & attendants beleeve, that they shal be both honored here amogtt men, and glorified hereafter amongst Angels in heaven : and so by feeding them with a vaine hope of a double reward for their double dealing, our Saviour Christ here doth notably coole their courage, by abating no lesse of their wages, then heaven commeth to: affuring them, that what foeuer they dreame of, it wil proue but a dreame. And least any man should thinke that it is otherwise, and God will be better to them then fo, (asall hypocrites do) our Sauiour Christ bindeth up the matter with an earneit affeueration, or constant affirming the matter, and faith not, I feare me they have their reward: I doubt they will loofe their reward in heauen: I cannot tell, but I standin great doubt of the matter: for then yet there were some little hope left, like a bone for the hypocriteto pickeypon: but he goeth more directly to the point then fo: faying, verily, and out of all question, build ypon it, know for a certaine what to trust ynto, if you take not heede of hypocrifie, you have your reward here, there is nothing to be looked for hereafter at Gods hand, but the hypoctites portion, and that is hell fire with the diuell and his Angels for ever : for when men haue rewarded them, God will punish them. And thus you fee the force of Christs reasons, and the drift of his words, wherein we haue two excellent points offered vs to confider of. First, the reward of finceritie: fecondly, the reward of hypocrifie. The reward of finceritie and vprightnesse of heart verily is great : for

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Pfal. 103.

the Plalmist faith, that in keeping of the commandements of God there is great reward. Sinceritie is commaunded in the first commaundement of the first Table: and more largely in other places of Scripture, which bid vs to serue God with all our hearts , and with all our soules, and to praise him with all that is within vs . And therefore out of all doubt there is a great reward laid up for those that are fincere harted Christians, and 1. King 3.6. vpright professors of the Gospell of Christ. Thou hast shewed great mercy to Danid, faith King Salomon , when he walked before thee in truth and uprightneffe of heart: to thew, that great mercies belong to vpright harted men. But what it is, or how great it is, or how good it is, few yet do know, fewer beleeue it, and fewelt of all do fo feele it, as to be moved

therewith.

We know what we have here, fay fome, we know not what we shall have hereafter. Now, ignoti milla capido, of a thing vaknowne there is no defire: Therefore that men may defire it, it is fit they should know it. Others there be that (having heard of it) are defirous to fee it, as Phiin fayd to Chrift, Shew withy father, and it fuffifeth: fo fay they, Shew lab. 14. vsthe reward of finceritie, and it fufficeth, Dreaming as the Disciples of Christ did awhile, of some earthly and temporall preferment . But as Christ fayd to Philip, He that bath feene me, bath feene my father : because the Sonne was in the Father , and the Father in the Sonne: fo we fay to them, he that hath feene finceritie, bath feene the reward of fincerity, because sincerity of it selfe is the gift of God, and Gods reward goeth with his owne gift, according to the faying of a learned father: Sua munera corenat Dem in mobisi God doth crowne his owne gifts in vs. Other some there be which have seene the reward of fincerity a good part of it, that is, have knowne it, and believed fuch a thing, but have bin no more mound herewith to preferue themselves against the poison of vaineglorie, then they of the old world were moued with the report and fight of Noahs Arke, to prepare for them selves against the floud. Others there be that have both feene it by faith, and tafted of it too, but afterward have lothed he fame, and lufted after vaineglorie: as the vnthankfull Ifraelites lothed Manna, which did nourish them when all other foode failed: and fell to lafting for the flesh pots of Egypt, It fareth with those that have left their inceritie, as it did with those that left Chrift after they hat heard him awhile, When they heard Christ speake of eating his flesh : they faid, this lab. 6.60. is a hard faying, who can beare it? and so came no more. So the other learing, that funcerities men shall have Gods reward, they like that well hough: but when we tell them, ney when Gods word telleth them, that hey shall loofe the worlds reward, and in stead of commendations, shall be condemned, and hated, and foorned: they fay, this is a hard faying, and ingine ouer their fincere courses. But what faith our Saujour Christ to the woman of Samarial If thou knowest the gift of God, and who it is that 100 4.20. inth unto thee, give me drinke, thou wouldft have asked of him, and he wold here given thee water, you water of life. So it may be faid to those that make a left of finceritie, or preferre the glorie of the world before the reward of finceritie: If they knew the gift of God, the excellent reward of inceritie, and who it is that faith, Take beede of vaineglorie: and who it sthat will reward the embracers of finceritie, they would feeke to him acredite, and aske glorie of him, and he would give them an everlaingreward, even a crowne of glorie which never should end. As when Devid asked life, the Lord gave him a long life: and as when Salomon Platate. sked wisedome before riches, the Lord gaue him both wisedome and 14(in 3.15. iches too.

But now all the enquiring will be, what this fame gift of God (hould

force to move mento embrace finceritie in all their actions , then Gods reward, which is the greatest and the best? And because hypocrisie is of that bewirching nature, and beforting humour, that it maketh her futers & attendants beleeve, that they shal be both honored here amogtt men. and glorified hereafter amongst Angels in heaven : and so by feeding them with a vaine hope of a double reward for their double dealing, our Saviour Christ here doth notably coole their courage, by abating no lesse of their wages, then heaven commeth to: affuring them, that whatfoeuer they dreame of, it wil proue but a dreame. And leaft any man should thinke that it is otherwise, and God will be better to them then so, (asall hypocrites do) our Sauiour Christ bindeth up the matter with an earneit affeueration, or conftant affirming the matter, and faith not, I feare me they have their reward: I doubt they will loofe their reward in heauen: I cannot tell, but I stand in great doubt of the matter: for then yet there were some little hope left, like a bone for the hypocrite to picke ypon: but he goeth more directly to the point then fo: faying, verily, and out of all question, build ypon it, know for a certaine what to trust ynto, if you take not heede of hypocrifie, you have your reward here, there is nothing to be looked for hereafter at Gods hand, but the hypoctites portion, and that is hell fire with the diuell and his Angels for ever : for when men haue rewarded them, God will punish them. And thus you fee the force of Christs reasons, and the drift of his words, wherein we haue two excellent points offered vs to confider of. First, the reward of fincerities fecondly, the reward of hypocrifie.

P[al. 19.11

The reward of finceritie and vprightnesse of heart verily is great : for the Pfalmift faith, that in keeping of the commandements of God there is great reward. Sinceritie is commaunded in the first commaundement of the first Table: and more largely in other places of Scripture, which bid vs to ferue God with all our hearts , and with all our foules, and to praise him with all that is within vs . And therefore out of all doubt there is a great reward laid up for those that are fincere barted Christians, and

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But now all the enquiring will be, what this fame gift of God should

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be, and what reward they shall have that give entertainment to fincerity. Verily, as the Church faith of Christ her beloued : My beloued is white and ruddie; the chiefest of ten thousands : so may the lovers of finceritie fay, our beloued is white and ruddie: that is, the is like the kings daughter, all glorious within, the is the chiefest often thousand, the hath many faire fifters, but the paffethehem all: ber fifters be patience, and humility, and meeknesse, and zeale, and courage, and long suffering, and concempt of the world, and loue of God, with faith, hope and charitie; and all thefe are glorious and beautifull vertues, yea sweet children of the holy Ghost, when they come from God: but finceritie and finglenelle of heart doth excell them all . The Sunne doth give light to all the starres, and the Queene doth grace her Ladies of Honour with her presence: So finceritie or truth of heart doth beautifie and grace all other vertues: for without that they are but naked and counterfeit, She goeth before them, and speaketh for them all, like a foreman of a lurie, when all the rest (though they be her faire fifters) must hold their peace. Faith is feeble and weake, and love her handmaid is lazie, and careth for none but her felfe: patience hath a scarre on her face given her by intemperancie : devotion is so frozen with cold, that the can scarce go : humilitie is so tired with wrestling against pride, that she looketh very leane and bare: and as for repentance that is fo trampled ypon with cuftome of finne, that it is fcarce to be difcerned from hardneffe of heart. Now all these go from vs that have abufed them, into the Lords prefence , as Themer did from her brother a.Sa.13: 18, Ammon , when he had enforced her: with their garments of diverse colours rent and torne: with afhes you her head in token of forrow: and

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with great weeping, griefe and shame, For that they must come before their Lord and King their father fo defaced, fo ragged, fo basely and fo beaftly as they are, as if they had lien all their life time, fince they went from heaven, in fome flinking ditches with vermine, or in vile flables amongst beastes, or in the woods and fieldes of wandring cogitations, amonght cheenish conceipts of vaineglorie, and vawholesome affections of anger, and wrath, and couetouineffe, and vncleanneffe : for fo they haue indeed. But when they meet with ther fifter finceritie, and vprightneffe of heart, oh how glad and joyfull are they : for her fake they know they shall all tare the better . Oh finceritie, finceritie, where half thou bene all this while, fay they? vntillthou cameft, we could have no grace, nor fauour, no entrance into the Court gate of our heavenly Ierufalem, no our owne father would not know vs, but tooke vs for counterfeits, wrill we fetched thee: as lofeph tooke his brethren for fpies, vatill they fetched Beniamin whome he loued better then they. And now that we haue

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have met with thee we are glad, our hearts are comforted: thou shalt be heard for vs all, being altogether in Christ Iesus our Mediator, But otherwise, though we faid we are Christians, and have professed Christianitie, and offered to put in for our suretie no worse baile then the Kings owne naturall fonne Iefus Chrift, all would not ferue, we could not be heard, vntill we brought finceritie with vs. For she, as she refpecteth God more then all the world, and setteth more by his loue and anger, then by the loue and anger of all the world : fo in Christ Iefus the is more respected, and honoured, and rewarded of God then all the world befide, Oh happie man and woman, that professing Christianitie or faith in Christ, or repentance for sinne, or patience in affliction, or contempt of the world, or zeale to Gods glorie, or denotion in Gods worthip, or liberalitie to the Saints, or mercie to the milerable, can in all these haue the company of finceritie, and vprightnesse of heart: then may they fay thus nay our furetie the Lord Iefus wil pleade for vs in this manner: Father, despife not these little ones; they are my friends: and though their faith and repentance be weake and imperfeet, and other graces of thy Spirit be but small and feeble: and for want of nourishing and good looking vnto, be not fo well growne, nor fo well ordered as they should have bene:yet forasmuch, as they come before thee, and have called vpon my name in finceritie and truth, which thou louest, without counterfeiting, diffembling, and hypocrific, which thou abhorrest, thou wilt not despise them. Their fruit though they be but little in quantitie, like a graine of musterd seed, yet is it right fruite of the Spirit, true faith, though little faith, true loue though litle and small loue: not like the fruites of hypocrites, which are like the apples of Sodome, faire in thew, and afthes in fubitance,

What hath foundly comforted all the Saints of God here on earth, but the testimonie of an vpright heart? And is not found comfort a good reward? What hath encouraged and emboldned them to come before God in prayer, but the testimoniall of a fincere heart, and holy affection? And is not boldnesse in Gods presence a good reward? What hath made the prayers of the faithfull auaileable with God for other, but the sinceritie and vpright affection of them that haue craued their prayers? and are not these sweet odours, that is, the prayers of the Saints a good reward? What made laceb to be honoured with the new name of Israel, that is, preuailing with God for a blessing: but that his wrestling was not in shew, but in good earness, in sinceritie and truth of heart, with a constant purpose of perseuering, till he had gotten that which hestroue for? And is not preuailing with God a good reward? All the

daies of the afflicted are euill (faith Salomon) that is, troublefome, grie-Pra. 15.15. nous, and bitter to flesh and bloud, but a good conscience is a continuall feast: that is, he that hath an vpright heart, and sincere affection before God, feeleth no want, Now fuch a feast, as it is continuall, so is it prouided by God himselfe, serued in with the Spirit of God, where the Angels do waite, and rejoyce: and the worst dishes are the assurance of Gods love, forgivenesse of sinnes, peace of conscience, and loy of the holy Ghoft. There all the communication is fecret and beauenly between Christ and the soule: the Musicians are the faithfull, and their musicke is praifing of God, and their harmonie is the communion of Saints, and all are of one heart and mind: and is not fuch a fealt a good reward ? Nay more then this, if this be not inough, who foeuer will earneftly begge this gift of God by prayer, and louingly embrace and keepe her as his deare spoule, shall have with her a large dowrie, a great reward in heaven, in heaven faith Christ. For such gifts come not without crauing, and of our felues we cannot have it: for if a good wife be the gift of God; much more is a good heart, which God in creating doth give, & in giving doth create: therfore Danidsaith : Create in me o Lord a gleane heart: to shew that we can no more make the hart fincere, then we can create ahart. But whe fuch a hart is created by God, he giveth thee a fingular gift: & a great portion belongeth vnto it. Part of it shall be payd thee in this life, but the greatest part in the life to come. In this life thou shalt be loued of Christs friends, and moned of good men when thou art wronged : & the more thou dolt feek to honor God, the more he will honor thee, as he told Samuel. The more thou fliest the vainglorie of the world for finceritie fake, the more wil true glorie follow thee, according to the Prouesb: Honor fugientem sequitur, sequentem fugit: It followeth those that flye from her, like friends which enforce gifts and other curtefies vpon modest persons which refuse them, but flyeth them that follow her, as men do impudent beggers. But befides al this, when death comes, thy deare friend fincerity shall more comfort thee then all the Philitions in the world . And after death thy name shall live, and walke vp & downe in the world, to warne fome, to comfort some, to admonish some, and to shame some, and to condemne many. But yet here is not all, for then shalt thou first receive commendation of God, whom thou haft ferued, and fecondly enter into full and everlasting possession of thy maisters ioy, which is no lesse then a weightie crowne of glorie immortall, then a kingdome, and inheritance of eternall bleffedneffe with the Saints and Angels, and God himfelfe: where all teares shall be wiped from thy eyes, and thou shalt rejoyce for euermore. Where thou shalt enioy for cuer and euer, such things as no

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eve hath feene, no eare hath heard, nor heart of man can conceive : and nothing shall ever obscure or eclipse the same, nor crosse, nor diminish the fame.

And what is all this, or what foeuer elfe can be fayd of it, but fcarce a shadow of fincerities reward ? Alas, a drop taken out of the fea, and a moste out of the mountaines ; like the hem of Christs garment, which did comfort the woman that touched it : but the found more comfort in him, then in the hem. So the description of fincerity is delightsome, & the picture is pleafing : but whofoever hath fincerity it felfe, shall find at his left hand the fulneffe of joy, and at his right hand pleafure for evermore.

Wholoeuer after this Sermon, shall find so much fauour with God, as to meete with finceritie and vprightneffe of heart in all his actions and such an affection that preferreth Gods glorie before his owne, and seeketh praile of God and not of man; shall fay as the Queene of the South fayd when the came to King Salomon: That which I beard of thee I did hard- 1. Ring. 10. h beleene it, but now I perceine that the report which went of thee, is nothing answerable to that which thou art indeed. And though no man deferueth fuch a reward at Gods hand, no nor any reward at all, but shame and confusion, which is our due defert; yet both for his promise sake, as also for his honour sake he will so reward his children. If mortall men will keepe their promise one towards another, as all that have but common civility and honestie will, then much more will Almightie God, who is all truth and righteousnesse it selfe, and can no more breake his promise, then he can denie himselfe, or cease to be God. The Prince promiseth to pardon a traytour, and he keepeth promife with him:this is of the Princes goodnesse, and not of the traytors desert. We are all traytors to God: he hath promised uppon our true repentance to pardon vs : it is of his goodnesse to make vs such a promise, and not of our desertschildish therforeare the Papilts, who whenfoeuer they reade of a reward comming from God, do firaite way dreame of some desert or merite to proceede from man and fetch the fame.

Againe, in that it pleaseth God so liberally and aboundantly to reward the poore travels, and endeuours of his children, and so gloriously to crowne his owne gitts in them, when not withflanding they are fo flaiand abused as they are, let no man maruell thereat : for that is done according to the worthinesse of his Maiesty, and the greatnesse of his owne honour, and not according to the basenesse of our persons . This did Alexander the great confider, when a poore fouldier came vnto him to begge a reward for his fertice that he had done: What wouldest thou have quoth he? A hundreth crownes quoth the fouldier, Well quoth the

King, though that be too much for thee to aske, and more then thou deferuelt, yet is it too little for me to give that am thy Emperour: fo we according to the basenesse of our mindes and cogitations would begge of God, worldly preferment and credit in the world, gold and fikier, house and land , honour and worship . Well , content thy selfe faith our Soueraigne, and heavenly father, that is too much for thee to aske, and too litle for me to give, being Lord of heaven and earth, I will give thee that that is fit for thee here : and a kingdome hereafter if thou ferue me in finceritie and truth of hart, respecting more my glorie then thy owne glorie, or thy life either. For it standeth not with the honour of Gods Maiefly to recompence the trauels of his servants with trifles. God dealeth with his children that are most fincere harted in this world, as great men deale with their children in their minoritie, whom they intend to make their heires: they put them to schoole, and give them correction, and allow them from hand to mouth, and abridge them of their libertic, and keepe them in awe : but when their fathers are dead, and they come to mens estate, they are then rewarded with no leffe then all their fathers lands; which if they should have had before, they would have spent riotously, and wantonly : fo God keepeth his children here in this world vnder schooling, and nurturing them, correcting and croffing them: and giveth them their (tint, and allowance of wealth, of health, of credit, of friends, &c. But when they come to a perfectage, and are perfect men growne in Christ (which will not be vntill after tearme of this life ) then loe they are made fellow heires of the kingdome of heaven, with the Lord Ielus himselfe, bleffed be his name for ever.

Now by this time my good brethren, you have (I hope) well confidered of the matter, and will not denie but that the reward of finceritie is a great reward, like voto him that giveth it: a fathers reward, yea a hea-

uenly fathers reward, and a heavenly reward.

Confider well, you whose hearts yet long for the vaine praise and estimation of men, like sucking weanlings, that cry still after the breast: can the world affoord you any such reward? Can your father and mother? can your friends an kindred? can Kings & Princes? can althe world? Let vs see, sincerity is rewarded with sound comfort, as Christsaydto the sicke man, Sonne beof good comfort. You that defire to be seened men, you desire sound comfort, can the world give it you when God denieth it you? Or can the world take it from you, if God doth give it you? Sinceritie is rewarded with courage in prayer, and boldnesse before Gods throne of grace. You that desire to be seened men, desire also to stand boldly before the face of God, but consider:

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can all the commendations of the world give you that boldnesse and courage when God doth denie it you're can al the condemnations and euill speeches of the world take it from you, if God doth give it you? Sincerity preuaileth with God. You that defire to be seene of men, you defire also to preuaile with God: but confider well, can all the praises of men make you prevaile with God, if God himselfe doth not like you? or can all the world by difgracing of fincere harted Christians, hinder their fuite in the Lords Court, if God doth like of them? Sincerity is rewarded with a cotinual feast, of the love of God, of ioy in the hol, Ghost, of peace of conscience, of the merits of Christ . About whose dwelling places God hath charged his owne gard of Angels, to pitch their tents, that the man of earth may not make them affiaid, nor the sonne of violence do them any harme. You that defire to be scene of men, you commend this feast, you also desire to be at such a feast : but consider well, can all the men,& Princes in the world make you fuch a fealt, when God will make you fast ? or can all the world cause you to fast, or to want when the Lord hath provided you such a feast? Sincerity shall be rewarded with a crowne of glorie, and inheritance immortall, the kingdome of beauent for our heavenly father giveth heavenly rewards, and infinite like himfelle. Now you that defire to be feene of men, defire also fuch a reward, as the fonnes of Zebedeu did defire each of them a place in the kingdome ofheauen: but confider well, when you have won the commendations of all men, yet cannot all the men in the world give you that reward: for Christ fayd it was not his to give: if not his to give as he was man, then much leffe is it the worlds to give vnto men : neither can all the world, with the helpe of all the diuels in hell take it from you, nor moleft you in it, when God hath given it vnto you.

But least any man should yet stand in doubt of that I say, let witnesses be examined: let their records be searched: aske Enoch, he walked with God, that is, he had his conversation as in the sight of God, his care and study was to please God, and not men: and he was translated from men God. Aske sospep , thy heart was vpright toward thy maister, as in the sight of God, insomuch that thy maister tooke no account of thee for any thing: neither didst thou care for the love of thy light mistresse, but in the searce of God didst chuse rather to please him then hir. It is true saith sospep , neither did I loose any thing by my vprightnesse, and sincerity: for though I was a while in trouble and disgrace for it, yet the Lordthat gave me the gift of sinceritie, he tooke my part, & caused me to be set at liberty, and brought me with my great credit, & her great shame to high preferment, and now am I free from all troubles, and live like a

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Chap-4-2-

king in heaven, as fometime I was a ruler in Egypt. Aske Danid, and he will tell thee, that when he could fay vnto God, With my whole heart I have fought thee, then could he most boldly call vpon God, and say: Let me not wander from thy commandements. Aske Saint Paule, and he will tell thee, that he would not presume to crave for the prayers of the

Meb. 13.19. Church, but when he could also certifie them that he had a good conficience in all things, and defired to live honestly. Againe, Paule speaking

2.Cor. 2.17. Of himselfe and his sellow labouters, faith thus: We are not as many, which make marchandize of the word of God: but as of sinceritie, but as of God, in

the fight of God we feake in Christ. We walke not incraftine fe, neither handle we the word of God deceitfully , but in declaration of the truth we approone our selnes to enerie mans conscience in the fight of God. And what haft thou gotten Paule for thy labour? In how many dangers half thou bene both by fea and by land? By thy owne confession thou half bene whipped, and beaten with roddes, cast into prison, stoned and laied for dead, hunted from one place to another, and at the last lost thy head : hadft not thou beene better to have pleafed thy honeft neighbours by preaching Christ after their fashion? No no, sayth Paule, neuer tell me of these matters, I was crucified to the world, and the world to me : that is, I cared no more for the world, then the world did for me: the power of God did appeare in my weakneffes: when I was in prifon I was at liberty : when I went from the whip to the dungeon, I fung Pfalmes : yea, all this was an honour vnto me that I was not worthin of. From all my daungers the Lord deliuered me. And where I loft my life, there I found it againe : even everlasting life. In a word, I have

2.Tim.4.7.8 fought a good fight, and have finished my course, I have kept the faith:

For henceforth is layed up for me the crowne of righteousselfe, which the Lord the righteous sudge shall give me at that day, and not to me onely, but to all them that some his appearing. Aske King Hezechiah, what was most comfortable to him in his sicknesse, when he looked for nothing but death. Oh, sayth he, I payed, and sayd, I beseech thee ô Lord, remember how that I have walked before thee in truth and with a perfell beart, that is, a sound and vpright heart without dissembling, and have done that which is good in thy sight, to shew that when all saile, yet succeive, and truth of heart shall comfort vs, like a good keeper and kind

nurse at the houre of death.

Now then, what remaineth for this point? but that we gather up the fumme of all that bath bene fayd of it, and make the conclutions and that is this: Seeing that finceritie shall be rewarded by our heavenly father, both in this life with sound comfort in time of trouble: with courage and bold-

boldnesse in time of prayer: with the prayers of the Saints in time of neede: with a continual seast in the time of affliction: with heavenly consolation in the time of death: and in the world to come, with the kingdome of heaven; let every man confesse that the reward of sincerity is a great reward. And seeing as it is so great for quantitie, and so good for qualitie, that all the world cannot affoord so much as a shadow thereof, nor tell how to commend it, let every one of vs be more moved thereby to embrace sinceritie, and to seeke praise at Gods hand, rather then all the vaine praises of the world. And seeing as sinceritie is of all vertues the chiefest, and that which graceth all our vertues before God and man, let vs above all looke in all our affaires that nothing be done without it.

Lastly, seeing as both Enoch, and Inseph, and Danid, and Hexechiah, and Paule, besides many else have given such testimonie thereof: let no man doubt to beleeve, nor search follow it, for out of all doubt those that are approved in Gods sight, shall be well rewarded of their heavenly father. And so much for the reward of sinceritie.



## THE IIII. SERMON.

MATH. 6. 2.

As hypocrites do in the Synagogues and streetes, to be seene of men:

E haue heard heretofore the excellent nature, and heauenly reward of finceritie, now brethren, that we may
be as much out of loue with hypocrifie, as we are in loue
(I hope) with finceritie: let vs fee the nature and reward of hypocrifie: because contraites being layed together, do the better appeare. And first, of the nature of

of hypocrifie, vpon these wordes: as the hypocrites do, &c. Of the second branch when we come to the next words, Verily I say unto you they have their reward. At this time onely of these wordes: as hypocrites do: wherein our Sauior Christ doth give vs to understand two things. First, that whosoure professes a shew of that which he is not, is an hypocrite: secondly, that the doings of hypocrites are to be made knowne, that every one seeing the hypocrite laidout in his colours, with his reward that belongeth

D 2

to him, may take heede, that he play not the hypocrite, or if he hath played that part, to be ashamed thereof and repent, and follow the Lord ever

after in finceritie and truth of heart.

Now feeing as our Saujour Christ would have hypocrites knowne by their doings: I will endeuour my felfe at this time by Gods helpe, to vncase the hypocrite, who hath plaid his part so long; so impudently, and so vncontrolledly, carying away all the credit of the world, cuento the vndermining of the house of God, & endangering the whole effate of Chriflian Religion, And call this Sermon (if you lift) he vuca fing of the hypocritesfor I will(if God will) do my beft endeuour to vncale him. Wherein perhaps I shall not behaue my selfe so handsom'y and finely to please all parties, as some could do: but yet I hope both foundly and plainly I shall go to worke. You know brethren, that plaine dealing is my profesfion, though it be counted a jewell for beggers: flattery, and curiofitie, and hypocrifie I leave to them that will dye rich men , and therefore I speed accordingly : and I must needes confesse, that I am well inough ferued, to be so well belaboured as I am with the strife of tongues. Well, if I could handle this matter more learnedly then I can; yet I would of purpose deceive all such itching cares, as come rather to have their humours fed, then their lives reformed. A peece of worke both thankleffe and dangerous, yea a most unpleasant argument haue I taken in hand,especially as the case standeth now, when most men come to catch and to cauill, and quot homines tot fententia, every mans head fwarming with as many odde conceits and vncharitable furmiles, as there be heads to heare. But it is no matter my brethren, thinke and speake of me at your pleasure, so long as I have the truth on my side, I care the lesse, words are but wind, and truth will prevaile in the end, and judge them that now condemneit. Saint Paule telleth me, that I must passe through good report and bad report (and I thanke God fo I have done meetly well: ) and to the Galathians he faith thus, Am I Paul become your enemy because I tel you the truth? to thew, that who foeuer will speake the truth shall be counted an enemy. But what fayth the fame Apoftle? If I feeke to pleafe men, I cannot please God, and therfore I am at a point. God gane me an vpright heart in his fight, and then, as for the fauour and disfauour of the worldhis will be done. But now to the matter inhand: Do not your almes, that is , your good deedes to be feene of men , as hypocrites do. Our Saniours purpose is to illustrate his precept by an example of counterfeits and players, who do all their feats of purpose to be seene of men: to which end, they have a stage erected, that me may see them, making proclamation, that who locuer come to fuch a place, at fuch an houre, shal fee fuch

3.Cov.6.8. Gal.4.6.

fuch a mane players, that is, fuch a mans hypocrites make a play, that is, play the hypocrites by counterfeiting and shewing diverse mens actions and diuerle mens persons, which they are not, neither act they indeede, Therefore feeing that the nature and practife of players doth most fitly ferue to fer foorth the nature & practife of fuch as do but counterfeit and diffemble in the profession and practise of religion, when they would be thougheto be in good earnest: and seeing that (for their counterseiting) plaiers were the first, that were termed amongst prophane writers hypocrites : therefore I fay the Scripture hath borrowed that name of them, & translated it to all that play the dissemblers & counterfeits in Gods bufineffe or otherwife. Of this judgement is mafter Calvin, whose words are thefe, in his Euangelicall Harmony, vpon this place: Nam quum hypocrita cat Hav. profunit feriptoribut dieli fuerint histriones qui in scena & ludis fielas perfenas agebant , Scriptura hoc nomen ad bothines duplices corde , & fimulatos transfulir: that is, feeing as players which in Enterludes and on flages did faine and counterfeit the persons of other men, were termed hypocrites by prophane writers, the Scripture hath translated that name vnto diffemblers and men of a double heart. And most fitly are they both called hypocrites, because they both counterfeit alike, and make a thew before men of that which they are not before God: yea fo like are they one to another, as things cast both in a mould, or as those men are that for their likenesse in fauour and condition, or for their neerenesse in affinity or office, do call one another brothers.

Amongst Players, one counterfeiteth the King, and yet is no King, but a base fellow in comparison: another counterfeiteth a merchant, and yet is no merchant, but a beggarly companion: others come to fight, and yet do not fight, but dally one with another : others foold and brawle, and seeme to be at mortal enmitte one against another, like some kind of Lawyers at the barre for their Clients: but when they are gone, they are as good friends as ever they were, and laugh at them whom they have made fooles. But indeed certaine persons amongst Players are to be excepted, which are not counterfeited: for some play the sooles part, and are fooles indeed: fome play the varlets part, and are vallets indeede: some play the rogues part, and are rogues indeede: some play the coufiners part, and are confiners indeed: some play the parts of lewd men, and lewde women and are lewde indeede: to that thefe(I thinke)haue wrong done them to be teanned hypocrites, because they do not counterfeit the parts they play, but are the same indeed that they make shew of, except it be in regard of the persons which they represent, that they be called hypocrites: for those persons they are not indeede,

2

though the qualitie of those persons they have indeed. In like manner is it with men of a double heart in religion or otherwise. Some seeme. to pray, when they do not pray , but babble with their lips, wordes which their minds thinke not of and their hearts confent not vnto; and keepe a stir for thrise a weeke service, not caring for the Sabbath day; and come perhaps of contention too, rather then of any deuotion. These are in shew deuout, but in truth deuout hypocrites . Some pretend friendship, while with the lion they offer to lick pooremen whole with a dinner at Christmas, or the loane of a little money, or the fale. of some rotten commoditie, while with their teeth, that is, by cruell practifes (ill neighbours to a fmooth tongue) they meane to pray vppon them: these are in shew friends, but in truth friendly hypocrites, Some make a show of zeale to the glorie of God, when their zeale is nothing but bitter malice, and malicious bitternesse: a thing that too many in the ministerie are guiltie of: and wherewith many zealous and faithfull Preachers are uniuftly charged by hypocrites. But our comfort is, that God doth acquite vs, when the wicked do condemne vs but they that are maliciously zealous, are zealous hypocrites. Somein their humble and courteous behauiour feeme altogether to be compounded of humilitie, with kind speeches and friendly offers, as, yours to commaund: I owe you any feruice that I can, (meaning indeed ever to owe it, and neuer to pay any) I have the courtefie of the towne for you, and I maruell when you will come to our house, and I wote not what, when indeed they meane no fuch matter : these are humble and kind hypocrites. Some seeme very carefull for the poore, like Indu, when they would oppreffe the Church, and either disburden themfelues, or else enrich themselues with the spoiles of the Church: these are charitable & benefacting hypocrites, Some make a shew of a troubled conscience, and seeme desirous of resolution in their pretended doubts, when they purpose onely to entrappe the Preacher: these are afflicted hypocrites, Some feeme to harken to the Preacher very attentiuely and deuoutly, when in their hearts they turne most of that they heare into a icft, because they like it not: these are attentive hypocrits, Some make as though they defired nothing more, then the observation of the Princes lawes, when in the meane time they freely violate all lawes themselues: these are lawlesse hypocrites. Some crie God forbid, but that every man should have his due, and in the meane time pradife all the deuifes that may be to defeat every man- thefe are confcionable, or rather viconscionable hypocrites. Some pretend the discharge of their office, when they meane thereby to play their parts against some whom

whom they owe a grudge vnto: now thefe you may call officious hypocrites. Some feeme more forward then others in the outward profession of the Gospell, that under the colour thereof, they may the more freely give them felues to their pleafures, and every new-fangled fashion that is daily invented: thefe you may call (if you will) hypocrites of the fashion. Some are as the companie they come vnto; and as Pedlers with their packes have accesse to mens gates to get money: so these with their tales of every man get accesse to most mens tables, where they buy and fell at their pleasures, they care not whome, and all for a meales meate : these you may call (if you will) pedling hypocrites, or Protestents for the pot and the fpit. There be diverse others, which (if time would tarrie) I wold decipher ynto you: as the daintie eared hypocrite, called Noli me tanger re, who will professe Christ crucified, but cannot abide to have Christ crucifie his finnes; and the brazen-faced hypocrite, who in fecret will fay any thing, and in publike will deny the fame againe, But here are enough and too many, to act a play that shall please the world, the flesh and the Diuell. Now what is the religion of all thefe I pray you for (to speake the muth) of most men now adaies, but hypocrifie? that is to say, a very play, which every one studieth to act as artificially as he can, vpon the tickle Stage of this vaine world, to winne thereby credite and commoditie amonght men, being before God nothing leffe, then that which they feem to be vnto men. Now all these hypocrites or players may be deuided into two forts or companies, First, such as make a counterfeit profession of religion. Secondly, fuch as make a counterfeit practife of that which they professe. And both these companies of hypocrites, are either publike or private. Publike are those which play their parts in the Church, or in the Commonwealth, and they are also of two forts: such as abuse their office and authoritie which are publike, or fuch as abuse the publike assemblies and exercises of religion, seeming there to be that which they are not. Private hypocrites are fuch asplay the counterfets in housholds, or otherwife, In housholds and families there is much hypocrifie, that is : many a play plaied by diverse actors, both comically and tragically, that is, in sport and in earnest. The actors in these plaies be sometime the husband, fometime the wife: fometime the mailter, fometime the fernants: fometime the parents, fornetime the children, and fornetime all together, as hereafter more at large we shall see. As in housholds, so elsewhere is much private hypocrific raigning, as in shoppes amongst buyers and fellers , and elfewhere betweene partie and partie: making contracts and bargaines with great proteffacions of loue and kindnesse: and all to deceine.

Some thinke none may be tearmed hypocrites, but fuch as have bene forward and zealous professors of the Gospell in thew abut they are deceiued. Indeed who foeuer is a professor of Christianitie, and denyeth the power thereof, is an hypocrite. But of professors there are two fortes: forme are very forward, and fome are not fo forward: fome are zealous and make a great flew, & some are not so zealous, nor so much in shew, yet all professors of Christs Gospell. Wholoener bath given his name to Christ in bapeifme, and is a parraker of the Lords table, is a professor of the name of Christ: but if in their lives they ferue Sathan, they are but hypocrites. But it will be replied, that fuch as never made any fhew of religion canot be counted hypocrites, because hypocrifie is a counterfetting or diffembling in religion. It is true indeed: but what count you religiour or what is it to make a flew of religion ? Is it onely to be a diligent hearer of Sermons? or a daily frequenter of the temple? or to talk much of the Scripture? or to reason well in matters of Diminitie ? or to vie praier and finging of Pfalmes, and catechizing in the familie ? or to keepe company with godly persons? or to speake against valawfull swearing and prophaning the Sabbath? or to defie idolatrie and Superfition, &c. Surely he that doth all thefe, maketh a good fhew of religion, and if he doth them not to God as well as to men, he is a groffe hypocrite. But what then? Is this all religion? Indeed many thinke fo, and deceive themfelues, But whofoeuer maketh a flew of any religions duties, maketh a thew of religion. And we know that all the duties required in both the tables of the Commaundements, are religious duties being performed by way of obedience to God, as they ought to be. And if they be not fo performed, they are then done but to the halfes, that is, to men but not to God. Now that religion confifteth as well in the duties of the second table which concerne our neighbor, as in the duties of the first, which concerne Gods worshipsit is evident by the testimonie of S. Lames. Pure religion and undefiled before God : even the father is to vifite the fatherleffe and widowes in their aduerfitie, and to keepe himfelfe vnfpotted of the world, that is, to helpe those that have no meanes to helpe themselves, He doth not exclude the duties of the first table, which concerne the immediate worthip of God, but she with that all that without the other is vaine, as he faith plainely in the verfe before: If any man among you feemeth religious, and refraineth not his towng, ( meaning from backbiting, lying flaundering, and maliciousnesse, and filthie talking, against which he inucigheth in the 21, verse) this mans religion is vaine, Now many ciwill honeft men being baptized and admitted to the Lords table, and coming at times appointed to the holy exercises of Gods worthip, may in Some

lam.4.17.

fome good measure keepe the duties of the second table, and yet not be very sorward observers of the sirst table, paying man his due, and being slacke inoughto give God his due. Now these I say if they keepe the second table, that is, pay every man his owne, honour their superiors, and live chastly and orderly, and seeke to preserve life, and keepe hospitality for the poore, and helpe their neighbour to his right, and beare true witnesse, they do also make a good show of religion: but if they do these things but to be seene and commended of men, they are but hypocrites; that is, counterfeits before God. Againe, if they stand more precisely v-pon one thing, that God hath commanded, then upon another: it is a signe that their hearts are not upright with God; for if they were upright, they would as well regard his commandement for one thing as for another, or else they are hypocrites and dissemblers, to pretend obedience to

Gods commaundements when they meane nothing leffe,

But it will be objected againe, that the duties of the fecond table may be performed in some fort, even by a meere civill or naturall man, that knoweth not God (as amongst the heathen be many such ) nor make any thew of religion at all: or elfe where is the common diffinction of civility and religion? Of civill actions and religious actions? The answer is easie, and to stand long your such a point, were but to trifle away the time. We speake now of Christians in name and profession at the least, and not of the heathen: and every one that professeth himselfe a Christian, profesfeth alfo the workes of Christianitie in thew at the least, which are (as both bene shewed) the worker of the second table as well as of the first which felfe fame works may be done both civilly and religiously too and fo one and the fame man in one and shefame action: may thew himfelfe both a civill honelt man, and a religious honest man. As for example the hw of the Prince commaundeth me to pay my debes, to belpe my neighbour y to releeve the poore Acc. As a subject owing obedience to my prince I do these things, and therein I do the part of a civill man, because I obey vnto civill authoritie. But if in doing of the fame things, I have an eye vixo God who commaundeth the fame things; and do them in his feare, and of love voto his Maleflie: then do I the fame things both religioully & civilly too. As for the heathen or heathenith professor of the Gospell, if they do obey civill authoritie for feare or for vaineglorie, or for any other end then the love of their seighbour, which also mutt flow out of the loue of God, as being the end of the law; they also play the hypocrites because they seeme to loue their neighbour, when they onely loue themselves.

And to make all this more full and plaine which hath benefaid

expositor of his owne mind. In the 23, of Matthew, he pronounceth wo eight or nine times against the Scribes and Pharifees for diverse kinds of hypocrific, or diverte feuerall counterfeit parts which they played , all which were not in matters of religion, most were but not all. First, in the thirteenth veric he faith: Wo vato you Scribes and Pharifees hypocrites, because yee sout up the kingdome of heaven before men : for ye your selves goe not in, neither fuffer ye them that would enter to come in. There is one kind of hypocrific : his meaning is, that they had one deuice or other full to keepe men from the hearing of Christs preaching, which was the verie kingdome of Gods grace, and the meane to bring them to the kingdom of glorie : and for that matter they had diverse pretences : but because the thing they aymed at, was to keepe men from hearing of the Gofpell preached: therefore Christ calleth them hypocrites. When I consider well of that place of Scripture, it makethme remember fuch Church officers, as never go foorth to cause men to come to Church, but when the Sermon is readie to beginne, which they neither care perhaps to heare themselves, nor would by their goodwils that others should heare. Now because the preaching of the word, is the kingdome of Gods grace, and the meanes to bring men to the kingdome of glorie, let them take heede of Christs wo, because they shut up the kingdome of heaven before men: for they themselves go not in, neither suffer they them to enter that wold come in, and all vnder pretence of executing their office in caufing men to come to Church. Oh cunning divell, that under pretence of bringing men to church, can keepe men from that, which should let them into the

Vok14

kingdome of heaven, that is, from hearing the word preached. Inthe 14. verse our Saujour Christ pronounceth wo vnto the same persons for another kind of hypocrisie, and that is this : Under colour of long prayer, they demoured widows houses for which they were to receive the greater demnation. Here is religious hypocrific condemned, that is, vnder Thew of any religious dutie to practile mischiefe. Some abuse long prayer, some short prayer, some read prayer, some weekely prayer, to couer their malice, and to make the world beleeve they are devout persons. Let fuch as do fo take heede: for Christs sentence is already gone foorth against such: they fall receive the greater damnation.

Derfe 15.

In the 15. verie he layth they playd the hypocrites another way, and that was in taking great paines to make men of their painted proteffion, and then to nuflethem vp in al kind of groffe hypocrifie and wickednesse, to which end they would compaffe fea and land, and yfe all kinds of forcible perswasions, precending their soules health, &c. Of this fort are all

**Iefuits** 

lefuits and Seminary Prieftes, which in like manner go from place to place, to withdraw men from their right faith to God, and true sllegiance to their Prince, and to reconcile them who the Church of Rome.

In the 16. verie he noteth another groffe hypocrifie; and that is, to Pafete. make a conscience of swearing by one thing, and no conscience of swearing by another, as to sweare by the Temple was with them no finne, but to fweare by the gold of the Temple, that was a great finne. And to fweare by the Altar was nothing, but to fweare by the offering youn the Altar, that was a great finne : Such hypocrites are they that make it no matter of offence to sweare at everie word , by the holy and dreadfull name of God, so they sweare not by that precious bloud which he shed, or the wounds which he received, or some part of his most facred perfon. And to fweare by the creatures of God, as by the light, by the fire, by their filuer, by the bread or other things which God made, as also by their faith and troth : is no finne, follong as they fweare not by God him-Alfe, But marke what our Saujour Chrift faith vnto all fuch, In the 17. Defe 17. verse he saith thus: Te foolish and blind, to shew that there are foolish and blind bypocrites, which ever through ignorance and folly commit bypocrifie. Whether is greater (faith he) the gold or the temple that fantlifieth the gold ? the offering or the Altar, that fantifieth the offering ? who foener therefore five areth by the Altar , fiveareth by it and by all things thereon. And who foener freareth by the temple, freareth by it , and by him that dwelleth therein. And he that fweareth by heanen fweareth by the throne of God, and by him that fitteth thereon . And even fo by Christs reason, he that fweareth by the light or any other creature, fweareth by it and by him that made the fame and ruleth the fame: and he that fweareth by his faith or troth, sweareth by it and by God, from whom his faith and noth be derived, and on whom they be grounded . But to proceed: In the 22 verfe the Lords Iefus taxeth the for another kind of hypocrifie, & vertatthat is this: They tithe mint and annife and cummin, and leave the weightie matters of the law as indeement, mercy and fidelity. This he calleth framing of a guar, and fivallowing of a cammell. A dilease that al hypocrites do labor of, to be verie busie and doubtfull in small and trifling matters , and to neglect altogether the weighty and principall duties of the law. Hic morbut omnibut fere faculis & apud omnet gentes regnami (faith Maitter Calsin) vit maior pars hominum leniculis obsernationibus Denm placare findurit. This is a difeafe (faith he) that hath raigned in all ages, among t all men, that the greater part of men haue studied to please God with the lightest and triflingest observations that could be, and his reason is this,

because (saithhe) they cannot exempt themselves from all kind of dutie and fernice to God, therefore they flye voto this as a fee ond remedy, to redeeme most grievous offences with satisfactions that are nothing worth, And for an instance, he bringeth in the Papists: who passing ouer the great and most substantiall commandements of God; dothinke to make him amends by fweating about cold and naked ceremonies, And fuch a thing isit that Christ reproves in the Scribes and Pharifees, who cast by the principall points of the law of God, and thought yet both to fatisfie him, and to retaine also a name of righteous men, by paying of their tithes, and not of all things neither: but of mint and annile and cummin, and fuch royes, when notwithflanding in greater matters they vied all the fraud and deceipt that could be, and left no cunning meanes vnpractifed, to defeat the Church of her right in the chiefest things. After the manner of many now a daies, who (most hypocritically) will come to the Minister, and saie, you shall have all your due, God forbid that we should keepe a farthing from the Church that is due . No Sir, you shall have rather more then leffe of your due. Now thefe be good Pharifaical speeches. But when it commeth to triall indeed it shall be the tithe one'y of mint and cummin, &c, that is of toyes and trifles to fpeake of as it might be of the semnant of an apple tree, or if you will the tenth part of an apple. And because you shall not faie, but that they deale well with you and with a good conscience, you shall have the paring and all, whereas when we come to the vncafing of the hypocrite, we shall find him just of America his religion, who told the Apostles that there was all, when there was but halfe, or of the Iewes religio, in Ieremy 43, who fayd that they would heare the word of God from Ieremy: but when Jeremy spake, they sayd plainely, this is not the word of God, we know the word of God . So fay minting hypocrites, we will pay our dues : yea, to the vttermost, but we will fet downe our schues what is due, and more then that you get not : like a good fellow on the way, that bad a man deliuer his purse, and when it was told him that it was against the kings lawes to rob and steale : his answer was: It is true indeed the kings lawes must be obeyed, but you must know that for this time I am king & my comandement is that you deliver your purse; behold my Septer (quoth he) and shewed him his fword, even so is it with those which say, all dies must be payed, but they will set downe what shall be due, & their will shall go for a law: I speake not now of things in controuerfie, but of things that be out of controuerfie. What deuifes? what shifts? what art and cunning? what craft and subtilty, even among the meanest aswell as the greatest (except here one and there

47.5. Zer.43.

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one, a few amongst many that deale truly.) and all to defeate and defraud the Church of her right; and yet for footh when they come to pay the tith of their mint and their annife, & cummin, and stubble, and a halfe penny for a shilling, and a shilling for a pound, and a pound for ten, devouring both fields and flockes, that is, the greatest matters of all, they will fay, God forbid, but you should have your due. And let a Christian Minuter demaund, but what the Christian Magistrate hath allowed him: what exclamations shall you heare? what grieuous accufations of hard dealing? of cruell dealing? a couetous man, neuer content, and I know not wat will enfue ? I speake it to warne you my brethren to take heed in time, of fuch groffe hypocrifie; and to repent of that which is past, and deale vprightly as in the fight of God, who will brooke no such dealing at your hands. It is a point that toucheth the state of our foules, and the hazard of our faluation very nearely: and therefore looke vnto it, as you will antiver it vnto God, I doubt not but God will still prouide for his scruants, what his gracious will and pleasure is, as he did for his servants the Apostles, in the Primittue Church, when Anonias and his wife played their parts with Alls. them,lying vnto the Holy Ghoft, to faue part of their goods, & to keepe a good opinion amongst men: but God tooke them with the manner, and finote them downe with prefent death, to shew how he can do with all fuch as play the like parts. And though he doth not strike all such presently as he did them: yet many of them may sensibly feele Gods hand vppon them, in their goods, or in their bodies, or in their cattell, or one way or other, or hardening their heats, or blinding their eyes, that they cannot repent of their wickednesse, because he reserveth for them(I feare) a more fearefull judgement.

And what elie (I pray you) do they but tithe mint, and annife, and cummin, and neglect the greater matters of the law, which in the Church or comon-wealth do so vehemently vrge matters of ceremony and circumstance, and in the meane time leave the principall and most substantiall points of Gods worship vnlooked vnto? What a stirre do some keepe to have everic thing in order about the Church, to please the eye and the time withall, but have no care to have a learned preacher to instruct their soules in the wayes of life and salvation? What a coile do others keepe about sitting and kneeling at the Communion? and never regard the due examination of themselves aforehand, that

they may come worthily vnto the fame?

These and such like matters ought to be done, but the greater matters ought not to be lest vudone. Or else (saith Christ) men are like those that straine a gnat and swallow a cammell. Now what a ridiculous self is it, to see one mince and chew a small crum of bread for feare of choaking, and yet swallow downe a whole loafe? or to straine the liquour that hath a gnat in it, for feare of hurting their sawes, and make no bones of a cammell, which is a huge beast, that is, of a thing that is more then they are able to compasse, without manifest perill and destruction? Such ridiculous hypocrites are they that keepe a great stirre about trifles, and let soule abuses passe by, yea swallow them downe whole.

And because we are now entred into the bowels of hypocrific: giue me leaue a little to cleare my felfe of one thing more, wherein (as in diuerse others) I have bene not a little mistaken, and that is this, It is rumoured abrode, that I would have perswaded the Church-officers of this place to dispense with their oath, in not presenting those things which concerne my felfe in my ministerie; which is all one, as if I shold perswade them to be periured, by a witting and willing abusing of the most facred name of God, whome they have called to witnesse against their owne foules, if they do not present all things that they are sworn vnto. It is vntrue, and a wickednesse, that I trust God in his mercie wil preferue me from while I liue; but this indeed I faid, that in their oath; as in all other oathes that are ministred judicially, two things are chief-· ly respected, if they be not expressed: the one is the glorie of God, the other is the good of the Church ; which I told them they were in the execution of their office, and in al other presentments to have a special regard of adulting them to looke most to those things, that do make most for the advancing of the glorie of God, and the reformation of the Church of God: as namely, the prophaning of the Lords day, by vnnecessarie working thereupon: by carying of wares vp and downe, and open gaming upon the Lords day, together with blasphemers, drunkards and viurers, and negligent commers to the church; al which be foule blots and spots in a Christian congregation: and therin shold God be greatly glorified : and not to let these alone, and stand altogether prying into the Minuster, for matters of ceremonie and circumstance: as if they were in office for no other end, but to trouble Gods Minister, and to threngthen the hands of the wicked, But forafmuch as God is glorified also in presenting of every thing that commeth within compasse of their oath, I would have them answer truly vnto everie article. And so I say still vnto you that be in office: deale so as God may be glorified, and Gods church may be edified. Leaue this partialitie in doing your office: haue the feare of God before your eyes: and feare

more to offend his Maiestie by abusing his holy name, then to offend your honest neighbours by winking at their sinnes . I tell you thefe things plainely, and in loue to your foules (whatfoeuer men judge of me) I protest before God (if protestations will serue) your courses that you take be not good. God is dishonoured by you, and the Church of God vnreformed, It is feldome that you go abroad to vifite mens hou. fes: I meane those that are frozen in their dregges: and when you doe go, it is fo vnfeafonably, that it were better that you went not at all. You should go at the beginning of common Prayer, and compell men as much as in you lyeth, to come to the general confession and prayers of the Church, and reading of the Scripture, as well as to the Sermon: but you tarry till the Sermon beginneth, and then draw out many with you, that would be gladder to heare the Sermon, perhaps then your selues are, and so you hinder both your selues and them too. And by this meanes you offend double, by bringing in an open contempt both of the Sermon and the common prayers of the Church. For what fay many? we are a comming: all in good time: the Sermon is not begunne yet: and fo you let them alone: as who fay, if they come to the Sennon then all is well. Againe by this meanes, behold another inconvenience while men are left to the selues, to go & come at their own pleasure, the poore are for the most part defrauded of their allowance, because men comming not in due time) the collectors cannot have it of them, vnles they would go as vnfeafonablie about in the Sermon time, as you do.

Againe, when you do go, to whom do you go? or whose houses do you visite? Alas, none but a few poore base Alehouses, and the meaner fort: you dare not go to the richer fort, to the better fort: no, you are afraid to displease them: you say it is not the custome: but they may, and their wines may, and their fernants may come at their pleafure, and do what they lift: and that see the poorer fort, and they thinke they should be fuffered as well as the rich. Againe, when you have vifited fome few places or persons; what do you? Do you present anie of them? Neuer, Doyou take twelue pence apeece of them according to the Statute? Seldome, And there againe the poore are defrauded by your partialitie, And to faie the truth, I do not see with what faces you can present the poore and meaner fort, except you also present the rich, for feare haft either periurie or partialitie should flie in your faces. And what are your pretences? Forfooth for the poorer fort: alas they are poore, we have given them warning,&c, as though they have not had warning enough, or should from yeare to yeare still be warned, and neuer be spurred forward by the discipline of the Church. And for the riches

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fort, why fir, we see them not, we know them not that do offend : do

you know any? Can you tell ys of any? And what a stirre wold here be, if we should be so forward? What, would you have vs noted about all men in the towne? and I know not what, Away with these figge leaves for shame, and looke to your oath sincerely . My brethren leave this halting, and diffembling, and malicious dealing, and partial dealing in Gods businesse. For all that deale so, do as hypocrites do: and you know that hypocrifie is deteltable in the fight of God, It is no maruell(good Schifmatils. brethren) that there be fo many Schifmaticks, that have deuided them selves from our congregations, crying out against vs, that we have no Church amongst vs for want of discipline and government, although therein they be foully deceived. For they thinke, that because in many places of the land, discipline is either not ysed at all; as where euerie man is let to do what he lift: or else abused, as where onely good men are troubled for trifles, or some few of the most inferiour fort, which haue no money to pay, are called in question: that therefore we haue no discipline at all: but they are deceived greatly . For even as a rich man hath gold and filuer in his house, though he let it lye and ruft, or else mispend it: and as there is a sword in the sheath, though it be not drawne foorth; and power also in the owner thereof to draw it foorth, though he exercise not that power at all, or not aright; even so in this Church of England is a sword of discipline: that is, Church gouernement, and power in the Ministers and officers of the Church to exercise the fame, although in some places it is let rust in the sheath, & in other places perhaps drawne foorth and vied vnieasonably. But alas many that be ignorant and weake, and yet tender of conscience (howfocuer most of that fort be caried with a spirit of furie and insolencie) do stumble exceedingly at these things: and furely no great maruel, when those that be sworne to present so many things, let all alone, or else turne the edge of the sword against the Ministers of the word, taking, as it were, a pride and felicitie in difgracing and discrediting of them, For (to let passe the corruptions of many which are in place and authoritie to punish faults) furely this is a thing intollerable, for any that are swome to bring disorders to light, to make no more conscience of their oath, then if the fearefull name of God were a matter of no regard, but to be plaied and dallied withall, or made a cloake for mischiefe and malice, as if God himfelfe did either know nothing of your dealings, or had no will or abilitie to punish the same, Neither is it any maruell though the Minister of Christ be had in contempt, and be counted a contenti-

ous and a troublefome fellow, when those which should second him

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they lift, without controulment: nay are as readie to violate Gods orders sothers, and affoone as any to mifufe Gods Minister for doing of his dutie faithfully. And what will be the end of all this, but a fearefull judgement of God vpon the land, to end the matter withall ? As it fell out in the daies of Zedechiah king of Indah , in whose daies both he and the Priests, and the people trespassed wonderfully, and heathenishly, and polluted the house of the Lord, even as in our daies the house of God is polluted and contemned. To redreffe this geare, the Lord fent vnto them his messengers, rising early and sending : for he had compassion on his people, and on his habitation; but they did as we do : They macked the a Chronge. me flengers of God, and despised his words, and misused his Prophets, untill 15.16.17. the wrath of the Lord arose against his people, & till there was no remedy. For he brought upon them the King of the Chaldeans, who flue their young men with the fword in the house of their fanctuarie, and spared neither young man nor virgin, auncient nor aged: God gaue all into his hands. See the 2. of Chron. the 36, Chapter, and the 16. and 17. verles: to thew vs that though God can beare with manie finnes, yet he cannot beare with the contempt of his word and Ministers. And thus you fee brethren, three foule and fearefull monters brought forth by the malice, and nursed by the negligence, and covered by the hypocrific of Church officers: and that is, contempt of discipline and government, Schilme and deuision in the Chutch, contempt of Gods mediage and mellengers, and all attended upon with the confuming wrath and vengeance of God. If any man shall think that I have veged these things too neare, and too particularly applyed this doctrine: let them but ferioufly confider as before God, what dammage the Church fustaineth by the corrupt and partiall dealing of Church officers, and I hope they will eafily confesse, that a Pastor (whome God hath made a watchman to see that none of Christs sheepe be lost or devoured) by his pastorall authoritie in his owne place, may and ought to fay as much as I have done, yea even to the Church officers of this place, without offence to any, And Imaruel (confidering the great mischiefe that ensueth the negligence and counterfeit dealing of Ecclefiafficall officers, and how the fault (when Schismatikes are bred) is returned upon the Ministers & faithful teachers) that others are fo sparing, or no more earnest against them then they are. For if men be iclous over their children, & do with great indignation fee thefelues against those that are means whereby they are bereaued of the yea of their cattell, which is leffe . And if the Church ought also to be as italous ouer her children, (which through the painefull travels of her



Ministers have bene begotten vmo Christ) as men are of theirs : then why should not the Fathers, and nurses, I meane the Ministers of the Churcheschildren, for the Lord Iefus open their mouths, you with great zeale and indignation against those, by whose meanes the members of the Church may and do miscarrie? For why should the Church of Christ be robbed of her children; as this very congregation or flocke hath bene of some fince my coming hither, through your negligence that be in office, and fworne to bring groffe and noisome abuses to light (the stinke whereof maketh many weake ones to loath their mothers house) and we fit still and hold our peace? But alas fir (will hypocrific fay) what would you have vs to do? when we prefent faultes, nothing is reformed : as good let all alone, as get the ift will of our honest neighbours and do no good: money will buy of all, &c. But this is too open a net to daunce in. when all the world shall fee, that the least part of the hypocrites care, is to reforme groffe abuses, to do good indeed, and with a religious heart zealoufly to maintaine the glorie of God: but rather bend all their studie to ferue the time, to please men, and to crosse the truth. Nay rather if mens hearts be veright with God, they are of lofunhs mind, who faid, Though all Ifrael will not, yet I and my house shall ferne the Lord: fo, though no man elfe will make a confcience of their oath or office, yet we will: and fo do I pray you. For if others will be remisse, and partiall, and corrupted when you have prefented faults, and will swallow those Cammels, that you bring out of their stables : that is their finne, and they shall answere for it. But if you faile in your dutie, feeing and not feeing, fraining gnats and swallowing of camels: that is your finne, and you firall answere it alfor for every one shall beare his owne burden. And therefore in the feare of God, let vs looke enery one of vs better vnto it then we have

done: and repent of that which is past, that God in Christ

Iefus may be mercifull ynto vs.

16b. 14.



## THE V. SERMON.

MATH. 6. 2.

As the hypocrites do.

E haue hitherto heard, how vaineglorie, and hypocrifie do defile all our good actions before God: and how by taking heede, vaineglorie is to be auoyded. The reward likewife of finceritie we haue feene, and in part the nature of hypocrifie; according to the intent and purpose

of our Saujour Christ, who both describeth hypocrites vnto vs in their colours, and in fo doing doth plainely tell vs, that he would have the doings and qualities of hypocrites to be made known vnto the world, To which end it is necessary, that the hypocrite be vncased and viewed well in the light, that every one efpying his vgly vilage, and taking good markes of him, may beware of him, avoide his conditions, and escape his punishment, And this worke (as you know good brethren) I called the vncafing of the hypocrite, wherein I shewed you first what is hypocrifie: namely, a counterfeiting of religion, or any religious dutie, or a doing of that which we do onely to be seene of men, and yet feeme to be fuch as would approve our waies in the fight of God, profelling the loue and feare of God, when there is no fuch matter in vs. For which cause they are most fitly compared to players, who make a shew of doing that which they do not indeede, and represent those persons which they are not. Next, how many kinds of hypocrites there be, some being publike, some private, some religious, some civill, Lastly, we tooke a particular view of some speciall hypocrifies, described by our Sauiour Christ in the 23, of Mathew, from the 14, verse to the 27. whereof the last was of them; that seeme to make a conscience of trifles, and none of waightie matters, which Christ calleth straining of gnats, and swallowing of camels: all which for breuities fake I do omit, because there are many moyet behind to be vncased: whose acts and monuments are truely recorded: whose vitages and pictures are plainely deciphered, and whole bowels and inward parts are deepely fearched, and whose juglings and diffemblings are all fully discoursed by Christ the searcher of hearts, in the forenamed 33. chapter of Mathew, and diverse other places beside . Wherein our Sauiour Christ we see is

not sparing but plentifull, not mild but seuere, not short but long, not negligent but painefull, and neuer hath done with them, but euer anone meeteth with them, remembreth them, and neuer lets them passe vitil he hath marked them with his blacke cole of deepe dislike and deadly detestation, and still warning his disciples to beware of hypocrits, and their leuin of hypocrisie, whereof but a little sowreth and spoileth the whole lumpe. Now seeing our Sauiour Christ bendeth all his force as it were against hypocrisie, and the doings of hypocrites: I see no reason that any should be offended that I do so too. For hypocrisie in religion is like substantial the disciples, a faire spoken theese, but a cunning and daungerous traitor, readie still to betray both Christ and all Christianitie into the hands of their enemies a onely the saith, as Esausaid: The dayes of mourning for my stuber will come shortly, and then I will kill my brother sacht that is, I onely want and waite a time to do my seates in.

Besides those actes which our Saujour Christ hathalreadie noted in the Scribes and Pharises to the 25, verse of the 23, of Mathen, we find in the verses sollowing diverse other parts of their hypocrisie, severely taxed, and lively described by him, whereof some be in actu, some in potentia: that is, some be present, and some are to come. By the some the sheweth what is alwaies the present behaviour of hypocrites, even when they are at the best: by the latter he prophecieth what they will be when time shall serve, and that he sheweth in the 34. verse: where he saith: that they (which now for the present do garnish the sepulchers of the righteous) shall one day both kill and crucise, scourge and persecute both Prophets and

wife men, in their finagogues, and from citie to citie.

But for the prefent thus it is with them. First, they make cleane the outside of the cup and platter: but within they are full of briberie and excesses these he further likeneth to whited tombes, which appeare beautifull outward, but are within full of dead mens bones and of all filthinesses applying his similie vnto hypocrites thus: So are ye also, for outwardly ye appeare righteous vnto men, but within ye are full of hypocrific and iniquitie. Christs meaning is, that all hypocrites care is to approue themselves in the sight of men, by setting faire shewes vpon every thing, but before God they are most wicked & abominable like the harlot, who to please strangers is very diligent and carefull, and towards others is very courteous, and sober, and kind, but towards her owne husband is most sauge, impudent and shamelesse.

In the next place Christ sheweth, what friends and welwillers hypocrites are vnto the Prophets, that is, to the Preachers of Gods word: but you must note, that it is to them that were dead; and that they are great

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friends to them, appeareth two waies. First, by the cost that they are at in decking their Tombes. Secondly, by blaming of their forefathers, by whom the Prophets were perfecuted and injuried while they were aliue. And thus would they get a good opinion among it men, by reuerencing the memorie of the Prophets and holy men of God. For while they did thus counterfeit a love voto their persons, they seemed to yeeld to their doctrine; and who would not take them now for most faithfull followers of their doctrine, and most zealous fervants and worshippers of God? It was a thing very plaufible to decke the Tombes of the Prophets, and to erect monuments for them. For by this meanes, faith Calvingnafi cal Hav. E. ex tenebris eruebatur religio vt in fuo honore flaret:religion was as it were wang. plucked out of darkeneffe and fet up in her due honour. But indeede they Mat. 23. meant nothing leffe then to reffore the doctrine of the Prophets, which by their death might feeme to be put out. And yet being both straungers vnto the propheticall doctrine, and also most deadly enemies vnto the same, they wold bestow goodly Tombs upon the being dead, as though that they and the Prophets had flood both for one and the same cause.

And this faith Calum, is vivall with hypocrites to honour the holy ferunts of God, & pure teachers of the word after their death, whom they could not endure being alive. And for this M. Caluin doth yeeld a very fingular good reason. This cometh not only from the corrupt custom of the vulgar people, faith he: fed quia duris & feneris correptionibus moleffi, amplius non funt mortui cineres, non agre in illis colendis enanida religionis umbram oftentant qui loquentin vocibus ad infaniam aguntur. But because their dead dust and ashes are no longer troublesome vnto the with hard and sharpe reproofes: therfore it doth not grieue them to make shew of avanishing shadow of religion, in reucrencing the being dead, who were driven to madnes & rage with their lively voices. The world (because it durst not wholly despite God, or at least rife up openly against him, as it were in armes ) hath invented this device to worthip the shadow of God for God himfelf: & in like maner doth reuerence the shadow of the preathers & Prophets for the doctrine it felfe. What need we go any further for an exaple of this play, then to the Popish church? who are not content with that lawfull and due reuerence that is given to the Apostles & blefled Martyrs of Chrift: but will beffow most impiously ypon them that worship that is due to God: and professe that they cannot honour them inough: when in the meane time by their raging against the faithfull, (which follow their steppes and doctrine) they do plainely shew howe they would vie the Apoliles and Martyrs, if they were now aliue a-

gaine, and did performe that dutie which they did when they were on

earth. For why elfe do they with fuch rage burne and flame out against vs, but because we desire to have that doctrine to be received, and to flourish, which the Apostles and Martyrs have sealed with their bloud? Let them then adorne the images of the Saints, with their frankensence, candels, flowers, and all kind of pompe as long as they list, saith Calnin: if Peter were now alive they would surely pull him in peeces: if Panle were amongst them, they would certainely stone him: if Christ himselse were alive and amongst the, they would rott him to death with a softsire.

And do not diverse Protestants play the same part? who will seeme to make much of some Preachers: and give them good entertainment, as Herod did Iohn Baptist, and yet persecute with might and maine their owne Pastors for teaching the same dostrine which they do? Or for the covering and cloking of their speciall and beloved sinnes, will seeme to the world to be religious, by hearing the preaching, and entertaining of the persons of Preachers at their houses, thinking themselves then safe, as Micah did when he had a Levite in his house, when in their harts they do vtterly loth and detest the sinceritie of that truth, and the strictnesse of those courses, as puritanisme, and too much precisenesse which they vrge? And what is the religion of all such, but a play to be seene of men?

In the 33. verse of the former 23. Chapter, Christ (being about to conclude his Sermon) doth more plainly vncase these hypocrites, and layeth them wide open to all the world, telling what they are, what they must looke for, and what his servants must look for at their hands, What they are he showeth, when he faith: O Serpents and generation of vipers! to flew, that they were not only enemies to the doctrine of the Prophets, but most pestilent enemies to the whole church of God, and like vipers will not sticke to cate out the very bowels of the Church their mother, to maintaine their owne state and pride. What they must trust vnto if they truly repent not, he sheweth, when he faith how should re escape the dammation of hell? As if it were a thing almost impossible for professed hypocrites to repent and be faued. So hypocrites we fee by Christs example are to be handled, though they be the great maistersof Israel: their vizards are to be plucked off, and they are to be laid open to the view of the world, and to be haled by force as it were before the tribunall feate of Gods judgement. What Gods fervants must looke for at hypocrites hands when time shall ferue (howfoeuer they feeme now to heare them, and to entertaine them) our Sauiour Christ fheweth, when he faith, he will fend Prophets and wife men, and Scribes among them, that is, men endued with all manner of learning,

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Vale 33.

and qualified with aboundance of Gods graces : but they shal scourge them and perfecute them from citie to citie: yea euen in lerufalem, the vofe. 34. Lords Prophets shall be killed, and the messengers of the most high shall be stoned to death, In times past their rage was such against the holy Prophets, that neither the holinesse of the Temple, nor reuerence of the Altar, whereupon the facrifices were offered, could flay them from shedding of innocent bloud, As for example: the bloud of Zacharise the fonne of Barachias, meaning indeede him, that was the fon of Jehorada the prieft, whom Christ calleth Barachias, that is, the bleffed of the Lord: of Barach and ias, which is, the bleffed of the Lord, as M. Caluin noteth; because he had spent his whole life in the worthip and feruice of God, And this is viuall in Scripture, to give voto men befides their proper names, other names of speciall fignification, either for their confolation, or for their humiliation, So Iacob was called Ifrael, that is, prevailing with God: and Salomon, ledidah, that is beloved of the Lord: a chron, 14. and Jumes and John, Boanerges, that is, fonnes of thunder: and lehoiada, 22. Barachias, that is, the bleffed of the Lord. So terroris gratia, to terrifie him, Bafbur that misused Ieremy, was called Magor Misabib, that is, feare on every fide. And Naoim in the bitterneffe of her foule, would be called Marah, that is, bitternesse. But now to the matter of Zacharias, the sonne of Iehoiada Barachias, the bleffed of the Lord, Of whose martyrdome and the cause thereof, we may reade sufficiently in the second of Chronicles, the 24 chapter, from the 17. verse vnto the 23 . So likewife in time to come they which now boafted of the Prophets Tombes amongst them : and of learned Preachers in their finagogues , should through the iuft vengeance of God, be given up to fuch a reprobate mind, that they should shew all kind of raging crueltie against the same Prophets, whom they so much seemed to reverence. God graunt this prophefie may neuer take place amongst vs, if it be his will: but furely it is much to be feared, that if time should turne, and religion alter (which our finnes have justly deserved) it will prove too true. For hypocrites will play the hypocrites, and shew them selues in their colours when all is done: euen as the Blackmoore will be blacke, if all the water in the fea were spent in washing him. For they that are so forward now in colour of their office and pretence of lawe, to abuse Gods Ministers, as many be: what would they do, if they had Prince and Prelates, and lawe, and all to backe them? They that now in the publike and authorized profesfion of the Gospell, (and under the government of so gracious and Chriflian a Prince as we have, who efteemeth of the true Ministers of Christ in the Church, as of the foule in the bodie, the Lord long preferue her a-

mongst vs ) are not ashamed to contrine wicked plots, and divellish deuiles, to call their Ministers names into question, by suggesting voto great persons, most impudent lyes and shame full flaunders, and that vnder pretence of their office, and upon the credite of their oath. They that now so abound in malice against their Minister, for speaking but the truth, that when they can find no matter against him at home, can fend an hundred miles for marters objected and answered, ended and finished ten yeares ago, and to reviue matters which have bene dead and buried To long time, like those that in Queene Maries time, digged up Bucers bones out of the graue, to endite them and burne them; what cruell perfecutors would thefe become if time did ferue? What would not thefe men do against the poore servants of Christif Queene Maries time shold come againe? except God did give them repentance, and work a strange alteration. God deliuer me out oftheir handes, and give them better minds if it be his will. It were a strange alteration to see some that now bring Bibles to the Church, and turne to places after the Preacher, one day to be instruments to burne so many B.bles as they can come by. It were strange to fee such as are now most attentive in hearing the preacher, and most kind in giuing him entertainment, one day to throw a faggot at his head, or to be a witnesse against his doctrine, or to helpe to burne him? Well, such times have bene, and such times may come again for our finnes: and then shall the approved be knowne, as the Apostle fpeaketh, and hypocrites with their light and chaffie proteffion shall then be discourred, & blowne away with the wind. Many now would answer as Hazael did to the Prophet, if any should say to them as the Prophet faid to him. I weepe, faith the Prophet, to remember what thou falt do to the children of I frael when thou art king of Aram, how thou shalt burne their cities. and put their young men to the fword, and dash their infants in peeces, and rent their women with child. What? faid Hazael, is thy fernant a dogge, that I should do this great thing? So would many answere now (no doubt:) Are we dogges, that we should so vie God servants, &c? No doubt of it, in King Edwards daies, he that should have warned forne persons of such things, that were hearers of those reverend Martyrs and Bishops, Hooper, Latimer, Ridley, Cranmer, & other faithfull Minifters, D. Taylor, Bradford, and others, they would have bene at defiance with the :yet for al that, they (when time ferued) flood foorth to accufe these godly Fathers, & to perfecute them to death, that a man wold litle have thought of to be actors in such tragedies, Wel, God bleffe vs all my brethren, & keep vs in his holy feare, and make vs vpright harted, & constant in the profession of religió: for I do feare greatly elfe, that if ever time

1.King.8.

time should serve ( which God for his mercies sake forbid, if it be his will ) too too many would play Hazaels part, though they make a faire shew now, and frand at open defiance for fuch matters . Well, let no man bragge of his own ftrength, that he will do this, and he will not do that: for manie good men, euen fincere Christians, may promise and vowe a flanding for the truth with Peter, and because they rely vppon their owne strength, may fall with Peter: but Itrust God will give them mercie and repentance to tile againe with Peter: but as for hypocrites and time-feruers, whole hearts are belt knowne vnto God, out of question, they will then shew themselves in their colours. Let them now pretend with Indas neuer fo much care for the poore, or love to Christ, they will one day prove theeves to the poore, and traytors to Chrift, as Indu did : and if they once fall with Indas, let them take heed that they hang not themselves with ludes, for betraying and perfecuting innocent bloud. For it is not the approbation of the Elders that willjuffifie Indas, nor his officious kiffe that will cover him, nor the law of the land that will warrant him, nor the filuer bribe that will eprich him, nor the praise of meuthat wil comfort him, nor his forced refligution that wil reflore him, nor his conftrained confession that will converthim, nor his faithleffe repentance that will faue hirr; when his money, & his friends,& his owne tongue and heart, & hand, & conscience, as a thousand witnesfes, and God himselfe shall be against him, God grant that all counterfeits and hypocrites, and diffemblers in religion, may in time take beede by his example. There be many both honeft and godly religious Christians, whose defire is, with all their harts to please God, by doing those things which his word requireth of them. And thefe for the loue that they beare vnto the truth, and their harred that they carry against wickednesse, are by an odious name called Puritanes: and if they fall at any time through occasion, as offerimes they do through some infirmity against their wils, then are they condemned as hypocrites, but most vniustly. For though all our actions finell of hypocrifie, as maister Bradford well perceived, when he defired the Lord to forgiue him all his hypocrifies, and confessed a little before his death, that all his prayers, and all his best feruing of God were but hypocrifie, meaning in comparison of that finceritie that is required of euerie Christian: yet notwithstanding are none to be tearmed hypocrites, which fall by occasion through infirmitie, and are onely flained with the dust of it, and infected with the contagion thereof, as men that draw in one and the same aire with hypocrites: but onely such are to be counted for hypocrites,

which make a shew of that which they are not, nor meane to be, but with their tongues can hold men cunningly with a faire tale of religion and godlinesse, while their hearts are reloised to practise all kind of mischiefe and iniquitie: of such I speake, and not of simple barted and well meaning Christians, who have (no doubt) their faults as well as other

men, though they make not an art of finning as hypocrites do.

This secret hypocrisie of Gods children doth not a litle trouble many of them neither can many be perfwaded but that all that they do is done in hypocrifie, as maifter Bradford writing to one of his friends, in most of his letters condemneth himselfe for a painted hypocrite, and being thus troubled in their tender consciences, they are still afraide of that woe, that our Saujour Christ pronounceth against hypocrites. But for the comforting of fuch tender consciences ( whose feare is ener that they shall not deale vprightly and sincerely inough in Gods fight) we are to diftinguish of hypocrifie : for some hypocrifie respeeteth men onely, feeking only praise of men and not of God: and some hypocrie there is that respecteth God also, yea most of all, and that stealeth in this fort ypon vs. A Christian that feareth God goeth in priuate by himselfe to call vpon God, by prayer. Now in his private prayer, somtime his mind is drawne away into a nuber of by-thoughts and wandering imaginations, infomuch as he oftentimes thinkes leaft of God, when he calleth vpon him, neither is throughly moued with an inward defire of obtaining those things that he prayeth for, nor with a hartie loathing of those fins that he prayeth against:then commeth Sathan and fuggefteth thus : Surely thou art an hypocrite, for thou hast not prayed with all thy heart, nor with all thy soule, nor with all thy might, Againe, fometime the Christian soule prayeth earnestly, with great feeling and groning of spirite, and hath his mind wholy intent and bent ypon God, that he is even ravished, as it were in prayer, thinking of nothing but heavenly things, & when he hath done goeth his way, thinking with himselfe that he hath done very well, and no doubt but God doth highly commend him for it: and flattereth and commendeth his own heart for so doing. The like corrupt thoughts & motions, shall we feele in performing other holy duties of reading our task in the Bible, or meditating or giving fecret almes, &c. And whe we bewaile these corruptions, yet stil we shal be readie to think wel of our selues for it:as one that wept bitterly for his secret hipocrisie & the was troubled because he thought he shold be comeded for that, In'a word, whatfoeuer the Lord worketh in vs, or by vs, we are readie straightway to thinke well of our selues for it: euen this secret hypocrisie is a sinne

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and a great staine, and is the last sinne that shall be subdued in the godly, and needeth also great repentance, and must be washed away by faith in the merits of Christs bloud. I deny not, but that a Christian soul may rejoyce and take comfort vnto himself in the performance of such holy duties in private, for that it is a lively signe of the sanctifying grace of Gods spirit with him: but yet there is matter sufficient to humble him remaining, if he doth not itill continually returne all the glory vnto God, and not thinke the better of himselfe in so doing neither. But this is not that grosse hypocrisie against which I deale all this while vpon this text, nor against which Christ crieth woe so often, for that is a domineering sinne in the wicked, who study to do all that they do to be seene of men: and thereunto (to blind the eyes of the world) bend all their wits: and yet for the most part do not so much as once thinke, neither will they be knowne to play the hypocrites: these make an art

offinne, and thinke they do well to live thereby.

Now those that make an art of sinne, and put on profession of religion for their cloake, deale artificially indeed, for being given to lying and diffembling, they will invey egerly against lying and diffembling, like the theefe who having found more money about the true man then he would be acknowne of, cried out, Good Lord what a world is this, whom can a man beleeue now a dayes? Art thou not ashamed to he? diddeft not thou tell me thou haddeft no more? &c. when notwithstanding he was busic in commetting of his robbery. Againe, they will extoll & commend humility,& condemne the proud to the pit of hel, that a ma wold think they were the meekeft men in the world, whe all the matter is to have all submission and reuerence shewed to themselves, as an vourer of Londo, who willed the preacher to cry out against viury, that all might come to him for money. Againe, they will not flicke to frequent Sermons, to commend honest men, to intrude themsclues into good company, & all to make the world beleeue that they are fuch themselves, as they are whom they do commend, and conuerse withall. If you bewaile the corruptions of the time, they can bewaile them asmuch as you. If you condemne hypocrific and diffimulation, they can do it as judicially as you. If you speake of the Ministers duty, they can tell it as well as you. If you alledge Scripture for proofe of any matter, they can be as deepe in Scripture as you, If you will be an Apostle or amongst the Apostles, they are for you nay they will go a little beyond you and them too, they wil eafe you al of your burden, and care: for none shall carry the bagge nor make the provision but they, because they meane with their brother Indas to play two parts in one, that is:

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Marb.7.

the tray-God, and the theefe too.

Is this true will you fay?how shall we then know hypocrites fromhonest Christians? if we cannot know them, how then shall we avoide them? Well inough: by their fuites you shall know them, fayth Christ, speaking of those that are sheep without and wolues within, as all hypocrites be, by their fruits you shal know them. To shew that we must wait a time for the matter, for fruite is not presently upe so soone as it sowne, but it must have a time to bud, and to blossome, and to harden, and to ripen: and then tafte it, when it isripe, and you shall then by it know what name to call the tree by. One of you is a diuell fayth Christ, meaning Indus, and one of you shall betray me. Now when Christ fayd that Indas was a diuell the fame Indas was a groffe hypocrite, but it was not knowne vnto men vntill he had betraied his maifter, and hanged himfelfe. There was a time for Indas to conceive discilish purposes, and there was a time to bring forth the fame. So hypocrites have a time to conceiue mischiefe, which lycth hidden in the heart, like the infant in the mothers belly, but when the fulneffe of time commeth, forth it must come, and cannot be diffembled any longer, no more then it is possible for a woman to keepe her infant within her, beyond the appointed time of nature, God knoweth them now, and men shall know them hereafter, God feeth when the feed is fowne, how it groweth, and how it ripeneth: yea he knoweth the thoughts of mens hearts long before they are,

Mathan.

The Pharifees come to Christ: Good maister thou art a good man, and teachest the way of God truly, and carest for no man . Tell us, or tofolue vs of our doubt : Is it lawfull to pay tribute to Cafar or no? In thew thefe are good trees, Christ feeth the roote, and the fap, and the bud, and presently determineth what they are, Why tempt ye me ye hypoerues? and afterward when they accused him to be an enemy to Ce. far, then the fruite ripened, and all men knew them to be hypocrites. Herodwas a craftie fox, and Christ knew him to be one, long before the world espied him, Herod had one sinne that he loued well, and lodged it in his heart, But as Rabell couered her fathers idols with the affes litter, so he had a faire couering for his sinne, he would heare Iohn preach, he would reuerence the man,& seeme to be glad of him, and what was all this? but so much litter to couer a beast wichalles a faire couering to cast ouer a foule sinne. For who would have thought now that such an auditour of fuch a Preacher had loued his brothers wife, and kept her as his wife? He feemed to like well of John Baptift, but the dancing danuell pleased him better, and his brothers wife best of all:and when

for the fauing of his credite before men, in performing of a wicked promife, rashly made to a lewd wanton, he careth not to shed the innocent bloud of the man of God, whom before he seemed to reverence: then is Herods fruite ripe, tafte it now, and tell me if he was not an hypocrite: and are not all they fuch hypocrites, as do to their power as he did, though not in that degree and measure of iniquitie? We are profellours of the Gospell say some, and we like our Preachers doctrine well, but our honest neighbours please vs better, and our beloued vanities best of all. We live by them, and we are fory that we cannot do for him as we would, for we have passed our word against him : so was Herod fory too, for that he had passed his promise. And to keepe credite with those that have pleased, and pleasured vs, we must not call backe our words: fo fayd Herod too, but vncafe the hypocrite a little, and view him well. First, if thou wilt be counted a true Christian, and a fincere professor of the truth, why doest thou lodge any one finne with delight in thy heart? tell me that: If thou faieft there is no fuch matter, then tell me why doest thou frequent the companie, and take such excelline pleafure in the bewitching vanities of fuch persons, as will foare thee, and deceiue thee? Then: why art thou fo rash as to promife thou knowest not what? Then; when thou seeft that thou art in danger of committing wickednesse, who can compell thee to keepe fuch a wicked promuse? Oh I must keepe my credite with men. Oh but hypocrite, first keepe credite with God, and remember thy former promife that thou madeft and vowedft to him in thy Baptisme : if all this will not serue, then rush on like an hypocrite, vncased to thy owne destruction.

Many in the world are content they fay, to heare the Preacher, fo long as he preacheth Christ crucified, or else not; and surely no reason. But open this case, and see if a counterfeit may not be under it. For, many are content to sinne freely, and set all upon Christs score: saying, he shall pay for all. If any man meaneth so when he biddeth the preacher preach Christ crucified, then there is an hypocrite uncased. Many are content to heare that Christ lived in povertie to entich them, that he was abased to advance them, that he was punished to acquite them, that he was mocked to grace them, that he was naked to clothe them, that he was hungie to fill them, that he was cursed to blesse them, & that he died to save them; but to heare that they must be poore for his sake, and be abased for his sake, and to be crucified for his sake, and crucifie their sinnes which crucified him, they cannot abide; this is not to preach Christ crucified, Christ crucified must dispense with some

funes of theirs, or elfe they have done with him: nay if Christ come now to crucifie their beloued finne, and their fweete finne, and their profitable finne, let Christ take heed that be be not crucified againe by them. What? is Christ crucified for vs? and must we have our sinnes crucified too? may we will none of that : we are content to take a place in his kingdom at his right hand and his left hand, but to be baptized with his baptiline, and to drinke of his cup, we will not endure. We will do any thing he will haue vs to do, fauing that which goeth about to restraine vs of our libertie:we will follow him, heare him, eate and drinke with him, give him leaue to pay all, and to dye for vs, and commend him for his kindnesse, but to be fo kind to him, as for his loue to part with one finne, that we are in loue withall, to leave following the fathions of the world, or to part with a locke of haire, is a hard faying: who can abide it ? To forgiue our enemies, to lend freely, to releeve the poore cheerfully, to keepe the Sabbath wholy and entirely, to leave our pleasures at his call, to heare his doctrine more then ordinarie, is a hard faying, who can abide it? To leave our falle weights, and falle lights, and falle oathes, and falle friendship, and to deale simply, and plainely, without fraud and deceit, is a hard faying:who can abide it? To leave our engroffing, our forestalling, our cogging and diffembling, our back-biting and flandering, our rash judging, and condemning of our brethren, is a hard faying, who can abide it ? To forfake the filthy fellowship of profane persons, to call off the company of scoffers, and deriders of religion, to embrace the truth sincerely, and to make much of those that seare God, be they never so poore or simple,is a hard faying, who can abide it? To be checked for our fwearing and blafphening of Gods name, to be called vppon for Catechizing our houlhold, and to vie thankigining at the table, and finging of Plalmes for our spirituall recreation, and to conferre soberly and friendly of the Sermon, is plaine Puritanisme (as they call it) who can abide it? No, no, Sir, we can no skill of this geare: preach Christ crucified, and we will heare you, otherwise not : we cannot away with this doctrine.

Well, but let the hypocrites know, that if Christ crucified be preached rightly, and applied truly to the conscience, he will make all the veines in the hypocrites heart to ake, he will suffer him to have but small rest in his bed, and little list to his meate, and lesse pleasure in the world, and least of all in the world of God: for that in the end is the indgement of God ypon hypocrites, to loath the world because it goeth about to make sinne loathsome ynto them. Christ crucified hath wrought a double worke, he hath both destroyed the Diuell, and also the worke of the Diuell. And so is Christ to be preached.

both

63

both crucified and crucifying crucified for our finnes, and also by his vertue and Spirite crucifying finne in vs, or else we cannot be faued.

Now let vs pray.



## THE VI. SERMON.

MATH. 6. 2.

As the hypocrites do.

HE next fort of hypocrites to be vncafed are, fecret vn-

derminers of the truth, in thew defenders, but in deed de-froyers of the Church: fuch are called in Cant, 2, 75. by their grating at the roote of the Vine, do cause the I foxes which deftroy the Vine, that is the Church, who fame to bring forth but small grapes, that is, the Church cannot thrive in religion, and good workes because of them: these are called foxes for their craftinesse, and their cruelty. Such a one was Herod, who craftily sent for the wife men to enquire where Christ was borne, pretending a mind to worthip him, when his purpose was to kill him. Such are all close Church-papitts, and time-feruers, who to please men do as the most do: but in the meane time by all crafty denifes do vindermine the Church, the Preachers, and cause them to be troubled for toyes & tifles in comparison, to stop the course of the Gospell & in the meane time pretend a care of the observation of lawes, which theselues break as freely as any other, and regard as much as the horse or mule, whose mouthes must be holden in with bit and bridle. Such also are those that come to the Sermon, in flew very denoutly, and to be edified; but in deede only to watch and catch, at a word and a halfe, taking only what will ferue their turne (like the diuell himfelfe ) to intangle thereby the preacher, if they like him not, You shal have many of these come orderly, and marke attentiuely, as if they would latch enery word with their mouthes, but as it was with the Prophet Exechiels auditors, so is it with them, their harts runne another way, and they meane not to follow any thing that is given in charge: and therefore when they are gone, with their mouthes they make ieftes of the Sermon. And to the Minister of Christ commonly their answer is you do well fir, to tell vs our dutie, and to tell every man his owne well fare your heart, you do well fir, you do well to discharge your conscience: and if we do not as you bid vs, that is our fault, we must answer for it: and though we do as our honest neighbourt do, yet we hope God is a good God, & will hold vs excused, he is not so hard as many would make men believe. The last fort of open hypocrites that are not yet vncased, are common cauillers, & deprayers of the truth, and of those that teach the same. Some carpe and cauil at that which they vnderstand but like not, as the Lawyer in Luke 14. Mailler in so saying thou puttest vs to rebuke also, when Christ touched Lawyers: and as the couetous sewes, which mocked Christ when he preached against couetous sewes, which mocked Christ when he preached against couetous sewes, which called Paules preaching babling and new doctrine, when he preached the resurrection.

Obiell.

Anfaper.

Oh but (will some fay) he reuengeth his owne private quarrels and grudges in the pulpit-yea he speaketh of malice; and therefore we cannot regard that which he preacheth . Doth he so? verily the greater is his finne, if he doth fo, But if those be Gods quarels which thou calleft his quarrels, and if that be spoken in the enidence of the Spirite & with plaine demonstration of the truth, which thou fayest is in malice against thee, then is it euident that thou hast played the groffe hypocrite, fo vncharitably to accuse, so rashly to judge, and so wrongfully to condemne the Minister of the truth : and pretendest thou carest not what: and all to put by the blow of Gods fword, that fo thy finne might not be launced, and yet in the meane time be a professour of religion. And what art thou oh man ( fayth the Scripture) that thou judgeff another mans feruant, whose heart is knowne to his God, and not to thee, and to God he either standeth or falleth, and not to thee? Alas this is an old objection and flaunder of great antiquity, common to all the true Preachers of the word; and it hath ever bene the common practife of all hypocrices, which meant to live and dye in their finnes, when they knew not what to fay for themselves, and fearing that the truth would choke them if they should swallow it, to cast it vp againe : faying, that it was spoken of malice and revenge. So played king Achab, who had fold himfelfe to worke wickednesse: he could not deny but that Micaiah was a true Prophet, a plaine dealing man, but yet he could not away with him: and why fo? for footh because he doth not prophecie good but euill vnto me; that is, he speakes that that likes me not: so many cry now adaies, he hath not the good-wil of his hearers: and why? because he doth not seek to please them, he is too tart, he hath a bitter spirite, he doth not heale but wound:

woundsthey do not complaine that he hath a flattering spirite, or a lying foirite, or a foothing spirite, or a fearefull spirite, or a pleasing spirite: for all this hypocrates can away withall well inough, because such a foirste is toothfome: but that he hath a quicke and sharpe spirite, and his reproofes are fensible and bitter, this is wholefome, but not toothfome, and therefore not to be brooked of hypocrites. But now let vs confider my brethren whether this will go for current payment in the day of the Lord or no: Why haft thou cast my word behind thy backe. will the Lord fav ? Our aunswer will be, because we did not love him that delinered it. But why did you hate him? Because he did not please rs. Not please you, why? did he preach errours and lyes? No, we could not find any fault with his doctrine, that is found : but yet we cannot away with him, he was too plaine and round with vs . Too plaine? why that was for your good, if plane and fame, if both plaine and found. Oh but Lord we like not his life, he was couctous, and hard, and proud, and had no loue in him, he was not fociable, no good companion not one of his neighbours do loue him. Well shall the Lord fay. thine own conscience thou hypocrite, shal give evidence against thee, and conuic thee of falle witnesse bearing against many of my servants in these respects, & if I now do acquite them, what are they the worse for thy bad constructions and hard words? And if thy conscience do now proue to thy face that all these allegations were but counterfeit deuises to couer thy finne withall, what art thou the better though all thy neighbours take thy part, for thou knowest: and I know it much more, that many of my feruants have fought peace at thy hands, and then hast thou prepared thy selfe to warre: they have vied all good meanes to procure thy love and good liking in the truth, and thou half then conftrued every thing in the world part against them that thou couldest imagine: to their faces thou hast spoken faire words, and behind their backes thou half vied all lying & flanderous speeches, wherby thou hast made them odious in the world: & when they would have taken al paines to do thy foule good, thou haft complotted by al waies and meanes to discourage them, and to greeue and quench my spirite in them . So doe hypocrites which loue not the pure light of truth, and so hast thou done. And admit that all this were true which thou pretendeft, yet folong as they came in my name vnto thee, & with my meffage, renealed in my word, which thou couldeft not disproue, but carpe at, yet oughtest thou to have heard them, & to beleeve them, and to feare at my word comming out of their mouthes & in charity to have judged the best of their affections, or praied for the knowing that

I which am the fearcher of the hart, would furely call them to reckning for their affe Hions, if they were not vpright in my fight: but now in that thou halt deuised mischiefe of thine owne head, and put it before thee as a stumbling blocke of purpose to fall vpon, and to cause others to fall with thee: & seeing as thou hast through my servants sides, even pierced my name, & my glory, and not flayed there, but pearked vp Lucyfer-like into my feate, to fit as a peremptory Judge ouer the hearts & affections of my fernants, when thou hadit no lift to yeeld to the truth, to confesse thy faults, & amend thy life, how can't thou deny but that thou art guilty of most faucy and insolent hypocrifie? Moreover, when thou likedst not the plaine & simple vtterance of my truth, & the confirmation thereof by the facred testimony of my scruants the Prophets & Apostles, it hath pleased thee ô hipocrite to count my servats no scholers, but vulearned & ignorant fooles, as though my booke contained nothing in it but ridiculous matter for thee to make thy felfe merry withall . So hath it alwayes bin with all hypocrites fince the world stood:my wisedom hath bin counted foolishnesse, & mans folly high wisedome, but thou shalt know, that they were truly learned which had learned Christ aright,& they were fooles who in the swelling words ofmans wisedome have fought onely to feede thy eares and not thy conscience, Furthermore, I forget not thy hypocriticall shew of maintaining false loue, and vnitie, and peace with the wicked, under pretence that the Preachers whom I have fent vnto thee, have bin condemned by thee and thy confort, for troublesom & contentious persons, when they have disquieted thy fin, But let not my fernants be discouraged in my businesse for all this, saith the Lord For fo did they vie my Prophets before them, Ieremy was counted but a babler & a contentious person. Exechiels Sermons were but as the fongs of a minstrell, & matter to ieft at, Paul was accused of sedition by Dianaes filuer-fmithes. My own fon who was wifedom it felf fib euerlasting with me, he was counted an enemy to Cafar: & the wicked hypocrites turned away whatfoeuer he spake with a least, And let no man thinke himself better then these, or too good to pledge the in that cup of contempt and bitter reproch that they have begun to them in.

Oh but me thinks now the hypocrite being thus vncased, beginneth to pleade hard for himselfe, saying, that though he come not at those troublesome fellowes, & vnlearned, yet he heareth others and maketh much of the too, so that he is wrogfully charged, if men say that he cares not for the word of God, that he is not religious, that he canot abide to have his sins reproved, &c. Surely this at a blush is good fruit, but in truth no better the an apple of Sodom, faire in shew, but being touched, it turn

Mat. 5. Itr. 10, E7c.33. Jil.16. Mat. 12.

neth into othes, For nothing is either more easie or viuall amogst hypocrites the to do so: that is to say: First, in way of reuenge, to disgrace one who they like not, by gracing another, & to discountenace one bycountenacing some other, And yet in the mean time preted another matter, & that is to be better edified,& I wot not what:& that they may seeme notwithstading both religious & judiciall, they will highly comend the one & deeply cast downe the other; but why, or vpo what good grouds they cannot well tell. There be in diverse places of the world, especially in great cities & other popular places, running auditories, or as one calleth the Circumcellions, wheelers about hither & thither, hearing now one the another & then a third & euery one, & indeed neuer a one: log, like one that hath a giddy braine, who being whirled into every place, is truly faid to be of no place. These humorous hearers of al me comonly cannot away long with their own Paftors teaching, though he teach the truth neuer fo foundly, nor fo profitably. Except it be between man and wife, I do not know so neare a conjunction of any thing, as is by the ordinance of God, betweene the Paftor & the flocke, Now as nothing ought to separate man & wife, but fornication or adultery: so nothing ought to make the flocke leave their Paftor, but falle doctrine & herefie, if he be a teacher, And furely there is no fincere harted Christia but maketh a conscience of this duty: that is, they dare not leave the Ministery of their owne ordinary Pastours, by whom they have found any profit or spirituall comfort : they dare not so much as yeeld to any fuch changes, for feare they should not onely be troubled with the spirituall itch of the eare, a difeafe (where it once rooteth) altogether incureable, but also discourage and make sad the Spirite of God in their faithfull teachers, whereby they may in time be given vp of God, to flatterers and feducing teachers, fit for their humorous veine & vaine humor. And furely whofoeuer doth duly confider the offence that groweth therby, & the hurt that followeth also therupo, both to the whole body of the Church in general, & to their own foules in special, they dare not (but in the feare of God)make great coscience of it. Christ pointing to childre said, That who - Mat. 18.6. soener should offend one of these litle ones, it were better that a milstone were hanged about his necke, and he cast into the bottome of the sea . How much

more may that be spoken to those that take a felicity in scandaling & offending, in differenting & discouraging, by their fantastical rouing abrode the greater ones, that is, the Pastors and builders of the Church?

I speake not this, as though we were the worse for your giddie gadding and stragling, but to let you understand, that you are the worfe that give fuch bad examples, and that you must answer your con-

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L.Cor. 3.

tempts vnto our Lord and Maifter Christ Iesus, This humorous course of giddy braines and itching cares is both schismaticall, childish, and vnprofitable. Schifmaticall, because they go about to make a rent in the Church of God, and to deuide Christ among them. This disease raigned in Paules time, and it raigneth in our time. I hold of Paul, faith one: I am of Apollo, faith another: and Cephas Shall go for my money, fayth a third . But neuer a one of those hold of Christ foundly and fubstantially. But what is this but to deuide Christ? as the A postle faith, is Christ denided? as if he should say, you all would be counted Christs, and to hold of Christ: if you do so, why then do you not regard all his Ministers alike, and heare all alike? Paule as well as Apollos, and Apollos as well as Cephas, and Cephas as well as either of the other: for euerie one of them preacheth Christ, though every one after his severall gift and measure of knowledge, and vtterance, and eloquence, &c., Though one be milder then another, and one sharper then another, yea though one mans gift pleafe your humour better then anothers, yet euery one hath Christ for you, But now as if one had Christ and another not, ye will heare one and not another, and fo you deuide Christ which is but one : this is not : well are you not carnall? nay are you not Schifmatikes?

As it is a carnall and schismaticall practise, so is it also childish : for fo do children that go to schoole, being once held in to their bookes, and restrained of their libertie, they are weary of that Maister, and defire to go to another, or elfe no more to schoole: so hypocrites when they are required to take a fetled course for their profiting in religion, and are reftrained of their liberty, in finne, in vanity, in riot, in pride; and are preffed with the doctrine of mortification and truth of heart, they are weary of fuch a teacher, and must go to another, or elfe come no more at schoole: fo that it appeareth that they have no more governement of themselves, nor thrength of the Spirite; nor stayednesse of affections then little children haue, As it is both schismaticall and so danderous, and childish and so ridiculous: so it is also vnprofitable . For they that leave the ordinary and standing Ministery of their owne Paflour (and none (certaine) gather here a peece and there a peece, but neuer lay any found foundation, nor make any orderly building, as they do that tye themselues to one man, who keepeth an orderly proceeding, laying all the principles of religion one after another, and one by another, and enerie one in order till all be finished.

I deny not, but that vpon fome special occasions a man may be somtime drawne away from his ordinarie teacher, as trauelling from home,

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or being requested by our faithfull friends of another congregation, to answer for their children (as they call it) at their Baptizing, or to accompanie some of our friends or our Magistrates departed out of this world, vnto their graue, and fuch like: if Christ be preached there, that we may follow him: otherwise I see no great necessitie to enforce a man to leave his ordinarie teacher, to go to a bare reader for a civill dutie performing : but rather to remember what our Saujour Christ answered to one that sayd he would follow Christ, but first he would go and burie his father: Let the dead burie the dead (faith he) follow thou Mat, 8. 23, me. To shew that those that have no list to follow Christs doctrine, are no better then dead men, as touching the life of the spirite in the soule, and they may ferue for fuch a purpose well inough, it is pitty to interrupt those that are better disposed, and denoutly addicted to the heauenly doctrine of the Gospell. And further I hold it a thing very expedient and fit, that there be sometimes also an entercourse of Minifters labours : that is, that other Ministers be sometimes admitted, yea procured also to exercise their gifts in their brothers charges; both for the confirmation of doctrine, as also for the quickening of the auditorie: for confent of teachers, is a great confirmation of the truth, in regard of our weakeneffe and vnbeleefe, otherwise the truth is strong incugh of it felfe, and will preuaile against all the world. And as variety of meares sometime doth make a man have a better appetite to his ordinarie diet , euen fo is it not amiffe that fometime our ordinarie auditours should have change of teachers, that so they talting that varietie of Gods gifts and graces which is in diverse men, they may have a better spirituall appetite vito the ministerie and doctrine of their ordinarie pastours and teachers. But to runne hither and thither, and commonly to leave our ordinary teachers, onely either of a fantastical defire to heare new things, or of a loathing the plaine & fimple maner of delinery of the truth, or of flomach, in contempt and way of difgracing, and difcouraging those that God hath set ouer vs, because they have more sharply reproued their finnes, or more neerely applied the doctrine to their consciences then others do: (a bleffed finor of God indeed, if men had grace fototake it ) this is it that I fay is both carnal, schifmatical, childish, and altogether vistruitfull : and further it is flatly repugnant to the commandement of Christ deliuered by his Apostle, in the 1, to the Thessales 1.The. 5.13. the 5. Chapter, and 1 2. verle , where he beseecheth the Theffalonians to 13. snow them that labour among them, and are over them in the Lord, and admonish them; and that they have them in fingular love for their workes fake. And laftly is the practife of fuch as neuer professed the Gof-

pell of Christ in finceritie and vprightnesse of heart, with an humble spirite, and a holy desire to have both their judgement informed, and their lives reformed by the word of truth. But on the contratie, in palpable and damnable hypocrisie, with shewes, shadowes, and flourishes, to be seene and well esteemed of men, as hypocrites do.

Private hy-

Pro.7.

Befides these publike and open hypocrifies, there be also many other lurking in private corners, which deferue to be vncafed, as in housholds, where betweene man and wife many times much lone is counterfeited, onely before men, and in heart much bitter malice and batted maintained against each other, which betweene themselues breake out in open and bitter extremities, and behind each others back into foule adulteries, and curfed vindoing of the whole family: fuch an hypocrite is the harlot that Salomon vncaleth in the 7. of the Prouerbes. Who when her husband is from home, callethin her louers and companions to lewdneffe, and coloureth her will any by prating and telling him of her peace offerings, and vowes that the hath performed that day, that is, by talking of religion. I fay nothing of those that in shops and markets felling wares, will pretend great love , faying; If it were notto you I would not fell it fo : another should not have it fo, &c. when for the most part all this is but meere cunning, and counterfeiting. I also let passe those that spying a bargaine that they hope to reape a great benefit by, will earnefly protest and pretend vnto the partie with whom they meane to deale, great care that they have of his good and his eafe, rather then of their owne benefit : too many such there be in the world. Well, God will pull off their vilour one day, and lay them open to the world, What should I say of those, that being to followe and further mens fuites with great persons, or otherwise at law, have still one tricke or other to delay the time withall? pretending great care to do their friendes bufineffe , and to followe their clients causes in the best manner that may be , and for their best aduantage, when all their doing is but a cunning kind of fulning for more money, like Felix who often fent for Paule before him, hoping that some bribe would have bene given him to have enlarged Paule. And a thoufand more such partes are played in the world, which men in concinuall practife, and converting one with another in Church and common-wealth, abroad and at home, shall have occasion to meete withall

But for the vncasing of the hypocrite at this time, this shall suffice. Those that seare God vnsainedly, and detest this vely beast the hypocrite, will make vie of that which hath bene sayd: as for those that

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fay they could make good vie ofit if it had come out of another mans month, having layed of purpple a heape of prejudicate conceipts and unchriftian furmifes before them, as fo many flumbling blockes, and erected a number of proud and disdainfull opinions, and enill conftructions of every thing, as rampiers or bulwarks against the truth, because they meane not yet to forgotheir fins, nor to part with their painted vilor, I cannot tell what to fay vnto them, but even leave them to the Lord, their hypocrifie I will not centure : it is like the darkeneffe of Egypt that might be felt : I am forry to heare that any should have the word of God in respect of persons, contrarie to the rule of Saint James, pretending to regard it, if one man speake, and professing a contempt of the fame, because another man hath spoken it whom they hate : as Achah did hate Micaiah for no other cause, but because he prophesied not good but euill voto him, that is, he did not flatter him in his finne, as others did, and therefore he hated him: thefemen fhew with what good denotion they come to the preaching of the word of God . If they might chaunge their Minister, they thinke that they should chaunge affections, but they are deceived : for as the Poet could fay, and that truly, fo fay I, Calum non animum mutant quitransmare current, they change the aire and not their nature, which go beyond the fea : as ap. peareth by those that have separated themselves from our Church-affemblies in England: Schilmatikes they were here, and so they are there. In like manner hypocrites which have the word in respect of persons, Non mentem fed ministrum mutant, they may well change their Minifler, but their mind they change not : their finnes they leave not: it is no part of their meaning, what shewes soeuer they make, except God of his great mercy worke a wonderfull alteration.

It feemeth that such persons are of that opinion that Dines was of in hell, who thought that his brethren which were aliue would repent, if Lazaru might have bene sent vnto them from heaven, he was well acquainted with their humour, for belike when they were all living together on earth, never a one of them cared for their ordinary teachers, but (faith the holy Ghost) they have Moses and the Prophets amongst them, if they wil not heare them, let them preted what they list, neither would they repent though one should come from the dead vnto them.

Many will tell vs, that another man hath sayd as much, and more then such and such, whom the people mislike, and it is well taken. Such a one may say any thing (say they) and no offence will be taken against him: we marvell that they should take it so ill from one more

then another: to these we answer,

1 How well foeuer they take it, from one or from another, nothing is reformed, they will give all the hearing: but fee if any refor-

mation follow from one more then another,

2 The cause why they do not so breake out against one man for the same doctrine, as well as against another, is because his time is not yet come, as Christ sayd in Luke 22.53. When I was daily in the Temple with you, you layed no hands on me, but this is your houre, and the very power of darkenesse. Euery man hath a time appointed him of God, a time to be promoted, and a time to be persecuted: a time to be regarded, and a time to be reiected: a time to be fet at naught: and when the date of the one is expired, then the o

ther taketh place,

Now to conclude : if any man thinke that I have dealt too feuerely against hypocrites, or that I might have caried a lighter hand toward them then I have done : feeing as there is no man but is stained with fome hypocrifie, much or little, in the fight of God at the leaft, or that in the applicatio of any point of doctrine in the vncafing of the hypocrite I haue too particularly, and directly aimed at forme, and namely at the partialities, and wilfull winking at groffe abuses, by Churchwardens, and other Ecclefialticall officers with them, contrary to their oath and a good conscience, whereby God is dishonoured, and his worship is contemned, his Sabbaths are polluted, his Church vnreformed:and whereby the wicked are strengthened, and the godly despifed: whereby his bleffings are restrained, and his sudgements hastened ypon ys: then this is my answer. That in both (as I take it) I have had my warrant from the word of God, which is a fufficient flay vnto my conscience, howsoeuer amongst the vnregenerate and wicked hypocrites, it is a matter of least waight, and therefore with them of all authorities least regarded. And for the first, have I dealt more severely against hypocrites then the Scripture, and namely our Saujour Christ? or haue I handled it worfe then it deferueth? Hath the hypocrite any wrong to have no more but the truth fayd and proued against him? Or what ? is his scruice so well pleasing to God, or the Church of God fo much beholding vnto him for his shewes and shadowes, or rather his trecheries and coufinages, that he of all other may not be vncafed? I speake not now of secret hypocrifie, whereof even the regenerate & faithfull are guilty in their best actions before God, and for which all of vs must defire mercy at Gods hand in the bloud of Christ : but of that hypocrifie which raigneth in the wicked, and of fuch hypocrites as are professed hypocrites, professed I meane in their owne hearts, whose defire

defire is nothing elfe but to be feene of men, and nothing leffe then to ap-

proue themselves and their doings in the fight of God.

Enery one is stained with some lust: which is adulterie before God.& with fome malice, which is murther before God: and with fome envie, which is theft before God: and with some couetousnesse, which is idolatrie before God: and yet every one is not to be called an adukerer, nor a murtherer, nor a theefe, nor an idolater : because those groffe finnes are not the studie, nor the profession of the regenerate; but they studying & professing, and indevouring to serve the Lord in sinceritie, truth and yprightnesse of heart, and to deale with men in all good conscience, are called fincere, and just men, as lob was: and being in Christ Iefus, through lob.s.s. his righteousnesse imputed vnto them, they are inst before God. Hypocrifie properly is a finne against the third Commaundement: for none more then the hypocrite doth take the name of God in vaine, who still for the most part, maketh religion a cloke for all maner of iniquitie: which cloke of theirs, when it is once espied or taken from them, they cry out, and rage as men vtterly forlorne and vndone. For take away their clokes, their fignes, and their shewes, and then are they naked, and ashamed both before God and man: and as finceritie graceth the godly before God: fo hypocrifie graceth the wicked before men: which is all that they defire or delight in. Giue me the substance of religion, faith finceritie, and me the ceremonie, faith hypocrifie: give me the bodie of Christianitie, faith fincerity, and me the shadow, faith hypocrifie:let me have praise of God, faith finceritie, and me the praise of men, faith hypocrifie: let not me lack the thing without which I cannot serve the Lord, saith sinceritie, and me to ferue the time, and my owne turne, faith hypocrifie: giue me a good conscience before Godsaith finceritie: tush, conscience was hanged long ago, give me goods and worldly riches faith hypocrifie: give me vertue and honestie saith finceritie: and let me borrow their clokes to play my part in , and that shall ferue my turne faith hypocrifie : giue me peace with God, faith finceritie and me with my honeft neighbours, faith hypocrific, as for God I shall do well inough with him . Handle the matter caffe, that is purely, faith finceritie: caute, that is, warily, faith hypocrifie. Take heede, for God feeth thee, faith finceritie: nay take heede that the world feethee not, and then good inough, faith hypocrifie. It is against the word of God faith finceritie, therefore leave it: tush so long as he can have no vantage against me by law, I care not, saith hypocrific. Qui vadis plane vadit fane: that is, he that goeth plainely to worke, goeth fafely to worke, faith fincerifte: Qui nescit dissimulare, nescit vinere: that is, he that cannot tell how to diffemble, cannot tell how to live, faith hypocri-

fic. You fee then the difference between the nature of finceritie, and the nature of hypocrific. The one you fee is like a rich King in a beggars cote amongst men. Because as Christ our head said of himselfe, when he lived poorely and contemptibly upon earth: My kingdome is not of this world, and I have meate to eate that you know not of : to must Christs members fay: we are poore and despised in this life, because our riches are not of this world, and we have friends that the world know not of. The other is like a King in a play, who for the time maketh a braue flew, domineering ouer fuch counterfeits as himselfe is, having vpon him cloth of gold, and with the fame perhaps are covered a number of scurfe and scabbes, lice, and vermine: and when the Play is done, the poore beggarly fellow mult be faine to returne home his borrowed coat againe to the right owner, and pay we'll for the hire thereof. Now you have heard the difference, confider the matter, confult, and give fentence, whether this honeft man the hypocrite hath so plaied his part before God or ma, that he deserueth stil to go on without noting, and neuer to be vncased or no. And so much shall suffile for the vncasing of the hypocrite, and descrying of his nature. Now it remaineth that you fee his reward: & by that time I hope you wil not greatly defire to be an actor in his Play : but of that in the next Sermon. Now as for those that thinke I have too particularly applyed this dockine: let them know that if Eliah did well in telling of Achab, that it was he that troubled Ifrael: and if John Baprift did well in telling King Herod that he might not have his brothers wife : and the Ministers of the Gospell haue the same authoritie that they had: then do we not amisse to make special application of our doctrine as they did. Againe, if the Apofile faid well, when he faid, Those that some openly, rebuke openly, that others may feare, 1. Tim. 2 . then do not they well which find fault with vs, for following the Apostles rule. For whom have I admonished or reproued, but publike persons by office, and publike abuses and scandals by them committed and given, to the great dishonour of God, and hurt of this Church? Laftly, if a Preacher may speak to the Prince when he preacheth before the Prince, and to the Judges of Affizes, and to the Jurours, and to the Lawyers particularly, and to the Bilhops, and to Inflices, all being publike persons, and charge them in Godsname to looke to their office, and amend that which is amiffe, and that fafely without daunger, yea boldly with good warrant: then do not I fee but that any Pastour by his pastorall authoritie may in his owne congregation speake particularly to a Churchwarden, or a Sideman, and tell them what they ought to do: yea more, and charge them to do their office faithfully too : yea and more then that, if they have bene admonifhed privately and friendly, and

vet will not be admonished, but take voon them still to dispense with their oath, and fuffer Gods Church ( as much as lyeth in them to go to wracke) then to reproue them both openly and roundly, that themselves may repent, if they belong to God, or others may feare as the Apoffle faith. And votill the Major of a towne, and the Churchwardens and other officers of a parish, can shew me by Scripture or common reason, that they be of greater state then Kings, Queenes and Princes be of, or then Noblemen, Judges, and Bilhops be of, or that they be more priviledged and exempted from the reproofe and centure of the word, especially when their offences are publike and desperate, then others be whom I have named before, and take to be farre about them: furely I must, and shall by Gods grace, both hold my former opinion, and as occasion shall ferue, declare the fame by practife: that is, by making of special application of the doctrine to the generall and publike offenders and offences of this congregation. Let him that bath an eare to heare, heare what I fay: and let him that hath an heart fanctified confider well of it : and let him that hath grace from God, make a good vie of that that hath bene faid. As for the relt, I say as Joshua faid: let them chuse what they will do, whether they will make a conscience of their dutie, or dispense with their oath as they have done : I for my part will furely by Gods grace do that which belongeth to a true Paftor of Iefus Chrift. And as Saint John faid: he that is filthie let him be more filthie, and he that is froward let him be more froward, and he that will be obstinate let him be more obstinate, and he that will be an hypocrite let him be more hypocriticall, that their finnes may be full ripe against the day of Gods vengeance. But so many as feare the Lordin truth of heart, and are truly humbled to endure the fifting and triall of the word of God, and are defirous vnfainedly to yeeld obedience to the holy will of God: let vs go on forward in our good courfes without feare or fainting, and God our heavenly Father, in whom is our must, will furely keepe vs from final falling away, and in his rich mercie

will pardon all our finnes in the merite of Christ his bloudy passion: blessed be his name for

euer, Amen.

Now let vs praise God.



## THE VII. SERMON.

## Of the reward of Hypocrifie.

MAT. 6. 2.

Verily I say unto you, they have their reward.

F the nature of hypocrifie, we have heard sufficiently in the three former Sermons, and as finceritie gracethall our good actions before God : fo on the contrarie fide, we have feene that hypocrific difgraceth and fhameth vs, yea maketh euen our best deedes to stinke, as most loathsome filth before his heavenly Maiestie: yea and

before men too, when once it breaketh out, And this might ferue fufficiently to perswade vs to take heed of hypocrifie, and counterfeiting in Gods religion, or any religious duties commaunded by God: but because the hypocrite dreameth of some great reward, whereby he shall become some great man, both in this world, and in the world to come, imagining that as he is liked of men, so he cannot chuse but be loved of God: therefore our Saujour Christ affirmeth most constantly and in earnelt manner, that hypocrites have all the reward that they shall have. For the praise of men haue they hunted for, and that they have, & more then that they shall not have to reward them; but to punish them, a portion they shall have with the Divell and his Angels in hell. The praise of men what is it flurely even as men are themselves: & as they are affected; men are but men when they are at the best, and at the highest. Whether it be in wifedome, or in authoritie, or in goodwill, or in abilitie, or whatfoeuer elfe: that is vaine, and vanishing, mutable and inconstant, blind and partiall. A simple reward then is the praise of men, every fit for such vaine fooles as feeke for nothingelfe. The hypocrite taketh great paines for the obtaining (notwithstanding) of this vaine reward, as soles which hunt after a fether blowne vp and down in the wind; they cannot get it vnleffe they will sweate, and almost runne themselves out of breath, and when they have gotten it, it is but a fether, and nothing lighter. The praise of men what is it? furely but words proceeding from inconstant minds, falle hearts, and from those whose hands cannot accomplish the deuises of

their hearts. And what are such wordes but wind? and what is more inconstant then the wind? He that observeth the praises of men, is like him that observeth the wind: and is fitly resembled to a Windmill, that whirlethabout apace fo long as the wind bloweth amain: but when the wind facketh his gale, then he flacketh his pace: and as the Windmill is turned with the wind, so the hypocrite also turneth with the time. If he may be praised for well doing, then he will do well still: but if he be reproched, or threatned, or not highly effeemed; then he altereth his courfe, and is gone.

But here perhaps it will be objected by fome, that the Scripture com- Objection. mendeth a good name in many places, and thereby admonisheth men to get a good name, and to keepe it being gotten. And what is that but to be praifed of men? and to get the good opinion and estimation of men? Indeede this is true : a good report is to be fought for amongst Answer, men, and carefully to be kept too, when it is obtained. But this must be propter alind non propter fe:tor some other end then simply for it felfe . But the meaning and drift of our Saujour Christ here, is that we should not make that the end and scope of our well doing, as if that were our fummum bonum, that is, our felicitie and happinetle, as hypocrites do, that

looke no further, and defire no better thing then the praise of men.

To get and keepe a good name, there be many reasons to perswade rs: but to make the praise of men the end of our well doing; we have no one reason to perswade vs, but diverse to disswade vs: as we shall see anone. Forthe getting of a good report amongst men, we have reason: for Salomon preferreth it before riches , and before precious oyntment: Pre. 12.1. that is, before all pleasures and profites whatsoeuer . Before riches he preferreth a good name, and faith, that it is better then riches: and that for three caules. For first, few riches are hardly obtained without much mill: a good name is not obtained without fome good deedes. Secondly, riches are meanes, by reason of our corruption to call vs from God. They that will be rich, fall into temptations, and frares, and many foolist and 1.7 im. 6.9. missione lufts, which drowne men in perdition and destruction, faith Saint Paule. A good name prouoketh vnto golineffe. Tour zeale (faith Paule 2.Cor.g. 2. to the Corimhiant ) hash prouoked many. Meaning : that the good report which he made of them to others where he came, did through the bleffing of God prouoke many to the like zeale. Thirdly, riches are vocertine, here to day, and gone to morrow. Tranell not too much to be rich, Pro. 23. 1. (linh Salomon ) for riches take them to their wings like an Eagle; but a goodname is more permanent then life, for it lineth after death. As a good name is better then riches, fo is it also better then a precious ointment.

THE VII. SERMON. For first, the best ointment that is, may be purchased for money : as ap. Mary, a meane woman bought for our Saujour . Christ: but a good name cannot be bought for thousands. Secondly pre-Lui. 10. 34. cious ointment onely suppleth the outward parts, and is fourraigne for outward wounds, but a good name doth comfort the heart: The light of Pro. 15.30 the eye reioyceth the heart, and a good name maketh the bones fat, faith Sa-3 lomon. Thirdly, a good ointment onely profiteth the annointed, but a Aug de bono good name is profitable to others. Nobis necessaria vita nostra, alia fama nostra, faith S. Augustine: our life is necessarie for our selues, and our good report for others, to encourage them to godlineffe as we have heard . Lastly , ointment is pleasant in smell onely to lib. 12.3. Those that are nigh: The bonse mus filled (faith the Euangelist) with the finel of that ointment which Mary bestowed upon Christ, but a good name Mai 936. flieth farre and neare. And this brute went of Chrift (faith the Euangelift Mathew) through the land. Againe, a good name is in part a reward of Mch. 11.39. righteousnesse: All these (faith the Apostle to the Hebrewes, speaking of the faithfull, whom he nameth and commendeth in that place) through faith have obtained a good report . All which commendations of a good name, do serve not onely to perswade vs to get it, and keepe it, for the glorifying of Gods name, and encouraging of our brethren: but also they do greatly condemnetwo forts of men in the world . First, those that so they do well, care not what men fay of them; but so farre as we can, we must with doing well keepe a good name, for the causes before alleadged. Secondly, those that make no conscience of detracting a mans good name, being to excellent, but make a continual practite of flaundering, and backbiting their brethren . And these are worse then theeues: for a theefe may make refficution of goods ill gotten, but he that hath robbed a man of his good name cannot make restitution of it againe. But what is it to haue a good name, or how may it be gotten? Is it fo to line as all men may speake well of vs? No, Wobe vato you (faith our Saujour Christ) when all men speake well of you: for he that handleth matters in such fort Lay 6. as shall please all men, must needes be a notorious wicked man , and a cunning deepe hypocrice. What then? that the wicked may commend w verily if it be possible, we must so line as that those which are without (sith the Apostle) may afford vs a good report : that is, those that are not yet of the Church, or not called, But furely it is a hard matter for the wicked to commend the godly: and if they should commend thee being a good man , it will make good men to thinke that thou art leaving thy goodneffe, and enclining to them, whole humours thou now feedelt, No:neuer looke for a good name but amongft good men: for the wicked, faith Christ,

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Christ fal fpeak al maner of enil faying against you fally for my name fake: Mat. g. that is: if you loue me and my truth, and because you will not rupne with them vnto the fame excelle of riot that they vie : therefore they fpeake e- 1Pat44. mill of you, faith Saint Peter . They that for fake the law (faith Salomon) Prass. 3. traile the wicked: and that is because they are like themselves . And if at any time they condemne the euill or imperfections, which through occasion Gods children sometimes fall into, (as commonly the wicked do, which make themselves merrie with the slippes of good men) it is not for any hatred that they beare against finne, but either to iustifie themselves intheir riotous courses and outragious wickednesse: or else to disgrace and deface the beautic of that holy religion which we professe, or both. In a word then it must follow, that a good name is that commendation, which good men through the bleffing and motion of the good spirit of God, do bestow vpon good men, for doing of good things, to good ends, and all to comfort and encourage them in their well doing, and that God the giver and worker of all goodnesse may therein be praised and glorified.

make the praise of men, whether they be good or bad, the end of vertue and well doing, setting vp our rest when once we come to that; there be many reasons to perswade vs so to beleeue, and to disswade vs from so doing: and all may be drawne from the words of this Text: \*Verily I say voto you they have their reward: the summe whereof, for the matter is, that hypocrites have all that they shall have, as touching any matter of reward, for the paines that they take. And for the manner of the speech: that it is most certaine true, and not to be doubted of, but that they have here in this world all the reward that they shall have; and that is the praise of men if they have that. Which words do shew most plainely, that hypocrites who serve for the vaine praise of the world, are of all men the most vaine and the most miserable: and their reward (of all rewards) is

the most vaine, and miserable reward that is.

The vanitie or madde folly rather, of those that make the praise and estimation of men, (yea, say they be their honest neighbours, or great states) the end of their good deedes, shall appeare, if we consider their reward. First, by the vncertaintie of it. Secondly, by the deceits unessee of it. Thirdly, by the breuitie of it. Fourthly, by the vnprositablenesse of it. Lastly, by the daunger of it. The praise and hartie liking of men is an vncertaine reward, and so vncertaine, that nothing is more vncertaine then it, both in the winning, as also in the wearing. Such is the frowardnes,

his weakeneffe and wearineffe in the loue and liking of vertue, that it is no small matter to make him tast of vertues fruite, much more hard is it to keep him in a continual liking of it. One thing the hypocrite is fure of, that he taketh great paines, and is at great coft, and vieth all his art to please this man, or that man, or all men; but whether he shall please them all, or any of them or no, that he is not fure of . It fareth with them as it did with Hefter in some fort, though they want Hefters resolution : the was fure that she had a good deede in hand, when she should go into the Kings presence, to speake a good word for the liues of her people : but whether the King would like of her fute, or reach foorth his golden fcepter vnto her in token of fauour or no, the was not certaine; and therfore the willed them to pray for her. But because it was not so much the liking of the King, as the good of Gods people, and the glorie of God that The fought: yea to no other end did fhe defire the Kings fauour, but for the good of her people, and the discharge of a good conscience before God: therefore the put her life in a venture : faying, if I perith, I perith which hypocrites will not do, because they have not that hope of a better

life, which Hefter had. When a man hath wonnethe commendation and liking of men whom they go about to please: are they fure it shall continue? Surely not mens minds are mutable. Oftentimes of a fudden they will commend a man for that, which you better confideration they will millike : or for nouelties fake they will praise a thing at the first, which within a while will grow stale, and out of request. Or some tale-bearer cometh in the hypocrites way, and croffeth him with some false information, and so breedeth fome finiter or wrong conftruction of a mans labour; and another extenusteth the gift, or good will, the worke or the paines: and when we thinke to find a friend as in times past, behold we meete with a hotefor, or a cold friend. As David who found a great friend of Saul one day, and the next day for no cause his mortall enemie. Tell me now, is there any

thing more vncertaine then the good opinion of men?

Asit is vncertaine, so is it also deceitfull, and many times false, making men beleeue that they are that which they are not : praifing fower for tweet,&c. The hypocrite in feeking to pleafe men onely, meeteth many times with as much an hypocrite as himfelfe. One offereth much feruice, and dutie, presenteth him many and rare deuises, dedicateth new and learned Treatifes vnto him, talketh very godly and religiously, and faluteth most humbly, and perswadeth most pithily, &c. The other requireth him with the like, highly commending him for his paines, for his zeale,

The deceiptfulnes of worldly praile.

for his skill, for his cott,&c, and behind his backe derideth all: he proce-Arch that he shall alwaies have a friend of him, and he shall alwaies be welcome voto him, and he will helpe him to preferment, and I know not what: when in his heart he meaneth no fuch matter: and thus hypocrific is rewarded with hypocrific, one shadow with another,

As the praise of men is vncertaine and deceitfull : so also is it for the Of the brebreuitie of it, a vaine thing: for as a flash of lightning for the time daze-praise leth the eye, and fuddenly vanisheth away : so do the praises of vaine men for a time tickle the eares, and delight the fenfes of vaine hypocrites, and thraight way they come to an end . And if liking laft, and all the effects thereof, that is kindnesse, friendship, heartie welcome, hope of preferment, or preferment it felfe; what is all this but a thing of no

continuance? neither can a man leave it to his heires after him.

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As it is of no continuance, fo is there no profite in it, I meane : for the The vapre most part, men are rather loosers then gainers that serue onely for the firablenesse praise of men, especially when their humour is once espied. The hypo- or worldly crite that never aymeth at the glorie of God, or the good of others, but onely his owne vaine credite and estimation, shall have faire words enough, but little elfe, except it be forrow of heart, and vexation of fpirite, for the loffe of his time, and labour, and tludie, and goods, and all for the wind of mens mouthes. Nay, if he do winne perhappes (as many flutterers and Parafites do sometime, which observe great persons humours ) for some small counterfeit service, or odde trifle, or pleasant iealt, or wittie conceipt, some great benefite, some gainefull office, or great preferment, or high reuerence in the world; yet hath he made but abad bargaine of it, if he hath no further purpose in all this but to magnifie himselfe; giving no honour to God, but all to himselfe : he hath his reward faith Christ: and what profite is in this, to win the whole world, Mat. 16.26. and to loofe his owne foule?

As the praise of men is vnprofitable, and a thing which who so laboureth to get, shall get nothing by it : fo is it also for the daunger thereof a The danvaine reward of vertue, For many times a vaine glorious man being prai- ger of it, led to his face, or hearing that his courles are well liked and commended of men, is thereby emboldened to go fo farre, without all modeftie or discretion, that he shameth himselfer yea many times fondly presuming vpon them that have foothed them yp, and made much of them, venture most foolishly and desperately, in pursuing of lewdattempts to their own vndoing. The wicked gineth heed to falfe lips, (faith Salomon) & a lier Prair 4. hearkeneth to a mangheie tongue, that is, to be ruled by them : and is not that daungerous? Now whose lippes are more full of fallhood, then the

lippes of the flatterer, who still perswadeth fooles that their copper is good gold, and their blacke is pure white, and that their foolishnesse is high wiledome, and that their crooked waies are the ftraighteft waies? &c. And who doth hearken more to fuch lippes, then the vaineglorious hypocrite, who doth all to be praifed of men, and cannot endure by any meanes to heare any fault found with any thing that he doth? A. gaine, if he be a foole that praiseth the hypocrite, or a foolish man that hath no judgement or understanding, nor abilitie to discerne of colours, then bath he gotten a blind man to leade him into the ditch. If many wife men, and of great place do praise the hypocrite : then is the foole lifted vp aloft, but to fhew his nakedneffe, that others may enuie him for his aduauncement, and despise him for his follie, and contemne him for his voworthinesse.

All.12.

King Achab was glad when his going to warre against Ramoth Gi-1-King 23. lead was liked of, and confirmed by the approbation of four hundred Prophets: the wind of their mouth was pleafant, but most daungerous: for it blew him with a maine gale like a thippe without a Pilote vpon the rockes of his owne destruction. When Herod for his vaine Oration received the commendation of his flattering Courtiers and fernaums, who cried, the voyce of God and not of a man; he felt a sweete and a pleasing wind that blew him vp beyond himselfe, that like one ina traunce (or dreame rather) forgot himfelfe to be a mortall man, and fo quietly tooke to himselfe that honour that was due vnto God . But it was the most daungerous wind that euer blew vpon him: for it both ripened his sinne, and hastened the vengeance of God immediatly vpon him. Many fuch daungerous windes and blaftes, are Princes and Noblemen, and other persons of great calling subject vnto: the more neede haue they to looke vnto themselues, and we to pray vnto God most earnestly for their standing . Seeing therefore that the praise of men is fo vncertaine, so deceiptfull, of so short a continuance, so vnprofitable, and so daungerous, we may safely conclude, that of all rewardes it is most vaine, and that hypocrites in making of that the end of their actions, are most vaine men, or madde fooles: for, they have their reward.

The milerie of the hypocrite.

As it is a vaine thing to ferue for the praise of men, that is to fay, for vanitie it felfe, fo is it a thing most miserable, and sauish. For first, though it be a most vaine shadow and fruitlesse vanitie of all vanities that man hunteth after, yet cannot be have it without great paines taking. Secondly , before he can weare it, and enioy it freely, he must be censured of all. Thirdly, how often and commonly is he after all his paines and coft

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that he hath bene at, deceived of his expectation. For the paines that the hypocrite taketh to please men , he may truely say as Incob said (though not with fo good a conscience) I was in the day consumed with Gon 31.40. heate, and with frost in the night, and my sleepe departed from my eyes. Yea the feares, cares, and doubtes that he is turmoiled and toffed in, are vnspeakeable: one while he is vexed to know certainely the humour and disposition of him whose praise he seeketh : then he careth how to fit his humour, with what wordes, with what geftures, with what by-matters, what tales and discourses, with what prefents: then what companie to haue, and how to confort himselfe with them, And then what is the fitteff time to find him both at leyfure, and in a good moode. Then it is a world to fee how the hypocrite acteth his part, and what paines he taketh:first, in marking the countenances, and gestures, & speeches, & commendations, and welcomes, and faire promises that are shewed him. Then in recounting of them , and descanting vpon them: first, to himselfe, and then to others, thinking and bragging how he was reputed and taken with fuch and fuch, and that he was fo bold and fo bold with him, and better entertained then his betters, and how glad fuch and fuch were of their companie, and I know not what: Did you note how attentiue he was (faith he) when I spake such a thing Did you not marke how he finiled at fuch a word? Did you fee I pray you, how he tooke me by the hand, how courteoully he entertained me, how he bad me fit downe : what commendations he gaue me : he faid he neuer fawe a thing better done, nor heard a speech that better pleafed him in all his life. All this while the foole is counting his chickens, as they say, before they be hatched. But if one come in his way, and seeme totake any manner of exception to any thing, or to adulfe him in fuch a point, or fuch a point, or that he be not so highly applauded, and regarded for this and that action, or for this and that speech, or for this and that circumstance wherein he pleased himselfe: then his comb is cut, and a cloude is ouercaft, his glorie is eclipfed, his market is marred, and he must cast about againe how to have his cake better baked another time: for that time he cryeth as Cafars Parrot did : Operam & oleum perdidi: I have loft both labour and coft. Then he vexeth himselfe againe, in mufing and studying what should be the cause of so hard successe. I believe faith he, that some bodie hath angred him, he was so melancholike : or I may thanke fuch and fuch that had told some tales against me. And then is the poore foole befet and hemmed in with a number of odde furmifes, and conceipts, and imaginations, whereof every one doth haunt him, and pull him, like the furious spirite that haunted Saul.

If all for the present runnine current, and answere his defire, then he thinkes himselfe a jolly sellow: and who but he, with such and such that have taken good liking of him; and there (as one come to his fooles para-

dife) he fets downe his reft.

But now beginneth a new peece of work, & that is, how to keep this credite and commendation wholly to himselfe : and not be dispossessed. For what if the wind turne, and afterward by some mishappe or other those parties that so magnified him before, will not youch fafe so much perhaps as to falute him, or speake kindly vnto him, or to converse with him as in times palt? or fend for him as they were wont to doe? or give him fo much as a good countenance A as nothing is more vivall in the world then fuch alterations in the mindes of men . So was it with Jacob and Laban. When Jacob had taken exceeding great paines in his Vncle Labans feruice, and was still the same man that he was wont to be, carefull of his Vacles good, yet when Laban faw him to prosper and thriue well, he enuied him : and Jacob perceived it well inough by his countenance: for faith he to Rabel and Leah, I fee your fathers countenance, that it is not toward me as it was wont . Nowe the godle can make vie of fuch things, as not to trust in men, nor to fee their hearts on the world, but to walke wifely,&c. But they are no whit dismayed at fuch alterations and chaunges: but knowing that the world is euer like it felfe, and is no chaungeling, except it be from euill to worfe, they go on still in doing their dutie, making themselves merrie at the feast of a good conscience before God, whose glorie and fauour are the markes that they aime at, and in him onely they trust. But the hypocrite is then much vexed and troubled, and new feares and thoughts arise in his hart, casting about how to recouer that countenance, and commendations which he hath loft, that is : how to get the shadow that goeth from him.

To this end he resolueth with himselfe to make friends, to frame new deuices, to vse all the art and skill that his braine can affoord, practising, promising, and bestowing much against his nature: flattering here, and lying and dissembling there, much against his conscience: he must creepe to one, and crouch to another, and sooth vp all beyond all modestie and reason: backebiting this bodie, and accusing another bodie, and censuring of euery one to seede mens humours, against all honestie and equity: for by honest and simple dealing it cannot be obtained.

And thus by this little you may fee what paines, what charges, what cares, what feares, and doubts, and inconveniences a man must vindergo that will hunt for the praise of men; is not then the reward of hypocrific

Gengt.5.

a miferable reward, and they miferable fooles, that take fuch paines and vexe themselves so, for the getting of that which is vainer then their own fhadow?

The hypocrite before he hath his reward, must not onely take great paines, be at much coft, and vexe himfelfe with many cares, feares, and foolish conceipts, which is a maruellous miserie : but also be subject to the censures and judgements of every one; his name must be called in question upon every occasion that is offered to speake of him, his whole life ripped up, and all his actions fifted and scanned at every mans pleafure: forme will commend him, forme will condemne him, forme will admire him, some will deride him, some will say he is a good man, some will fay he is a bad man, and a deceiver . And what a miferable thing is this, for a man to have his name thus haled and pulled, like a bone among dogges, and to be like a tennife ball toffed up and downe, and canuaffed at every mans pleafure: and all for a vaine shadow, which the more he followeth, the more it flieth from him? The Apostle therefore in Gal, 5,26, distinadeth vs from vaineglory in this manet: Let us not be desirous of vaine glorie, (faith he) pronoking one another, emering one another. To thew that the fruites of a vaineglorious mind are but prouocations to cuill, and the reaping of enuie: which like a monftrous monfter will spoile her selfe to hurt another. A miserable reward then is that, which fetteth the enuious man a worke, and provoketh others also to fift vs, and to practise against vs.

And this is not all, but when the hypocrite hath taken all this pains, and endured all this fifting, he oftentimes commeth short of his expeded hope, and therein they are most miserable: like the builders of Ba- Gont L. bel Tower: they looked for a great name, and loe they reaped a great fhame, For Babel, that is, confusion, fell vpon them. They ferue long a Samas for Rabel, and the world fendeth Leab in her thead, which they like not so well. They runne many times with newes, when they have no thankes for their labour: like the man that ranne to tell David of Sauls death, who looking for some reward, (or thankes at the least) at Damid hand, loft his life for his labour, What paines did loab take with the hoft of Ifreel, to quench the rebellion of Abfalone and to kill Abfalon that monfter in nature, who first kindled the fire? What thankes a Sam, so, did the messenger looke for at king Danid hand, when he told him of Absaloms death: and behold the King fell to weeping and crying out for the death of the traytor, What praise and encouragement did Toab the Kings Generall, with all the Captaines of the armie, looke for at the Kings hand? and loe, they were deceived of their expectation,

1.Sem.10.

for the King would not fo much as once shew himselfe vnto them, till he could not chuse, David descrued both love and commendations at Hanuns hands, whe fo kindly he fent Embaffadours to fee how he didbut in stead thereof that wicked Ammonite construed every thing to the worft, suspecting them to come as spies into his land, and so vsed them accordingly with all spite and shame, shauing their beards off by the halfes, and curtalling their garments by their buttockes. And even fo many times it falleth out in the world, when a man thinketh to do for the best, it falleth out for the worst. Is there any thing then more miscrable then to hunt for the praise of men? Achit ophels counsels were for a while efteemed of as the Oracles of God, but at the laft his wifedome was turned into folly by Husbai Danids triend: whereupon the foolish hypocrite, and hypocriticall traitor went home, and for sorrow hanged himselfe. And so is it vsually in the world : many carrie all the eredite for a time, and afterwards when others come in place that shall excell them in one thing or other, then they are no bodie, What is then more miserable then to make the praise of men the end of our labor? The children of God see this and beleeue it, and have good experience of it, and therefore they make no reckening of it, but refolue with themselves as the Apostle hath taught them : We must passe through bonour and disbonour, through good report and badde report, through praise and dispraise. The counterfeit seeketh onely for honor, and there he refleth the hypocrite hunteth after praile and commendation, and there he refleth: but through dishonour and bad report he would paffe, and not fray there: but, as if one were no more to be regarded then the other, but both to be despised alike. The Apostle telleth vs that we must passe through both, and go on in our holy courfes : like waies that bring vs to our iourneis end, wherof some be faire, and fome be foule: fo must we accompt of the praise and dispraise of men. For we have a journey to make vnto the kingdome of heaven, wherein we must imitate wife trauellers, who when they come to a fowle way, they are not much troubled though it doth moile them, and formewhat hinder their pace, but they go on the more warily. And whe they come to faire waies, and pleafant fields, and well furnished Innes, they do not there fet downe their reft, but go on their journey with more boldnesse and comfort. The chiefest thing that they respect, is not so much the foulenesse or fairenesse of waies or weather, as that they be not out of their right way . Eucn fo in our spirituall iourney, while we walke the pathes of God, we shall passe through the blind lanes, and deepe floughes of reproches, and privie flaunder, & through

Simile.

LCW.S.

many a storme of tempessuous spirites. What then? We must go on for all that, but so much the more circumspectly and warily. After that we shall meete with friends, and come to faire waies of peace and tranquilitie, and the pleasing winds of good report and commendation will blow upon us: what then? shall we there rest? as though the end of our journey were for to come to a greene way, or to a pleasant wind? not but we must go on still, keeping a good conscience, to cheare us up withall, and the better our way be, and the more temperate the aire be, the more chearefully and comfortably should we persist in our heauely journey: not so much standing upon these accidents of praise and dispraise, of liking and disliking, of stormes and calmes, as whether we be in the right way or no, taking heede that we go not too sast for feare of tyring, nor too slow for feare of casting behind, and comming too late.

But vaine hypocrites onely talke of going this iourney, they do not meane to trauell it indeede, but make a flow of such a thing, trauelling and professing religion, and ciuilitie, so long as they may be affured of easie iourne's, good prouison, faire weather, and pleasant waies, or else they are vndone. If they know that dishonour and bad report lye in their way, they will not set out. And if they see that they shall be praised and well esteemed for their labour, they will then go, and run themselues out of breath too, for all that they do, is to be praised of men: but of all men they are most vaine and miserable; for they haue their reward: and what is that else, for the vncertaintie thereof, for the deceitfulnesse thereof, for the breuitie thereof, for the vnprositableness thereof, for the daunger thereof: considering also the paines they take for it, and the seares and cares that they are vexed withall for it, and the manifold siftings, and censurings they endure for it, and how often they loose their expectation, reaping the clean contrary to that which

they looke for? These things being well considered, (I say)
what else is the reward of hypocrisic compounded of, but of vanitie and misery it selse?



## THE VIII. SERMON.

MAT. 6, 2.

Verily I say unto you, they have their reward.

Fgodlineffc should be no better rewarded then with the praise of men, then were true Christians of all men the most miserable, and Christianitie it selfe werea miserable profession. For in this life their lot is to be hated and scorned, molested and persecuted for their vertues fake . The world loneth his owne , faith Chrift,

but me it hatesh : and you it Shall persecute for my names Sake : yea for my names fake they shall speake all manner of enill faying against you falfely. If the world will not loue vs, then it cannot like of vs, if it doth not like of vs, then it cannot commend vs, if it cannot commend vs, then it must condemne vs, if it cannot loue vs, then it must hate vs, and if it can neither like nor loue vs , what reward then must we looke for in the worldingt promotion, but perfecution; not life but death, Sometimes the wicked will feeme to commend and love those that feare God and hare wickednesse: but then I would wish the godly to beware most of all, and to cast a double feare. First, least they have put forth their bands vn-

the wicked to fome wickednesse: that is, done something that liketh the wicked, and commend offendeth God. Secondly, if they be freethat way, then let them feare, the godly. left some snares and baites be laid to entrap them in their goings . The Scribes and Pharifees, and Iewish Elders did often commend Christ, but neuer for his good : Good Maister (fay they ) we know that thou cares for no man, and teacheft the way of God truly : there is the baite; then comes the hooke: Is it lawfull to pay tribute to Cafar or no? Now Christ Malaza,18. knowing their fubtiltie, gaue them nothankes for their commendation, but called them tempting hypocrites, faying : Why tempt ye me ye hypocrites? And will the wicked deale better with the members then they did with the head? Thefe men are the fernants of the lining God (faith the cunning maid to Paul and Silas, or rather the divell by whom she wrought) and they bring unto us the way of Saluation. This was not for the good of Paul and Silas: but to have them apprehended the more speedily, and handled the more feuerely. It was a cunning fleight of Sathan : and ther-

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fore Paule and Silas rebuked her for her labour, being grieued to be All 16.18. commended by fuch a one, and commaunded the spirite in the name of Christ to come out of her. In a word, the comendatios of the wicked, are but traps, & their tables but finares, as the prophet David calleth the. Plate 3.2.

And for all this, feeing that it cannot be denied, but that love and commendation amongst men is a good bleffing : in which fense it is fayd that both Christ and John Baptist, and others were in favour both with God and man: and godlineffe hath the promifes both of this life and of 1. Tim.4. the life to come, that is, the bleffings of God, both temporall and eterpall belong voto godlineffe : it mult also be granted, that even the god. The godly ly themselves (which are so much hated and scorned in the world by the shall have wicked of the world) have had, have, and shall have their pare in that bleffing of renowne, fame, and commendation: yea a good name shall follow in this life. them so their grave, and live after them too in the world, to the high glorie and praise of God, who doth so honour his fermants which have honoured him, and to the comfort of their friends, the encouragement of the weake, and to the shame of the wicked . They shall have praise indeede, but as the brother whom Paule commended to the Corinthians had, s.Cor. 8.18. whose praise (fayth he ) is in the Gospell, that is : in embracing the Gospell, or else in setting foorth of the Gospell, as Lake did, whereby his love, and zeale, and godlinesse towards Christ, were manifested to his great praise and commendation: for vertue and piety is worthy of praife, as vice deserveth the contrary: therefore Peter fayth to servants: This is praise worthy if a man for conscience toward God endure grief, suffer 1.Pit.2.19. ring wrog fully: And the Apostle Paul faith: What foener things are of good report, if there be any vertue, or any praise, that is, if there be any thing in- Thil 48. deed praise worthy, thinke on these things . And God forbid (seeing as God hath given fuch a bleffing to his feruants, and their vertues amongit the godly)but that we should give vnto yertuous men, and fea-

ring God their due praise and commendation, When poore Mary shewed her loue to the person of Christ, in annointing his body with fweete and precious ointment, and her humility in wiping his feete with the haire of her head, Christ told her that wherefocuer his Gospell should be preached, that deede of hers Mat, 26,13. also should be published for a memoriall of here to shew that the vertious acts of the Saints are not to be curied in oblinion, but to be had in a thankfull remembrance vnto God . The Lord in his word hath crowned his feruants with fame and renowne, which never fought it but fled from it: both according to his promise, and also his gracious and wonted manner of dealing, Those that bonour me shall be honored of 1.Sam. 130.

13.

me, faith the Lord. 1. Sam 2, there is his promise, his manner is to give his feruants more then they feeke for or defire : as when Salomon defired not riches but wiledome to gouerne Gods people well, God gaue him both riches and wifedome too : fo when the godly defire that only Gods name may be hallowed, and cry with David, Not unto vs, not Pfal, 113.1. Unto vs & Lord, but to thy name gine the prafe, then doth the Lord give

them that thing which they defire, and that also which they craued

Math. 25.

not, and that is, commendation from his owne mouth, and a part in his owne ioy. Wel done good and faithful feruant: there is their commendation: Enter into thy mafters joy: there is their ful reward, And thus is Mofes become famous for being Gods Embassadour to King Phareo, and his Captaine generall ouer the Lords army from Egypt to the land of promise. Thus Ioseph is famous for his chastity, and faithfull feruice; and the midwines of Ægypt are renowned for fauing the childrens lives, against the Kings commandement. How famous is Deborah for judging of Ifrael, and Iael for nailing of Sifera (Captaine of King labins hoft) vnto the ground? How famous is Danid for conquering of Goliah, and for his zealous courage in fetching home of the Arke? Now is Eliah famous for reprouing King Schab, and the widow of Sarepea for nourishing the Prophet: Salomon is famous for building of the Temple: the three children for contemning the Kings difpleasure: and Daniel is famous for his being cast into the Lions den, Now John Baptist is renowned for telling the King of his fault, and loofing of his head for the same: Peter for his found confession & Paul for his heauenly conuerfion be both famous, and renowned by the holy Ghost, whose praises are in the word, spread throughout the whole world. So are all the holy Martyrs which fuffered for the testimony of the truth, and all Christian benefactours ( with the streames of whose loue and liberality many Churches, Christians, Vniuersities, and schooles of good learning, and nurseries of good arts and sciences, (haue bene watered and refreshed) most famous and renowned in the Church of God . And all these having shunned (as much as they might) all worldly praise and glorie in the world, have found most high praife and renowne with God, and all the godly in the word of God: and their praise is not of men, but of God. As for wicked hypocrites it is not so with them, but as the godly are crowned with perpetuall fame and renowne, so the wicked are and shall be crowned with euerlasting shame and reproch. Cain is infamous, and his name doth stinke, for murthering his brother Abel. Putiphars wife is infamous, and her name doth flinke for her lewd tempting and false accu-

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fing of Iofeph, Pharaoh is infamous, and his name doth stinke for his cruel handling of the Ifraelites, Doeg the Edomite is infamous, and his name doth Stinke for accusing and killing the Lords holy Priests, Micol is infamous, and her name doth stinke for scoffing at the zeale of David her Lord and husband, lezabel for her whoredomes, and murthering of Naboth for his vineyard is infamous, and her name doth stinke, Hanun is infamous for milufing of Davids messengers, and Ammon doth stinke before all the Israel of God vnto this day . Sanballat and Tobiah, for hindering the building of the Lords Temple and holy Citie: Haman for feeking the death of the Lords people: Hered for murthering the young children: Ananiah and Saphira for diffenbling with Peter, and lying to the holy Gholl: Simon Magus for his offer of mony for the gifts of the holy Gholt: Elimas for withflanding of Paul: Tertullus for his accusing of Paule: Indas for betraying of his Lord and maister. The Gadarens for preferring their swine before Christs doctrine. All these, and euery one of them are become infamous, and do stinke before God and man; and their reproch and fname shall neuer be blotted out: For the word fayth: The memoriall of the inft shall be bleffed , but the name of Pro. 109. the wicked fall rot. And in the 13. of the Prouerbes, 9, verfe. The light of Pro. 13.9. the righteons reioyceth: but the candle of the micked shall be put out : To thew that the name of the wicked is no better then rotten carrion, at the flinke whereof cuery one that passeth by shall stop his nose, and the discourfing of their lives shalbe as noylome in hearing as the stinking snuffe of a candle burning low in the focket, that every man shall fay, put it out: fie youn it, away withall . And this is the righteous judgement of God vpon the wicked, which regarded not to glorifie God, but themselues, therefore to give them up to fuch vile affections, and lewd actions ascan breede nothing in the end but a rotten and flinking name.

But wicked hypocrites will take a good order for that, they can have fuch as themselues, to perfume their doings (while they live) with brave commendations, to whom they fay as Saul fayd to Samuel: Honour me before this people. And when they dye, there are inough that will for a small reward be hired to commend them in a Sermon to the skies, and then we can have Pamphlets printed, and Epitaphes engraven vpon our tombes, which will keepe our names from rotting . Besides all this, we will give fome gownes, and money to the poore, which we can no longer keepe, and may well spare : and all this put together, will cast a most fweete finell. Surely for the godly that lived well, and died in the Lord, it will: for their life is like a waxe candle, made and compounded of fweete matter, which men are content it should burne out because when it is out

Simile.

Simile.

it will cast a most fragrant and sweete smell : but the life of the wicked is like a candle made of filthy fluffe, which men will not fuffer to burne out, because it is no sooner out , but it stinketh all the house ouer . Although you commend it never fo much, yet men will not beleeve you that it was like that of waxe:nay if you praise it, wil they not laugh you to fcorne, and think you mad, or drunken, or fentleffe? Euen fo is it with him that praiseth a wicked man either liuing or dead : what doth such a preacher but play the foolish Herald, and go about to perswade men that a stinking fauffe is as good as a sweete waxe candle, or that filthie puddle water is as wholesome and as sweete as rose water? Many such there are in the world, who while they so preach, the auditors that have indgement and knew the life of fuch a man as well as he (if not better) fit and fmile to themselves, and wonder that any man either for money or monies-worth should be hired to become fo voide of sense. And whereunto shall we compare such Sermons and Epitaphs better, then vnto flowers and herbes that are strawed and pricked upon dead corpses, buried only in a winding sheet? Those flowers may well be laid yoon the dead corpes for a shew, or to keepe men from finelling ill aires, and may go with him to the grave, but to keepe it from rotting, and putrifying, from corruption, wormes and stinke, they cannot. So such high commendations bestowed uppon vinworthy persons, as Papilts, Atheists, drunkards, whoremongers, and fuch as lived most prophanely and irreligiously (and so died for ought that any man can tell, without repentance, or any life of Gods Spirit in them) are sweete herbes and faire flowers beflowed vpo them for ornament fake, to please their friends, but to preferue their name from rotting & stinking they cannot by any meanes: for God is iust, who hath fayd, Those that dishonor me, I will dishonour: & as for that stinking and rotten comendations that they have bestowed vpon the, by fuch as the cfelues (who also hunt after the like things) it is all: For they have their reward & are they not then in a miferable case?

But yet this is not all, for when the hypocrites reward is come to an end (which foone it doth, like a thing of naught, that is foone ripe, and foone rotten) and when the date of his good deedes, or rather glorious finnes is expired, then must be come to a new reckning for all his hypocrifies, and trecherous robberies committed against the glory of God: while he hath abused the name of God, and taken vnto himfelfe all that praise which was due vnto God onely, like those kind of fellowes, which come to men in the Princes name, to take vp their goods as it were to the Princes vie, and then appropriate them wholly

to themselues. And for that they have both robbed God of his glory,

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and made his most glorious name and sacred religion their cloake and couering, while they have most profanely played their parts therewith, to the great dishonour of his Maiefty, and the spoile of the Church , and oppression of their brethren, And seeing as in their best deedes they have made more account of mens praise, then of commendation at Gods hand, their judgement is from everlasting decreed, Their and already is sentence gone foorth against them, which can neuer be renoked, and that is to have their part and portion with the divell and his Angels in hell torments for cuer, where they shall not onely be deprived of Gods gracious presence, which is true felicity, and fulnesse of ioy for euer, but also ly languishing not for a yere or two, nor yet for 2100, nor a 1000, nor 10000, nor a 100000, nor a millió of thoufands of yeares, for the there were some hope that their paine would one day end though it were long before, and intollerable in the meane time,) but for euer & euer, perhaps with many of those also whose vaine praifesthey have in their life time fo much hunted after : where the one shall curse each other; and their rewards, yea the persence of each other, and remembrance of their mutuall folly and vanity; of the one in giuing, of the other in feeking and taking the glory from God: euen the remembrance I say of this their former vanity, folly, misery, madneffe, and impiety, shall like an euer gnawing and tormenting Serpent, fling, wound, and tonnent their consciences for evermore, Yea if there be any paines or torments in hell greater then other, they shall furely fall to the hypocrites lot: yea, the hypocrites portion is so fearefull, that the wicked fernant that fructh most care elly, not regarding his maifters displeasure, nor once thinkerhothis comming, but is found miluling of his fellowes at his mailters comming, is threatned Mat. 14.51. in the Gospell to be cut off, and to have his portion with hypocrites, where shall be weeping and gnashing of teeth : to shew, that of all finnes there is none more odious in Gods fight then the hypocrite is, neither shall any be more severely punished then he shall be. And thus good brethren you fee the reward of hypocrifie in this life, and in the The vie of life to come: a miserable and a wofull reward, miserable here when it the former doctrine. is at the best, but most wofull hereafter when it is at the worst,

Now let vs fee what good vie we may make of all that hath bene eth the forfayd. And first, seeing the great vanity and misery of the hypocrites tish vanitie reward in this life, and his wofull portion in the life to come, who can of men, wondersufficiently at the world, yea at himselfe, that is so bewitched after praise and befotted with the love of worldly praife(as a foole enamored of a of the cruell harlot) that notwithstanding all this, yet every man almost ma- world.

1.lt shew-

keth it his fummum bonum, and chiefe fludy how to obtaine vnto it? Surely most men do know this to be true, even by experience ( the schoolemaister of fooles) but how few do rightly consider of it? It may be, that now and then, some being wearied with their hunting after it. and troubled with vexation of spirite, may fetch a figh at the matter, and cry (as many do) fie vpon the world, and who would trult the world and faire words make fooles faine and I wil not trust mens faire speeches againe in hast &c. But yet for all that, as soone as the pang is a little past, all is forgotten, and a woing of this common painted harlot they go againe. How many in the world (especially followers of Princes Courts, and attendants vpon great persons) do go beyond themsclues, some in gorgeous building, some in sumptuous apparell, some in delicatefare, some in great gifts, some in holding company at play : all Dainty fare which they wold not have done but to be praifed of men? If I should not Great gifts. do as others do, I should be counted a coward, faith one. If I should not keep a feaft as others have done before me (faith another) I shold be coilted a miler, or a beggar, though they begger themselves for it indeed . If I should not have it fomething like on my table, and weare somewhat, and give somewhat more then ordinary, how should I be accounted of If I (hould not flatter a little, and please a little (fayth another) I should not be liked. If I should not be very eloquent, and garnish my Sermon with Doctors, Fathers, Poets, Philosophers, as well as with the Scriptures, though there be no neede of them; and speake all languages, aswell vnknowne as knowne, I should be counted no scholer, nor to have any learning. But if I do excel others in my building, in myfeafting, in my apparell, in my almes giuing, in my preaching, and thew of learning, in my courting, my aduenturing: (yea in swearing, and whoring, and drunkenneffe, and riot, and reuelling, fay fome thameleffe and graceleffe perfons) why then I shall be had in admiration , and euerie body will commend me: I shall leave a name behind me, &c. These things being thus resolved vpon, then commeth foorth the men of the world, their fellowes in folly, and deale their reward. Whose house is that (faith one?) as it he had somthing to give towards the building or repairing of it. Such a man builtit faith another: now thereward. I affure you faith the inquifitor, it is a very faire house, and well contriued. Yea faith the third, all the smoke comes out at one chimney, or elle is conseyed under the ground, &c. and there is his reward : besides occasion ministred of an houres or two discourfing and descenting upon his whole life . In like manner are those rewarded, that let in all kind of brauery, with pedlers thops about them: as ma-

ny women do ? Who isthat, fayth one ? Such a one faith another. I pro-

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Building. Apparell. Play.

mile you faith the third, and that is the reward: he is very braue: The is very fine faith another: Is it a man or a woman fayth another? I cannot tell fayth one, by his long haire he should be a woman: by her bare head it should be a man fayth another: Yea, faith another, but God knoweth who payeth for all this. In like fort come from a feast, and see the reward of the world: We had great cheare fayth one: Yea, he may well inough fayth another, for he commeth easily mough by it. And then commeth a third: But I doubt me he must pinch a good while for this geare. And thus you see the worlds reward: are not men well rewarded now, that looke for no more then the praise of men?

Let those Ministers also consider well of this point, that even against their owne consciences (as they are driven sometime openly to confesse) debumbatt their Sermons with all kind of humanity, befides the word of God, not because they thinke it then necessary, but as some have freely confessed, in the most famous and publike places of the land, because the eares of the people are troubled with such a kind of itch, that they must needes doit, or else their doctrine would be loathed for the plaineffe and fimplicity thereof. I speake not against the vse of humane authorities when case shall require, even in the Pulpie: for I know there is a very good vie of them manie waies: both for confutation of errour and also for confirmation of doctrine by way of consent, but against the vanitie and weakenesse of those that would not wie it but onely to please men: their vanity and weakeneffe I fay is to be pitied, and fo is also theirs too, that fludy hard, and preach often, and deliver found doctrine, and abound with nothing but the Scriptures, if therein they respect nothing but the praise of men : For marke I pray you ; a Minister studieth hard, taketh great paines, he watcheth when others fleepe, &c. and at length commeth like a woman to travell, and bring forth the birth of his mind, which by meditation, and fludy, & other good meanes he hath conceived,&c. when he is delivered of his burthen, the world vieweth it,& rewardeth him for the fame : but how ? first perhaps they are away whom he did especially looke for, and defire to please, there is one griefe: then others perhaps fall afleepe, or tarry not to the ende: then there is another crosse : but for those that are most attentine, perhaps some will inuite him to dinner of conscience or of custome : well, that he could have had at home: then there is inquiry, what was he that preached to day? do you know him? No fanh one: I know him fayth another. How like you the Sermon? He made a good Sermon, sayth one : a proper man faith another : he touched all degrees, and spared none fayth another: he had but a fost voyce, faith another, no vtterance, it is pitty,

with a little practife he would do well; he was too long fayth another. he hath no learning fayth another ? What Vniuerfitie was he of? where dwels his friends? what living hath he? hath he no more bene fices then one? He fayd well fayth another, if he can follow it himfelfe when he hath done, &c. And afterward perhaps if he flay long amongst them, or chance to have charge over them, they that before praised him to the skies, will be the first that shall picke quarrels against him for one thing or another, and all to remoue him. Is it not then a labour well bettowed, to fet our selues onely to get praise of men? can there be a greater mifery? were we not in a good cafe thinke you, if we had hope of no better reward then this? no maruell though . But bleffed be God, our hope is, and our comfort is, that we (dealing faithfully and vprightly in Gods bufineffe ) shall be rewarded of God himfelfe in Christ his sonne, with another manner of reward then all the world can give vs, or take from vs either. In a farre more miferable case me thinke is the hypocrite, then many a mans horse or beast is, The horse is rid hard, and travelled fore all day, and at night is turned into a forry stable, with a galled backe and spurred sides: but yet with his mailters reward, and that is a good baite, and a good word: Lethim for his mi- be well dreffed, and well meated fayth the owner: he hath gone well to day :it is as good a horse as ever man put legge over, And ifhe chance to be stolen, or lost, or to dye, his maister maketh great enquirie, and fearcheth for to find him againe, or great moane (befides high commendations of his beaft) because he cannot be had againe. In like maner fareth it with the hypocrite in part, whomeuery man rideth, and derideth at his pleasure : as the spurre makes the horse to go, so vaine glorie and praise makes the hypocrite to go : and therefore it was well faydin the Prouerbe: Gloria calcar babet : praise is a spurre, as if the vaineglorious foole were a lade that would not go without fourting. When the hypocrite hath ended his journey, he isturned home againe with a gald conscience: well may he have a good word: as, It was well done,&c. but scarse many times the worth of an asses baite. And if he be miffing, perhaps there is not fo much enquiring after him, as after the strayed horse, except peraduenture as Laban Sought after Iacob, to call him to account for the manner of his departure, And if he dye, some moane may perhaps be made for him, and a good word from a falle heart may chance be cast after him: but it may be more moane will be made fora good feruiceable beaft, and the one shall be as soone forgotten as theother. But when death comes, it were happy for hypocrites if then they were horfes, or affes, or vile toades: for then should their milerie ende

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The hypocrite is more to be pited fery,then the beaft. with their liues: but they cannot have that priviledge, and therefore they are farre more miferable then the bruite beaft which perisheth. Confider well of it my good brethren, and let vs not be any longer bewitched with this tickling humour, and most vame vaine as I may call it, of carping and caring, and studying and seeking how to please men against God, or to please men & not God; but let vs labour by all good meanes, and call instantly vpon God by humble prayer, that we may be so governed by his holy Spirit and grace, that all our defire and study may be to do those things, and that in such manner, as may get praise and commendation at his hand, and we may be approved in his sight.

Laftly, let this doctrine ferue to worke patience in all those that hauing deferued commendation, and loue, and good liking of those amongft whom they have laboured; cannot get the fame, or having once gotten it, through their faithfull and plaine dealing, or the inconffancie and frowardnesse of men loft the same. Euery man hath his time; as Salomon faith, there is a time to reioyce, and a time to be forry, fo there is a time to be praised, and a time to be dispraised, a time to be litted up. and a time to be call downe againe, leaft we should looke for our heaven vpon earth. And let it not greeue any man to be dispraised:not greatly puffe yp any to be commended, but rather be we grieued that we capnot studie to please God better then we do; and be we glad, that we have the teltimonie of a good conscience before God, that we have described better of men, then we find at their hands; and shall find farre better at Gods hands then cuer we defired, or deferued . And feeing as the praise and commendation of men is to vaine and milerable a reward, both for the vncertaintie of it, for the deceitfulneffe of it for the breuitie ofit, for the vnprofitableneffe ofit, and for the danger of it: let vs neither ftraine with a good conscience : nor (keeping a good conscience according to Gods word ) greatly regard it, when we have loft it. For fo do milerable hypocrites, who as Christ sayth here in our text, hauetheir reward. If any body hath now put vppon him the Dwels armour of proofe, I meane vnbeleefe (as commonly all hypocrites do) that this dodrine may not enter into his hart, let them but confider and weigh well, who hath fayd it, and how he affirmeth it, that hypocrites have their reward. He that hath faid it, is the Lord Ielus himfelfe, who being the wifedome of the father , knoweth what he fayth : and being truth it felfe cannot erre: let no man now fuspend his judgement for the matter, or flay his repentance, vntill he heare it confirmed by some Doctours, or Fathers, or Councels: for he hath spoken it, that cannot deceive any, nor be deceived by any : yea, vpon whose word and authoritie,

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all the Doslours and Councels in the world have builded and must build what focuer they teach, or else they build beside the foun-

dation.

As Christ hath fayd it (against whom I fay, there is no gainesaying) fo hath he affirmed it in most earnest and confident maner : Verily I fay unto you, they have their reward : that is, in good earnest Ispeake it, and for a most vindoubted truth I affirme it . And all little inough: for fuch is the cunning of Sathan to beguile mens foules, that he will still feede them with some hope, that it is not so hard as the Preacher faith it is . Thou shalt dye the death faith God to Ad.m , if thou eatest of that tree : No fayth Sathan, ye shall not dye, that is , God doth not meane to deale so hardly with you as he fayth: he is mercifull, and that was but to make you afraid. So playeth the hypocrite still, Tush, tush, fayth he there is no fuch matter, they have not their reward, we hope to go to heaven aswell as the best, and that we have as good a faith to God as any body. What fir: we have foules to faue as well as you, we would you should know it: Verily fayth Christ, they have their reward: Verily no, fayth the hypocrite: now who shall be beleeved? Christ or Belial? God or the Diuell? Well, but we trust God be more mercifull vnto vs then fo. Verily no, fayth Christ (meaning except they repent,) Yea, the hypocrite hath fo good an opinion of himselfe, that he thinkes the Lord is as it were beholding vnto him for his play, or counterfeit feruice, and should do him great wrong if he should not receive him into favour aswell as others: For (faith Christ) when it shall be fayd vnto them definitively: Go ye curfed into enerlasting fire prepared for the Dinell and his Angels : for when I was naked yee clad me not &c, they will not take this for an absolute and just decree of the Judge; but as though they had wrong offered them, they reply againe: Why Lord when did we fee thee naked, and did not clothe thee ? &c. If that will not ferue, then they will put him in mind what they have done for him : we have cast out Diucls in thy name, and heard thee preach in our streetes: so will others plead for theinselues: why Lord we have sharply rebuked Sathan, and reproved finne by thy word: we have kept our Church orderly, and duly: we never miffed a Sermon , nor Seruice on weeke-dayes : we gaue as liberally to the poore as any man of our abilitie in the countrey. I have payd my tithe mint and cummin, faith another, and I hope no body can charge me to haue bene a theefe, or a murtherer, or common whoremonger &c. and therefore I trust to be faued as well as another, And thus do many deceive themselves, by imagining (as the Psalmist fayth) that the Lord

M.st.25.

is like themselues: that is, not so good as his word: But my brethren be Pal.56.
not deceived, Christ hath sayd it, that is inough: If that be not inough,
he hath confirmed it with an earnest affeueration most considertly, to
put men out of doubt, and to affure men what to trust vnto, if they live
and dye in pypocrise: If all that be not inough, then the Lord hath
sworne in his wrath, that they shall not enter into his rest.

Plal.35.

Therefore cast away these vaine persuasions, and this false hope, take heed of that Diuell, and vile motion that goeth about to weaken the credit of Gods word with you. And from henceforth let vs so endemour to please the Lord, that at his comming he may commend vs, and say, Well done, good and faithfull servant, enter into thy masters ioy: which shall never be sayd to hypocrites: For verily (saith Christ) they have their reward.

Now let vs pray.



## THE IX. SERMON.

MATH. 6. 3.4.

3. But when thou doest thine almes, let not thy left hand know what thy right hand doth. 4. That thine almes may be in secret, and thy father that seeth in secret, he will reward thee openly.



N these words we are taught in doing the workes of charitie, to be contrary minded to hypocrites, who hunting after nothing but vaineglorie, or filthy lucre, do alwayes give their almes to be seene of men. But true Christians must not onely shunne popularity, and avoid worldly praise, but also they must beware of their owne

private praise, and selfe-liking, and (not arrogating or conceiting to themselves any commendations, nor consulting with themselves how to be recompensed for the same) content themselves onely with the approbation and allowance of their heavenly father, and comforting themselves in the holy obedience of his most glorious will, as a singular fruite of his Spirit, & of their faith, which is wrought in them by that Spirite,

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no whit doubting, but most stedfastly assuring themselves, that he to whom onely, and for whole loue onely, and at whose bidding onely, they have done thefe things, though neuer fo fecretly (in respect of men) will one day reward them openly . Our Saujour Christ in faying, Let not thy left hand know what thy right hand doth: vieth an hyperbolicall, or excelline kind offpeech (as Rhetoricians call it) to fhew thereby, that with all possible care and diligence, the study of getting vaineglory must be avoided, and that we must never defire in doing good deedes to please the eares and eyes of men : except (as hath bene shewed before) to make them in love with our good maners, & good fashions, and so to have them glorifie God with vs : but otherwise in doing of our good deedes to be as secret as may be : as if he should say; be so farre from seeking the applause of the common fort, when thou doest thy good deedes (as the Pharisces did, and all other hypocrites do, who give not but fell their almes for the praise of men ) that thy left hand though it be most peare conjoyned vnto thy body, and a fellow worker of the deed with thy right hand: if it had any vnderflanding, may not know, what, or to whom, or how much, or when, or how often thou giueft, or doeft good. His meaning is (to speake as plainely as I can) that thou which are a Christian, in doing the workes and duties of christianity, must be so farre from desiring to be looked vpon of man, that if it were possible thou thy selfe shouldest not know that which thou doest aright, but shouldest forget thy owne deed: and neither impute it to thy felfe that thou half done well: nor fland in thy owne conceit, thinking the better of thy felfe for it, but onely rejoyce inwardly that the poore and needic is refreshed, and that thy faith hath brought forth fuch fruite to the glory of God, and fealing vp of thy election in thee.

What if men know not, yea what if he that is relieued, do not know him that hath relieued him? (faith Erafinus.) It is inough for thee to have a witnes of the father, fró whose eies nothing can be hid. He will reward thee, although thou have no thanke at all of man; yea though thou doest take no pleasure in it thy selfe, yea though thou doest veterly condemne and missive thy selfe, and judgest thy selfe (as many do) altogether voworthy of any sauour, yet thou shalt be rewarded at thy fathers hand. And this I take to be the simple and plaine meaning of these words.

Now let vs come to the doctrine that arifeth from the fame . And first, from hence we have to observe, that in doing of our good works, all selfe-liking, or conceit of our selves, must be avoided: that we must neither attribute any part of the worke vnto our selves, as a thing done

by ys, as of our felues : nor yet thinke that we are ever the better for the time : but to be still as humble, and to carry as low a faile, and as vnworthy an opinion of our schies for all that good we have done, as if we had done nothing but euill; or elfe in doing of good we offend God, and hazard his heavenly reward, which in Christ is layed vp for vs.

The contrary to this, is it as I take it, which the Prophet Flabakuk Hab. 1.16 condemneth in the wicked, when he fayth: They facrifice unto their net, and burne incense unto their yarne, because by them their portion is fat, otheir meate plenteous; Meaning that they imputed all their wealth vnto their owne industry only, and to the meanes whereby they compassed the same. And surely it is neither good, nor safe, but very vingodly and dangerous in doing of good workes, to make our felues privie thereunto (if we could chuse ) or once to keepe account with our selues of the good that we do. I deny not but that a Christian soule truly humbled in the feeling of his owne ynworthinesse and inability, may with fame comfort call to remembrance, what duties he hath performed the day or weeke that is past, through the grace and favour of God, who hath wrought both in him, and by him: fo that withall he be (as I fay) truly humbled, and prepared thereunto, calling to mind withall, to that end, what graces he wanteth, what finnes he hath committed, what dangers he hath incurred, and with what weaknesse and impersection the good hath bene performed, which is a rare thing. But furely otherwife it is very dangerous to keepe account vnto our felues, of any good deed that we do: For, by reason of our natural corruption, which cleaueth toe fall to every one, and hangeth on ( if not prefleth downe ) the very regenerate themselves, we are so prone and apt to the study & affectation of vaingloty (which is indeed plaine robbing God of his glory ) that it is a very hard matter to do good, and not to be proud of it.

It fareth with vs, as it doth with wanton women, who when they vnderitand how faire they are, casting away all modesty, waxe proud, like the Peacocke that alwayes (frouteth it, when his taile is spred. Take for example the Pharifee fpoken of in the 18. of Luke, whole prayer was Luke,18. proud, boaffing of his owne righteoufnelle . First, he keepeth a note to himselfe of what groffe sinnes he was free, that other men were ouertaken withall : then he scoreth vp his good deedes, and namely his integrity and vprightnesse in tithing, and then his due and constant course of weekely fasting. And having thus made his left hand privy to that which his right hand did, that is, recounting with a wrong affection to himselfe, what he had well done, he spreadeth his taile, and falleth to crowing ouer

his poore brother in this fort: I thanke God I am not at other men are, extertioners, vniust, adulterers, or at this Publican: I fast twise in the weeke, I give tithe of all that I possesse: as if the proud Peacocke should have sayd: behold my feathers are not of that colour that other birds are of, but his feete were: which he then remembred not.

In like manner do many keepe a score of their good deedes, and register in their note-bookes what they bestow weekely, or monethly, or yearly vpon the poore, &c. I warrant you say some, it costs me every weeke so much, and so much ordinarily, besides that I spend extraordinarily. It were good for them, and others the like, to regard the admonition of Christ here: Let not thy left hand know what thy right hand doth. Do good, and make no bodie privy vnto it, if thou canst : no, not thy owne soule: take no notice of any good thou does thy selfe, least

thou be proud of it,

It was the wisedome of God in creating of the woman, not to create her vntill he had first cast Adam into a sleepe, and while Adam sleepe, he tooke a rib out of his side, whereof he made woman, least if he had bene awake when this was done, he might have thought that he had had a stroke in it, if it had bene no more but suffering; or consenting to have one of his ribs taken from him; which yet had bene great folly in him so to have done. So should it be the wisedome of Christians in doing of good deeds, to cast their carnall affections in a sleepe: least they (seeing and knowing what is done) should imagine that they had a stroke therein, and so should begin to filch and steale some glory to

themselves which belonged not voto them.

The horse doth employ his strength to carry & draw, but yet he knoweth not so much is he did, peraduenture he would not be so subject vnto man as he is. The sheepe doth yeeld vs her sleece to cloth vs, and her sless to feede vs, and her lambe for increase, but yet she knoweth not so much: if she did, perhaps she would if she could vpbraid vs by her benefits, and not be so beneficial vnto vs as she is. The birds with their variety of notes do delight our eare, but God saw it not good that they should know so much, for if they should, perhaps they would be as mute as nonresidents, scorning to affoord their musicke vnto such fantasticall and vaine maissers as they now do serue. The flowers with their varietie of orient and beautifull colours, and fragant, and pleasant smels, do delight our eyes, and refresh our spirits: but God saw it not good that they should know so much, for if they did, perhaps they would distaine to be abused to much, and so little regarded to the praise of their maker as they are.

In like maner, if we could do good workes to the glorie of our God,

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and profit of our brethren, and not let our left hand know thereof, that is, not confult with our carnall and crooked affections about them, we should not be so loth to go about them, nor so lazie in doing them, nor folustie when we have donethem, as we are . If the Peacocke were hatched blind: or could flut his eyes when he spreadeth his taile, furely his pride would abate, for it is not the having of fuch colours, but the knowing them, and viewing of them, that breedeth conceitednes, and causeth his nature to fwell. So, if Christians, when they take any blesfing from Gods hand, or enioy the graces of Gods Spirite, or bring foorth the fruites of the same Spirite, had not their minds and affections fo much bent your them, and fet to yew the beauty of them: but could fet them to looke narrowly downward vpon their blacke feete, that is, vppon their finne, and finfull affections, it would be a meanes greatly to humble them, Therefore the Apollie fayth: Let them that 1. cor.7.300 weepe, be as though they wept not, and them that marry, be as though they 31. maried non. So fayth the Scripture too: Let him that gineth almes, be as though he gaue not, And in another place he faith of himself & his brethre thus: We are as men forrowing, but yet reioycing, and as men reioycing, & 2 Cor. 6.9. yet forrowing at poore and yet making many rich, at dying, & yet living, &c. 10. So on the other fide, as making many rich, and yet as it were poore,& giving nothing. To shew what manner of men Christians must be.

But how can that be (will some say) that a man should give almes, or do any other good deed, and not make himfelfe privy to the matter? and count it nothing which he doth? Surely very well, or elfe truly do many diffemble, and speake against their owne consciences: for come vnto them, and thanke them for fuch and fuch kindnesse bestowed,&c. they will fay: Alas fir, for nothing, I know no fuch matter : it is not fo much worth,&c. as ifhe should fay, If I did any such thing, it is with meas if I did it not at al: I am to begin it againe: I keepe no reckning of it: my heart was not fet vpon it when it went from me : I weigh it not,&c. Againe, enery true Christian is in part regenerate, and in part vnregenerate: the one part is called in Scripture by the name of fleth, and the other by the name of spirite; the flesh rebelleth against the fpirite, that is, the partre-Gal, 5.77. generate against the part vnregenerate: Now this part that is regenerate by the spirite of fanctification and grace, may well be called also the right hand of the foule, and the other part which is still fleshly, carnall, and fenfuall, and not favouring the things of God, may well be called the foules left hand, for the vntowardneffe therof to any goodneffe: in which fense it may truly be said, whe thou doeft any good deed, let the spirite, that is, the part regenerate as the right hand of thy foule do it, but let not

the other part (which is fo vntoward and not regenerate, and fitted for it) have any thing to do in the matter , more then if it knew nothing at all of it. We must do as men that travellin company together, and are fo earnest in talke that they forget the length of their journey : and to such ten miles feeme but as one mile: but if a man go alone, and thinketh of nothing but his journey, then his left foote shall know what paines his right foote taketh, and will keepe account of all his steps as it were, and thinke his journey long, and his paines exceeding great. So we in travelling towards heaven (which we must do so long as we live, by walking in fuch good workes as God hath appointed for vs Ephel. 2. 10.) must count all things but loffe and dung, for the excellent knowledge fake of Chrift Iefus our Lord to win him, and to be found in him, not having our owne righteousnesse, but the righteousnesse which is of God by faith in Christ forgetting that which is past, and endeuouring our selves vnto that which is before, and follow hard toward the marke, for the price of the high calling of God in Christ Jesus. And no maruell though the Apoltle made so light account of his owne workes, or righteousnesse: for, he knew they were too light to endure the triall of Gods inflice,& too vncleane to appeare in his most pure presence. Our good decdes are like a faire garment with a filthy lining : or (as the Prophet E/a) speaketh) like a menstruous cloth, The beauty and goodnesse of them is from God: the deformity and vncleame fe is of our felues. Shal the one part lift vs vp to any proud conceipt of our felues? No: it is of God, give him all the glory: and let the other humble vs.

All the gifts and graces of God do beare some part of his image, and stampe, though given to diverse persons, and in diverse measure and maner: like the Princes coine, which hath the Princes image and stampe vpo it, to put the subjects in mind of their loyaltie and dutie which they owe to their Prince: that (as Christ faid) when we see Cafars image and superscription we should remember to give vnto Cafar that that is Cafars : to when we fee any thing with Gods image vpon it, we may also give to God that that is Gods, The Princes coine commeth out of the Mint faire and bright, but when it cometh into our hands it taketh foile, and loofeth beautie. So the good graces of God come to vs with a most heavenly beautie, but we cannot returne them so againes for with vs they take foile and loofe their beautie . As every peece of coine hath on the one fide the Princes image, and title certaine: fo have all the graces of God, Gods image, and Christes title, to admonish vs of that holy dutie, and absolute praise which we must returne vnto him for the same. Look vpon thy faith, and thou that fee this superscription vponit : 7878 27 78

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byer Otov : This is the worke of God, to beleeve in him whom he hath 100, 18,34 tent. Looke vponthy patience, and thou that find this graven vpon it: juir tyaplote to att perch, ou utrant is auth mertine, and if the with Philips. 19. avri varyon : to you it is given for Christs fake, not onely to believe in . him, but also to suffer for his fake, Looke you thy loue, thy knowledge and judgement, and every one beareth the fame flampe that thy faith doth Ti sever To Sew: the worke of God:and therefore faith Saint Paul, this I pray that your lone may abound yet more and more in al knowledge & Philip. 19. indgement, to thew that they come from God and not from our felues. Art thou filled with the fruites of righteoufnes? thou shalt find this Poehe fent with them: They are by lefus Christ, wnto the glorie and praise of Philips. 11. God. Art thou converted vnto God? looke vpon the worke of thy conversion, and thou shalt find this withall: The worke of God : and therfore faith loc! Turne vs & Lord, and we fhall be turned. Hall thou anew heart? locks looke vpon it, and thou shalt find Gods stampe vpon it, and that is this: Created of God. And over all one general Poefie for all : and that is this: Plate 1. What haft thou that thou haft not received? 1 Cor.4.7.

If there be any thing besides this that commeth from God; that is of Sathan, or else of our selues. We commonly looke on the one side of the gament, but not on the other. Now, if we thinke upon our defectes and staines, nay sikhie and rebellious pollutions, we would never take notice to ourselves of any good we do: but say whe we have done never so wel, as Nehemiah did, when he had nost zealously reformed the Lords sabbath, and set every thing in very good order: Remember me & God in this, Neh. 13. 12. and pardon me in thy great mercies and as Christ commanded to vs: When Lak-17.10. We have done all that ye cando (saith he) say that you are unprofitable fer-

uants, and have done but that which was commaunided you.

Further it is to be obscrued, that Christ saith, the right hand must do
the worke, and the left hand must not know of it. He appointed the
right hand to the worke, because that is readiest, and quickest, and handsomethin working. The left hand is not so fit, norready, but is rather a
hinderance of the work then a furtherance of the same. Christs meaning
is that we must not only not arrogate any glorie to our selues, or liking of
our selues; but when we do any good, we must do it with our best affections, and not once to consult with our carnall, proude, and vntoward
affections; for they are like the left hand, and have many froward cauillations, and odde reasons, and false perswasions to hinder the worke, like
so many crooked singers, which are good for nothing but to pull backe,
and hinder, and are altogether vntoward to every good worke.

Our affections are compared in Exed, 3.5. to feet: Put off thy Shooes fro Exed 3.5.

off thy feete (faith the Lord to Mofes:) that is, put away all carnall and flethly cogitations, and earthly reasons from thy affections when thou commelt before me, and come with holy affections. And in Ecclef. 4.17 Meel 4-17. Looke unto thy feet before then goeft into the honfe of God: that is, examine with what affections thou goelt. For, as the feete do carrie the bodie vo and down in the world: fo do our affections carrie our minds and fludies

and hale vs both in foule and bodie to fuch things as they like.

Here they are compared (as I thinke) vnto hands, because they are ne. ceflary (when they are fanctified) to worke the wil of God, as hands to do externall duties, and as forcibly they effect things, or thrust men forward, or pull me backward as the hands do, vnto good or euill. Look what the bodie hath after a visible manner, the same hath the soule after an inuisible and spiritual manner. An eye of knowledge to see good from euil, and the right way from the wrong: a tafter of judgemet to difcerne things that differ: as what is good, and what is better, &c. legges of faith, whereby we fland without finking under our burden, and go therwith to God, Shoulders of patience and long fuffering, to beare injuries & croffes manfully: hands and feete of affections and defires. Of all which there be two forts: as there be belonging to the bodie, a right eye and a left eye, a right hand and a left hand, a right care and a left care, &c. Now, some be in the fervice of God, and in all other good workes as it were left handed: hearing with their left care, that is, with a lazie defire to learne : vnderflanding with a groffe vnderstanding, as Nicodemus did vnderstand Christ, when he spake of being borne againe; and marking with a drowsie attencion,& taking all things with the left hand, that is, very frowardly,& vntowardly. But in worldly matters and vanities, which they love and like well of, they are right handed, and right eyed, and right footed, and right eared: that is, they can worke apace, and fee quickly, and go fwiftly, and heare readily, &c. Therefore let not thy left hand, that is, thy vntoward affections and sences have ought to do when thou doest any good work: as we vie to fay; tell not fuch a man of it, for he will hinder it as muchas he can possibly . These lefthanded Christians will soone murmure and grudge at a little cost that is bestowed upon Christin his poore Church or members, like Indas who was offended at the boxe of ointment that Mary bestowed vpon Christ: and cauill ar every thing that is spoken, like the cauilling Iewes, which fet themselves to carp at every thing that Christ spake, or his servants the Prophets and Apostles, And if they once conceiue an hard opinion of the doctrine, or doctour, they will forfake that man, and in time give over hearing the word, as the Capernaits did, and most vntowardly, and vnscemely will they performe whatsoeuerels

they

they go about in Church or commonwealth, if they have no mind vato its and will foone be wearle of well doing, their shoulders of patience and courage being out of joynt; and in learning and doing of the best things, are as men that altogether worke with their left hand, having no list to worke.

A man may eafily perceive a difference betweene those that do good deedes with good affections, and those that consult with flesh and bloud about the matter. Those that do worke with their right hand will shew it by their willingnesse, by their forwardnesse, by their zealousnesse, by their venturouinesse, by their bountifulnesse, by their chearefulnesse, and by their perseuerance. If they bestow any thing towards the building vp of Gods Church, by maintaining of religious exercifes, they will give as the Ifraelites did to the building of the tabernacle: they brought till they Exed 35. were stayed by proclamation . If they bestow any thing on the poore mebers of Christ, they say not as worldlings do:any thing is good inough for them: but they beltow the best they have, like Mary who would not bellow any owntment ypon Christ except it were colly and precious. If lob. 12. 2. they contribute to any necessarie vies, they do as the poore widow did, who cast in all the substance that she had , not doubting but God will Mar. 13.42. prouide more, If they go about to reforme things in Church or commonwealth, being in authoritie, they do it zealoufly and throughly, with great courage, and constancie, and resolution: like Nebemiah whe Neb. 13. he reformed the fabbath . If they venture for love of their Prince, they will breake through an hoft of men, as Daniels worthies did, when 2.54,23.16. Danid longed for the water of Bethlehem:nothing will be too hard for thein.

And on the other fide, those that make their left hand prime to that which their right hand doth, doe consult with sless and bloud about the matter, and being ruled, and perswaded altogether by carnall reasons, and vaineglorious or gainefull inducements, do that good which they do vnwillingly, and niggardly, and cowardly, and fluggishly, and frowardly, and negligently, and are soone wearie of well doing: all which may well be called lefthanded Christians for their backewardnesse, and vntowardnesse to any good thing. If you aske their reliefe for poore distressed to any good thing. If you aske their reliefe for poore distressed and what is the some of Ispai, core? If they give one 1.5am.as. with who is Danid? and what is the some of Ispai, core? If they give one 1.5am.as. Christs poore Church, that comes not to their share, they repine at it, as Indas did, If you require them to do any matter but of small difficulty, 106.12.4.

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they will answer with the fluggard, There is a tion in the way, that is, it is as much as a mans life is worth. And even the best of vs all are manie times too much leighanded, that is, vatoward to the best things if Christ calleth voto heare what he hath to fay vuto vs, and to communicate with him at his table, we answer, as the flouthfull Church doth in Cant , I am in bed, how can I rife? I have put off my clothes, how fal I put them on againe? I have washed my feete, how can I defile them? That is, who we have no lift to heare the Sermon, or to call vpon God, or to receive the holy Sacrament, a small excuse will hold vs backe, a shadow is even as good as a wall to ftop vs. And otherwise it will not be, so long as we confult with flesh and bloud about Gods matters: therfore faith Christ Let not thy left hand know what thy right hand doth . And that we may do al indeed with our right hand, that is, with our best affections cheerfully, and comfortably, and prosperoully: let vs still consult with the word of God, that we there may learne what is to be done : for our good workes if they be not warranted by the word, are abhominable vnto God, as glorious finnes, And next, let vs confer with him by praker, that we may be enabled to do that good we know must be done:& as for carnall reason, and worldly perswafions thut them out, and do not once call them to counfell about the matter, for they wil both hinder thee, and spill thy good decde.



## THE X. SERMON.

MATH. 6.4.

That thine almes may be in secret, and thy father that seeth in secret, he will reward thee openty.



Hat thine almes that is, betweene God and thy owne confcience let it be done, that thy confcience may witnesse for thee vnto God, that thou hast fought nothing lesse then the vaine applause of men, and God (that feeth thy secret thought and intent of hart) may approue of the same, and witnesse for thee against Sa-

than and all the world, that thou hast vprightly in thy secret thoughts and affections served him, and sought nothing more then his glorie, In this case we may learne of loseph, who caused every mans money (of his brethren) to be secretly conveied into his sackes mouth with the

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provisions which when they faw by the way at their Innes, they maruelled, giving God the glorie, who ( as they confessed) had fent it voto the, but by whose meanes they knew not. Some are secret inough, and too fecretin giving to the poore, for that which they give is onely in conceipt, that it may be in fecret, and knownero no man; and most prophanely and fooffingly abusing this place, (as they do all other holy things and the whole body of religion) they will give nothing at all, left (as they like themselves most wretchedly precend) that their left hand should know Abusers of what their right hand doth : as though the purpole of our Saujour Chrift thefe words badbene to diffwade men from giving any almes at all . These men are like the Frier, that would prouide well ouer night against the next day, by carrying with him the remainder of his supper, scoffingly alleading, or rather b'afphemoully abuting the wordes of Christ in this chapter: Be not carefull for to morrow: and therefore I doit faith he, because I would have no care for to morrow : These persons have learned this lefton of Christ to the halfes: they have learned to be secret, but not to gine almes infecret; as the Papiffs have learned another leffon of Chrift, fo have thefe men learnedthis: Christ faith : Pray for your enemies , bleffe them that carje you : and if thy enemy hunger, give him meate : if he be thirfly, eine him drinke, &c. In fo doing them Shalt heape coales of fire upon his head. This latter part they have learned well, namely to heape coales of fire vpon the heads of their enemies: yea of Gods deare Saints, and faggots too, and to burne them to affect too: but the former part which containeth workes of loue and charitie, is yet to learne, they can no skill of that, And if some of them be told of their hard dealing, they will not flicketo alleadge this Text, and fay : why , doth not Christ fay, we must heape coales of fire vpon our enemies heades? Such gibers, and scoffers at the word of God, I couple with Inlian and Lucian their predecessours. wishing them in time to take heed, and pray voto God (ifie be poffible) that they may truly repent them of their blafphemous courfest their flate is feareful and daungerous: for that they go on plodding and fcoffing at religion, Blefled is the man that commeth not into their way : for it leadethas directly as can be, and in time will bring men vnto the fin against the holy Ghoft, which is vapardonable.

Now for the confolation of those that do all their good workes as in the fight of God, debarring themselves from all vaineglorious applaules, and commendations in the world, and in themselves too, it is said further, that thy father which feeth thee in fecret, will reward thee openly: to thew, first, that we must indeuour to approve our selves voto God, and not ynto the world; like an honest wife, that will so astire her felfe, and so be-

have her felfe in all things, as the may pleafe her owne husband, and not other men. And next, that the best way to weane our selves from these vaine defires of worldly praise is, to confider effectually, and to remember continually, that we are still, at alltimes, and in all places in the fight of our heavenly father, to whom we either stand or fall, and of whome we shall be abundantly rewarded openly (according to his gracious promile ) for that which faithfully we have done in secret, And lastly, to thew that those which seeke for open praise of men, or give voto them. felues any secret praise, to the impeachment of Gods glorie, cannot look for any open reward at Gods hand in the day of judgement : but those that are perswaded of that, and moved effectually with that, do not care which way it goeth with them in the world, fo that they may be approued of God their heavenly Father, and carry a good conscience vnto their graves. Here be three things attributed vnto God our heavenly Father: Firft, that he feeth those things that are done in fecret. Secondly, that he will reward the good that we do in fecret. Thirdly, that he will reward it openly. Fitly are thefe things propounded to the children of God, that they may accustome themselves to do what soever they do, as in the fight of God: and to approve themselves vnto their heavenly Father. Andas fitly are these three opposed to the vanitie of the flesh, all which men do so hunt after. For the first: that God seerh and knoweth all things that are done in

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note

Pfel.139.

Le.17-10.

Pfal-94

fecret, the Scriptures in many places do witneffe: Whither Shall I go from thy presence? (faith the Plalmilt) If I go up to beauen, thou art there, if I go downe to hel, thou are there: If I go beyond the fea, thy right hand will there find me out: if I fay that darkeneffe shall coner me, behold darkeneffe and light to thee are both alike shou art about my bed, and forest out all my maies, and thou knowest all my thoughts long before : meaning before they are conceived. Againe: He that made the eye, shall be not fee? and be that made the care, shall be not heare? And againe, by Ieremie the Lord faith: I the Lord fearch the hearts, and trie the reines. A point this is very necelfarie to be vrged, For first, the wicked either beleeue it not, or they regard it not. Many will confesse that there is a God, which yet are not a-Thamed to fay with the wicked in the 10. Pfalme: Tufb the Lord feeth vs not; or ifhe feeth what we do, he doth not regard : and thereupon they make themselves bold to commit all wickednesse with greedinesse: for would so many so desperately else give over themselves, some to thest, fome to whoredome, some to drunkennesse, some to practising of murther, and some to the contriuing of treason: if they were perswaded that the Lord of heaven and earth did locke youn them in fecret : and take a e le

note of that which they do in fecret ? and heape up vengeance as they heape up finne? Would the foule mouthed blafphemer fweare againe, when he is reproued for his Iwearing, in despite of God (whose most holy and fearefull name he doth abuse) and of him that in the name of God doth reproue hun: if he were perswaded that the Lord did heare him & marke how he doth abuse his name? would so many beate their braines, and fludie fo hard as they do in fecret, to practife all kind of wrong and oppression, and how to couer it with flatterie and deceipt, if they beleened that God did fee them or regard? In a word, would fo many come to the Church, and make a shew of great devotion, and play the hypocrits, hardening their hearts against the word of God, and imagining euill, and descancing vpon every word at their pleasure, if they did beleeve that God did fee them in fecret? And what is this but plaine Atheifme? to fay there is a God, and not to beleeve that this God feeth in fecret? What isthis but to make an idoll of the true God? If this be Atheifme(as doubt. leffe it is, though not in the highest de gree) then how many Atheists are there which live lo, as if God did not feethern in fecret? for in fecret they conceive their wickednesse, and in publike they bring foorth vngodlineffe; for why, they thinke themselves cocke fure, so long as God (as they imagine) doth not fee their fecret deuifes, or not regard them. They thinke that because they see not the Lord, therefore the Lordseeth not them : like Balaam who feared not the Angell because he saw not the Numas. Angell: but it is faid, that his beaft feared him, and flayed fo foone as he faw him: to flew, that those which know that God doth fee them, and ver go on Itill in their wickednesse, are worse then the beast; and that asse shall condemne them. This doctrine is also to be viged in regard of the godly themselves, who though they know and confesse it to be most true, and can alleadge many Texts of the Scripture, to proue that God hachall knowledge, and feeth all things that are done in fecret : yet they have not so powerfull vie of this doctrine as they should. Then is it powerfull voto vs, when (by the Spirite of God) our hearts are kept in awe, and made afraid to dothofe things that will offend his Maieftie, as Ioleph who (knowing this point well) feared therefore to yeeld to the lewd motion of his light mistresse.

How many finnes do of a fudden steale vpon vs. and slippe from vs, when we thinke not of this, that God seeth in secret? How many against are arrested (as it were) and taken in the manner, yea and staid from going forward, when once this meditation commeth to mind: God seeth infecret? We are alwaies conversant in his eyesight, neither can we possibly do or conceive any thing, be it never so secret, but that he seeth it.

It is a figne of great raffine fie and impudent audacitie, if a fonne without feare of his fathers displeasure dareth do a fault in the fight and presence of his tacher. Nay what strumper so impudent that in her husbands fight dareth proflitute herfelfe before another? yea would the not be ashamed and afraid too, if but a little child were in presence ? What then shall we thinke of our felues, that dare boldly without feare, confidently without doubting, impudently without blushing, and continually without ceaffing, do those things in the fight of Almightie God our heavenly Father , which we feare and shame to doe in the presence of a mortall man, or a little child? The breath of man is in his nofthrils, but the least glimple of Gods divine, imperiall, and immortal Maieffie, is able to confound and crush in peeces tenne thousand worlds at once. As God doth fee his children in fecret, so he doth looke vpon them as a heavenly Father, and not as a cruell enemie, or rigorous Judge, when they do well: and being wellpleafed with Christ Iefus his natural tonne, dothalfo take great delights in the indeuours of his adopted children which are in Christ Iesus; and therefore doth he delight in them, because they are in Christ Iesus, and else not, Therefore whatsoever devotion or service we offer vnto God in secret or otherwise, it must be offered in and through Christ, for whole fake alone it is acceptable, or else it (being without Christ) is vnto God most abhominable, Secondly, it is faid that our heavenly Father will reward his childre

for that they give in fecret, And this is a good encouragement to the godly. Forflesh and bloud (vnlesse it hath some hope of reward) thinks it altogether loft which is given to the poore, It is not loft faith Chrift, it shall be rewarded of your heavenly Father . Therefore well faitha learned man: Eleemofina non est dispendium, sed negotiatio: Almes giving is no losse or damage, but a kind of traffique or merchandise from heauen. For whatfocuer we lay out here vpon Christs poore needie members, it shall be payed againe with advantage. Caft thy bread upon the waters (faith Salomon) for after many dayes thou fhalt find it that is feare not to bestow thy liberalitie vpon the poore, which can give thee nothing againe, and though it feeme to be loft as that which is cast into the lea, yet after many daies, that is, when thou doeft least looke for it, and thinkest that it is forgotten, and worne out with time, thou shalt find it againe, thy heavenly Father with whom a thousand yeares are but as one day will reward thee for it, if thou give of faith in his sonne Christ.

Lastly: because we naturally affect popular praise, and defire to be famous, Christ faith, that our heauenly Father will not onely reward

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vs. but it shall also be openly. This our Saniour Christ plainly sheweth in Luk. 14.13.14 , When thou makest a feast call noothy friends, nor thy Luk.14.13. brethren, nor thy acquaintance, nor thy rich neighbours, least they also bid 14 thee againe, and a recompence be made thee: but call the poore, the lame, the maymed, and the blind, and thou shalt be bleffed, because they cannot recompence thee, for thou shalt be recompensed at the resurrection of the inst that is, if thou regardeft a good reward indeed, then rather call the poore then the rich. What recompence this is that shall be given in behalfe of the poore Christ also showeth in Mat. 25.34. where he sheweth that Mat. 25.14. it shall be faid to them on the right hand, Come ye bleffed of my Father, inherite the kingdome prepared for you from the beginning of the world: for Iwas a hungred, and ye gano me meat, Oc. for in asmuch as ye have done it to me of the least of these my brethren, ye have done it onto me : that is, I take it as done vato my felfe, which you have done vato these poore ones that beleeue in me, and for whom I have died, What manner of reward is this? We may well wonder at this reward: as Mary did at the An- Lab 139. gels falutation: for the Angell did not falute her as her neighbours vfed to falute her: and God doth not reward his children in whom (for his beloued Sons fake ) he taketh delight, as men reward their friends. Amongst men ye shall have a dinner for a dinner, and one good turne for another: but here is a kingdom given for giving a peece of bread, or cloth, or drinke, or cofortable speeches, which they have not give neither as owners therof, but as flewards put in trust from God, And what kingdome? No leffe then the kingdome of heauen, And how? not as a leale, or a farme, or a coppie hold for yeares: but as an inheritance of heir Father for euer, And this shall be given them in possession with al the grace and glorie that can be, not in the presence of some few perlons, of this place, or that countrey, but before all the inhabitants of the whole world, at the fight and hearing wherof, the wicked and vngodly hypocrites, who fold their good deedes for worldly praise and Gen. 35-33. filthie lucre, as prophane E/an did his birthrightfor a meffe of pottage, Heb. 12.16 shall even gnath with their teeth for griefe, and confume away like the moke against the wind, through extremitie of feare, griefe, and shame: being withall at the fame instant overwhelmed with the most dreadfull and intollerable sentence of Gods everlasting curse, which in like manner is fet downe alreadie: Depart from me ye curfed into enerlasting fre, which is prepared for the dissell and his Angels: from which the Lord for his rich mercies fake in Christ Iesus deliuer vs all. Now my brethre by this time I hope you be perswaded, that there is nothing loft by that which a man doth vnto God in fecret, or vnto any of Gods Church

for the love of God, For God that is love it felfe, and infinite in love, cannot but infinitely reward the love of his children, which any way they have thewed vnto his Maiestie, especially seeing as he crowneth not our gifts to him, but his owne gifts in vs, which we received first of him. And what can we defire more? Would we be seene when we do well behold who feeth vs, even God our heavenly Father, who is all in all, who cannot deceive any, nor be deceived by any . Wouldest thou be rewarded for that thou doet? and would we not loofe our labour for a toy or a trifle, as many do? then behold our heavenly Father is readie, able and willing to reward vs with a kingdom of eternal happineffe : onely let vs be content with his reward, and tarrie his gracious leifure. Would we be openly rewarded and graced by fome great person, before many, and before our enemies, that they might be ashamed, and before our friends, that they might with vs reioyce and triumph ouer them: then behold, we have our hearts defire: our heavenly Father will not onely most bountifully reward vs, but also in the open presence, view, and hearing of all the whole world will bleffe vs: where all Kings, and Emperours, and Tyrants shall appeare and stand naked: and many of them shall shake and tremble for extreame feare and horrour of their owne conscience, and Gods vengeance . Bleffed be the most glorious name of our heavenly Father for ever. Amen.

Ofalmet

As we have heard what is to be shunned, and what is chiefly to be refpected in giving of almes: fo now it will not be amiffe to speake something (though but briefly) of almes it felfe: and therein to fee, firth, what this word almes doth fignifie. Secondly, to what end, or for what cause God did ordaine that almes should be given and taken: or why he would have any occasion thereof in the world. Thirdly, how men may be moued or induced to give almes. And laftly, to whom almes must be given. For the first : the word almes is derived of the Greeke word exequering, which fignifieth mercie. Therefore as that is called grace which is given of grace, fothat is called mercie which is given of mercie . Almes then is fome benefite that is bestowed freely vpon the poore and needle, onely of a mercifull and pitifull affection, and fellow feeling of his griefe and want. So the Samaritane is faid to have shewed compassion and mercie wpon the wounded man, when he powred oyle into his woundes, and holpe him vp to his beaft, and laid out money for him at the Inne, and gaue his word for him: this was a right almes giver, which gave of pitie, and was moved by mercie: which is nothing elfe but a griefe and ficknes of the mind for anothers miferie, and makes a man readie to releeue the fame . And of almes fome istrue, and fome is falle; that is true almes

which comes from them that give of mercie, and compassion, or feeling of anothers miferie, who is ficke and troubled in his mind vntill his brothers milerie be releeued. That is a falle almes which comes from hypocrites, who give not of any mercie, or compassion, but of some other fraunge affections, feeking either to winne fame, or to avoid fhame, or because they are compelled by law to give something. For otherwise, if they should see their poore brother in never so great need alone, and no bodie by them to fee them when they give, or if there were not others to giue before them, and to wonder at them for their hardnesse of heart, or fome law to compell them, they would go by him, and come by him too often inough, and let him die too for want, before they would part with any thing to faue him. That our almes may be true almes, or mercies gift indeed, it is not fo materiall how honeft, or dishonest, how good or how bad he be to who we give, nor whether it be much or little that we give, but with what mind we give. Discriminat in hac causa non datised danti- Mule. um dinersitas, saith a learned Writer: It is not the diversitie of gifts, but the diversitie of givers that make the difference in this cause: The rich men of Men. 13.43. their aboundance cast much into the treasurie, and the poore widow cast in two mites which makes a farthing. Now (by the judgement of Christ) (he calt in more then the rich men did, because they of their superfluitie gaue fome, but the gave all that the had . And fo it is wefee by daily experience, that many a meane man confidering his abilitie, or rather his inabilitie, doth give more when he giveth a peny, then some rich man doth when he grueth a pound. And perhaps as he giveth all that he hath in coparison of some other, so he parteth from it with a better mind then some that give more, and can better spare it then he. Diverse do examine (in giuing of almes) whether he be a good man or no to whom they give, as though it were of necefficie required to the truth of almes, that he must be a good man to whom almes is given, and not rather a good man that giverhit: Facile dignus est pauper, hoc ipso quod miser est & egenus, vt eleemofynam accipiat (faith Musculus: ) A poore man is capable inough of an almes, in that he is in miferie and want.

Some fay, they would give almes if they were able, but let them give of that small abilitie that they have, a little, and it shall be acceptable before God, being give of a pitiful mind. There is the alms of the hand, & the almes of the tongue, and the almes of the eyes, & the almes of the heart. The almes of the hand is some visible thing given, as gold, silver, bread, cloth, &c. The tongues almes is two fold: first, good counsell, and comfortable speeches, which oftentimes do more good then gold and silver: such an almes did Peter bestow upon the creeple, when he

faid: Silver and gold I have none, but fuch as I have I give thee: in the name of lefus arife and walke, Act. 2, Secondly, earnest prayer vnto God: fuch an almes did the Church befto w vpon Peter when he was in prifon: and it releeved him more then mony : for it caused the prison doores to open alone, and Peter escaped. All. 12. The eyes almes, are reares for the calamities of other, proceeding from a forrowfull heart; fuch an almes did the women of Ierusalem beltow vpon our Saujour Christ when he went to fuffer death. And Christ noted the in gracious termes for it, faying: Weepe not for me daughters of lerufalem: but weepe for your felnes, &c. The alines of the heart is a certaine griefe and forrow arifing from the feeling of anothers miferie, and is the mother of all the reft, if abilitie ferue: and of all thefe, he that cannot give one may affoord another. Some give, but it is grudgingly, and angerly, and fome in pollicie onely, to please vnruly perions; and fray a further mischiefe, for scare that else they should lose all: like those that cast bread to a dogge for feare of biting : these give no good almes. No more do those that give somewhat of that which they have ill gotten, to the end they might keepe the rest in the better securitie. Nor they that give of a vainglorious affection, to seeme to be mercifull, when they be nothing leffe. We are not to judge any mans hart: but every man by this doctrine is to examine and judge his owne heart.

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Mal.3.15.

is why it is his pleafure to have poore men in the world, that shall stand in neede of the rich mans almes for it cannot be denied but that this is the Lords doing: as Salomon faith : The rich and the poore meete together, but the Lord is the maker of all. He could have made many women for one man (faith the prophet) for he had abundance of spirit, meaning he had power inough to give many wives to one husband; but he made but one wife for one husband: and why but one? because he sought a godly feede. So he could have made all rich, or those rich which he made poore, & those poore which he made rich for he had abundance and inough for every one, if every one had bene a world: and yet he would not do fo: but would have fome to be rich & fome to be poore. And why fo? Surely to give thereby occasions of patience (as he doth vnto the poore by their pouertie) and of liberalitie, and doing of good, as he doth vnto the rich by placing of poore and needy amongst them. God could have brought to paffe, that finne should never have bene in the world, if it had so pleased him, but then how should his justice have appeared in punishing the vessels of his wrath: and the riches of hismercie bene manifested in pardoning his elect? Euen so, if he had

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Now we are to fee why the Lord will have almes to be given , that

made all rich and none poore, what should then the rich have had to exercise their liberalitie ypon? and wherwithall should the patience of the needy have bene tried? Both rich and poore therfore hath he made for the manifelting of the fingular worke of his Spirit, to his own praise and glory in both. Let not therefore the rich contemne the poore: because they have not their aboundance for themselves, but as stewards appointed of God to relecue therewith those which want, Neither let the poore enuiethe rich, or impatiently beare their burden : because God hath prouided that their want should be supplied by the rich:but let both poore and rich glorifie God in their estate and calling, and know, that if they vie the same to that end that God hath ordained them for they shall reape vnto themselves the most sweete fruits of the fanctifying spirit, vnto the sealing vp of their euerlasting election and adoption in Christ.

In the next place we are to confider, how men may be moved or induced to give almes willingly and chearefully. First, because almes giuing is nothing else but a worke of mercie, as almes it selse is mercies gift, it can have no better inforcer to worke then mercie it felfe:that is, a compassion or fellow feeling of another mans miserie, which naturally should be in al me. But because that is by natural corruption deaded in fome,& turned into a fortish kind of inhumanitie in others,& weakned in all: Therefore secondly, it is needfull that we be regenerated & made new men by the Spirite of God, who by his heauenly grace, and effectuall working in vs, may reftore that which is loft, and cause mercie to appeare in her lively hew and beautifull colour againe. Thirdly when we are borne againe, it is a motive of no finall force, to confider that Christ in his members is miserable, poore, and needie, and that, wholoeuer doth fuccour them, is judged to have fuccored Christ himfelfe: as appeareth by the testimonie of Christs owne mouth, in Mar. 25. verfe 34. and fo forward. Now if it be fo that Christ is relected whe his poore mebers are relected, what reason hath any hard harted Nabal to be so closefilted as many are against poore Christians? confidering what Christ hath done for them, for whose sake they ought to open their hand, yea and even to powre out their very hearts, with al the bowels of mercie and compassion that can be? Christ doth feede vs with heauenly bread, namely, with his owne flesh and bloud to eternal life, and shall not we againe feed him (when he is hungrie) with earthly bread? Christ doth cloth vs with garments of immortalitie, and shall not we cloth him when he is naked, with garments which foone weare out and come to nought? Christ will receive vs into his everlasting

and heavenly habitations, and shall not we receive him (comming as a poore pilgrime amongst vs) into our earthly mansions? Christ came downe from heaven to vs, not onely to vifite vs, but also to cure vs; and . Chall not we visite him when he is sicke in his members ? Christ was imprisoned to set vs at libertie, he was wrongfully condemned, to acquite vs, and miferably accurfed to bleffe vs, and deepely imponerished to enrich vs, and shamefully crucified to redeeme vs, and cruelly tormented to ease vs: and shall not we youch fafe to visite him in prison, and endure some paine for the ease of his poore members? Yes verily, and wo, yea ten thousand woes be to them that are ashamed of his bands? All this doth every one professe that faith, I beleeve the communion of Saints, Many do speake those words, but few shew the power therof: most professe, but sewest practise the Communion of Saints: which sheweth plainely, that many moe professe the name of Christ, then do indeede belong vnto him. For none of his members be dead and sencelesse, but are all of them fellow and feeling members, suffering one with another, like the members of a mans bodie, and helping one another as they would be helped themselues. To conclude this point, let vs imagine there is some rich man of whom we have receiued more benefits then euer we are able to recompence. He hath no need of our reward, but onely commendeth vnto vs some poore friend of his, whom he specially loueth, & would require at our hands in token of our thankefull mind, to beltow somewhat vpon that his poore frind: would not al the world cry shame of vs if we should refuse it? Christ himselfe is that rich man, vntowhom for infinite benefits we ow not only great thankfulnes, but even our felues, And this one thing especially he requireth at our hands, that what we could find in our hearts to do vnto him, we would for his fake do it vnto the poore: who by speciall charge he hath committed to our care: for which cause he faid (when Indu grudged at the ointment which Mary bestowed on

faid (when Indus grudged at the cintment which Mary bestowed on Mar. 14.6.7 him:) Let her alone, why trouble ye her? She hash wrought a good worke on me: to shew that those should not be hindred which are about to shew the fruits of loue to Christ; and addeth withall (as a reason why shee should not be hindered:) For ye have the poore with you alwaies, and whe you will ye may do them good: to shew, that as he was once annoynted & honoured in his owne person, so he lookes still to be annoynted and honoured in his members, which who socue resuseth, what loue can he imagine that he beareth vnto Christ? For if the loue of Christ were in him, he would count nothing too deare to bestow upon Christ:nor Gen. 20.0, yet too hard to suffer for Christ. As it is said of sacob, that he suffered

twice

twice fenen yeares for Rabel, and they feemed unto him but a few daies, becanfe be loved ber: to shew, that such is the nature of love, that it will make the most hard things become easie, and the most heavie things light for their fakes whom we love. Laftly it is requifite that the poore moue the rich vnto the workes of mercie by their good behaulour, thewing themselues thankefull and contented, for whatsoeuer is giuen them, and not to harden the harts of men against them, by shifting for themselves, or by pilfering and filching, nor by idle loytering, nor by impudent outfacing, nor by flaunderous backbiting, nor by bufie tale-carying: nor by taking in ill part that which is given them, as too too many do, For, as many husbands which obey not the word, are wonne to love their wives without the word, while they behold the pure conversation of their wives; coupled with feare. 1. Per. 3,1.2. even so many rich men which are not yet moned by the word to loue the poore, may in time be wonne without the word, while they behold the honest conuerfation of the poore, coupled with thankefull reverence and faithfull diligence. Now in the latt place it remaineth, onely that in a word wee To whom confider to whom almes must be given , and that is generally to every we must one that craueth the fame, having need therof, according to Christs com-give. mandement: give to every one that asketh of thee. Meaning if he hath need, Lak.6. 30. and thou be able to supply his want: but more especially to those that are godly, and well disposed, according to the restraint that the Apostle hath made in Gal. 6.10. Let vi do good unto al me, but especially to those that are Gal. 6.10. of the boulbold of faith: but most especially vnto those faithfull ones that are of our own houlhold flock or kinred. As lofeph gaue melles of meate vnto all his brethren, and change of raiment: but vnto Beniamin whom he Gen. 45. 22. loued better then the reft, he gaue three hundred peeces of filuer, and 33five fuits of raiment, and vnto his father (who was dearer vnto him then his brother Beniamin) he fent tenne hee Affes laden with the best things of Egypt, and tenne she Asses laden with wheate, and bread, and meate, for his father by the way. And they are no men but monflers, that being able, fuffer their parents and kindred to perish for want of relecte. And yet it is not meant that we must give to every one that shall aske of vs without exception, for then we shall in short space go a begging our felues; yea if we had the treasures of a King . This did a certaine Emperour well confider, to whome on a time (as they fay) a certaine bold faced companion came, and defired his Maiestieto bestow some reward vpon a poore kinfeman of his: I am your kinfeman, quoth he, both by father and mother: for we come all of Adam and Ene. Indeede thou faieft true, quoth the Emperour : and with that drew foorth his purse and

10/.9.

gaue him a peny. A penie (quoth the other) shall I have no more but a penier a simple reward from an Emperor, Hold thy felfe content, quoth the Emperour, if I should give to every one of my kinferven a peny, I should soone become a poore Emperour, Euen fo, if we should give to enery one that would aske of vs, we should soone emptie our selues. and begge too. But it is meant that we must give as we are able, having respect to time, and place, and occasion, and as we are appointed by order of law, and cwill pollicie, & yet still in compassion. As for counterfeits & idlepacks, they must be wisely looked vnto, and severely punished when they are found out: as losua did, who punished the Gabeonites when they counterfeited themselves to be farre travellers, when they were his next neighbours, Some become miserable through gaming, tipling, & carrowfing, through idlenesse and bad companie keeping: to thele belong a threefold almes: instruction, correction, and vet some contribution too, as is allowed vnto malefactours in prison, yntill by order of law, and fword of inflice, a riddance may be made of them. if otherwise they will not be reformed: for by the rule of the word, he that will not labour, must not eate.

Now let vs praise God

THE

# THE ANATOMIE OF BELIAL.

### SET FORTH IN TEN SERMONS

vpon the 12.13.14. and 15. verses of the 6. Chapter of the Prouerbes of Salomon.

The fumme whereof is fet foorth in the next Page.



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1602.

## A Table shewing the generall contents of the

r. By his names Cr.A man of Belial, that is, a lawleffe man. that are here giuen him,viz-2s. A man of vanitie, that is ynprofitable . Tr. Oftheir quality, which is euill, for they be r.His spee . froward. ches, and they t. The descripbe described a. Of quantitie, tion of a wicked by two adwhich is great, man, and he is iuncts. for they are cofr. Outward described here, tinually froward and they bear two wayes. a, His geftwo fold. tures, al which | Eyes. be fignificat, and tending Fingers. to mischiefe. and they be Feete. 2. By his actions of his and they be I.Generally. Lewd things are in two fold his hart. The Anatomy of Euil. Belial hath t. That he is gitwo parts, s. Inward, of a Particularly, uen to ithe hart, and by noting two magine they are fet and furvile & odious forth. mile, properties Con whose iipringing fro tinua lowd hart. magina- ally tions are euill. 1. The maner of 1. The speedinesse, the comming, That he raiwhich is fearful, a. His deftrufeth vp conren-Ction , and that in regard of (2. The fuddenneffe, tions is amplified by noting, s. The communeceofit, which is long, yes everlafting without ende , for he shall neuer recouer.



#### THE L SERMON.

Pro. 6. 12.13.14.15.

The unthrifty man or the man of Belijal and the wicked man, or the man of vanity walketh with a fromward mouth, 13. He maketh a figne with his eyes, he signifiesh with his feete, he instructeth with his singers. 14. Level things are in his heart, be imagineth enill continually, and raifeth up contentions, 15. Therefore hu destruction shall come feedily, be shall be destroyed suddenly wishout recovery.

e,

Mistext may well be called the Anatomy of Belial, becaule it fearcheth and openeth enery veine of him, and euery finew of him, to the very heart, and to that which is Why thisin the heart, as Anatomies do: and sheweth the causes of text is called the A. every spirituall disease, and the effects of every cause, and led the A.

what it is that bringeth the wicked man to his wofull end , as Relial. Anatomies doe. And that so lively, that if any man defire to see a lively picture, and a true Anatomy of Belial indeede, let him with patience marke, and behold the hand of Gods Spirit, while Belial is aripping vp: and he will fay as the people fayd of another action of our Sauiour Christ, we never faw sucha thing. Mark. 2.12. But all is done, and must be done to this end, that we may know our selues, And this indeed is therefore made the Anatomies speech or poesie: No see teip sim, know thy felfe:as if he should say, why dost thou stand still gaping and gazing vpon my naked bones? or prying into my bowels & entrails? or judging of my heart? &c. good leave haft thou fo to do, but learne by me then what thou art, and what thou shalt be thy selfe.

This Anatomie is altogether spiritual, and hath in it two parts. First, The parts the description of a wiked man: secondly, his judgemet. He is described of this Atwo waies: first, by his name: fecondly, by his actions. His name fetteth natomy. out his nature, and it is double: first, he is called in the Ebrew tongue, A man of Beliall: that is, a lawleffe person, Secondly, he is called in the fame tongue, A man of vanitie: that is, a man altogether ynprofitable, As he is described by his names, so also is he knowne by his actions, and they be of two forts, outward and inward: his outward actions are also two fold, his speeches, and his gestures. His speeches are set forth

by two adiuncts, or circumstances : first, of their quality, then of their quantitie: for their qualitie, they be very euill, for they be altogether froward: for their quantitie, they exceede, for be walketh with a froward month, that is, he is continually freward, His gestures are also obserued, the gestures of his eyes, of his fingers, and of his feete, and all of them are very fignificant, and tending to fet forward finne. The inward actions of his heart, are layed forth two wayes, First, Salizas, or in generall tearmes, saying: Lend things are in his heart. Secondly, or officers, or in particular observations, by noting two vile properties arising from a lewd hart, First, that be imagineth emill continually, Secondly, he raiseth op contention. After his description commeth his judgement, and that is, to be destroyed: and this destruction is amplified further, by shewing the fearefull manner of the coming thereof : for it shall-come speedily without delay, and fuddenly without any warning, before he looketh for it. Secondly, the euerlasting continuance of it: for it shall be without reconery.

Indg.19.

In the Scripture we reade of a Leuite that cut his wife in peeces, when others had wickedly abused her to the death, and sent her quarters vnto the twelfie tribes of Israel, with this motion and message: Consider the matter, consult, and gine sentence. But here the Lord hath cut Belias in peeces, who was the cause of his owne death, and hath hanged vp his quarters (as it were) in his word, which he hath sent into all parts of the world, that his people might consider the matter, consult, and consistent the sentence of the Lord: and also take example by him, least we come into the same case.

g Points.

But before we come to the particular examination of Belials markes, it shall not be amisse to enquire of three very necessary points. The first is, to what end this description is made. Secondly, whether we may by the same description take vpon vsto judge who is a man of Belial. And thirdly, what may be learned from the coherence of this text, with the

rest of the Chapter.

To what end this Anatomy rendeth. Not for pollick. For the first point: Machinels and Atheistes thinke that all the Bible, and all preaching, and all religion, is but matter of pollicy, to keepe men in awe: and so consequently that this that is sayd of Belial is so too. For that diuell that told Adam that he should not dye, though he did transgresses the commaundement of God: doth also tell these fellowes, that whatsoeuer the Scriptures say, or Preachers babble (as they say) yet they shall not dye the death. But what could Ene say at the last? The Scripent deceived me. So will these cry one day: Sathan hath deceived vs. Well, leave them to the Lord, and let vs know for certaine truth, that whatso-

euer is written before hand in the Scripture is written for our learning, as the Apostle faitt; and therefore this Scripture also is written for our lear- Romage.

ning as well as any other.

God hath not taken such paines (as I may say) in making and setting forth Belials picture, in this lively fort as you fee, to that end that we Norto should do nothing but stand and gaze at his picture, but that we should gaze at, note him well, and learne to know him when we fee him, and to avoide But to him when we know him. For, Beliat is like a runagate, who hath done know him that which he is ashamed of & having stolne the cloke of vertue, and ho- & avoide neftie, is runne away with the fame vpon his backe, feeking how to hide him. himselse in the world. And for feare of being taken, he bath gotten him- like a runfelf into feruice with great me of the world, like Elimas with the Deputy. agate. And hath fo won their fauors, that he walketh with them in the fields, & Allag. ffrowteth it with them in the threetes : he feaffeth with them at their tables : be buyeth and felleth for them in their fhops : he tradeth for them beyond the feas: he courteth with the most gallant in the court: He hath found a place in the Vniuerfities amongst scholers: in Cities amongft merchants: in Churches amongft Preachers: in judgement hals What enamongft Lawyers; in Confiftories amongft Doctours, and proctors : at tertainmet Theaters amongst players: in housholds amongst servants and children: and friendin Gentlemens houses amongst feruingmen and their maisters. He hash in all hath learned to infinuate himselfe into the company of all states places. and degrees : and hath found the fauour to be shrowded amongst Captaines and fouldiers, amongst Lords and Ladies, amongst Knights and Esquires, amongst yeomen and artificers, amongst prentifes and iourny-men, and where not? And if need be, he can have a licence to go beyond the feas amongst Italians & Barbarians, and to come from all places of the world, and be welcome at his good leafure and pleafure; and all this can Belial do, and more then this too: for, he hath a godlineffe great number of foule deformed vices, and monftrous vgly abuses, can never which are all begotten of his owne body, both male and female, which get good he can eafily preferre into feruice. And so well are they brought up by feruice nor the double diligence of his brother Machianell, that many become good mafutors vnto them, and glad is he that can match his fon, or his daughter with one of them, when vertue and godlineffe may go through the world, and can hardly get a feruice, except in the jayle, or in fome beggers cottage: much leffe can they get a good mariage: and if they do hit vpon a good mariage, it will not be long before they shall be dinorced againe.

But Belial with his cubs, because they are euery where, are thought

attaching of Belial

to be no where : but the Lord from whom they are run away he knoweththem well inough. And here he hath made out a warrant, you fee, rant for the to attach them wherefoeuer they can be found, and to fummon them to answer for themselves before Gods judgement seate: which warrant is committed to all Magistrates, Ministers and other of his faithful people and subjects. And because many say they cannot know Belial, and they must take heede how they detect any by that name : therefore the Lord hath well prouided here for his people, and in this his attachment hath put downe fuch markes and notes, of his talke, of his name, of his gestures, &c. that valesse men will be wilfully blind, they cannot chuse but know him, although he goeth neuer fo difguifedly, and denieth his name never fo floutly.

And indeed let Belial be arrested at Gods sute for dishonouring him,

What actions come against Belial, and at

or at Christs sute for crucifying him, or at the Churches sute for persecuting her, or at the Gospels sute, for flandering of it, or at Religions sute for contemning of it (as all these actions and many more will come against him one day ) he will straight way deny his name, and say, You mistake me fir, I am not the man that you looke for, &c. Then those men which want either will, or skill, or courage, or all ( nor greatly regarding the whose sure, words of their warrant ) take his word for the matter, and so let him go for an honest man: but those that are wise in God, can easily discerne Behal from an honest man, as King Salomon could well descry the harlot from the true mother of the child, because the wisedome of God was

1. King. 2. vit.

ly wife.

with him. And the godly wife have learned to fay to Belial as the damfell fayd once voto Peter: Surely thou art one of them, for thy voice bewraieth thee: So, thou art one of the men of Belial: for thy filthy speeches be-How Belial wray thee, thy outragious oathesbewray thee, thy proud and profane is descried bythegod- gestures bewray thee, thy lewd and contentious behaviour bewray thee, therefore it is but a folly to denie thy name: for as the Affe is knowne by his braying, and the length of his eares, to be an Affe, though he iet it in a Lions skin: fo, thou art knowne by thy conditions to be a man of Belial.

> although thou goeff in the habite of an honeft religious, or religious honest man.

> When our Saujour Christ said that one should betray him who was then in presence with him, there was looking one vpon another, and euery man was icalous ouer himself, saying: Is it I'ls it I'But what faith our Saujour Christ? He that dippeth his finger with me in the dish, that is the man that shall betray me, He named no body : but that was inough, for thus might any one conclude uppon Christs words, He that dippeth his hand now with Christ in the dish, is the traytour: but Indas dippeth his

A ftrong

hand

hand now with Christ in the dish, therefore Inda is the traitor, In like maner, when God faith, there be wicked men of Belial, and vaine men. lawleffe persons, and ynprofitable, that must be destroyed speedily, sodenly, and without recourry: now every man will put it off from him felfe, and fay, that he is not that man of Belial, &c. But what faith the Lord? he nameth none, but noteth them thus: The man of Belial and the vaine man, walkerh with a froward mouth : be maketh a figne with his eres,&c.that is, he that walketh with a froward mouth, he that is lawleffe in his affections, he that is vnprofitable in his converfation, he that imagineth euillat all times, and raileth vp contentions, he is that man of Belial, that must be destroyed, if he repent not: then may we conclude thus: But fuch a one walketh with a froward mouth, &c. and hath all the markes of Belial, and therefore he is a man of Belial . And thus we fe to what end this description of Belial is set forth, namely to that end that we might know him, when we meet him, and avoide him when we know him. And now let vs go to another point, and fee whether it be lawful for Christians to judge of another, by this description or no.

It is no small mercy of God so exactly to anatomize, or describe the ingrantude wicked man: for by this meanes, one shall not be taken for another : and and an a-Christians knowing for certaine a wicked man by his picture, may more buse of gafily avoide him, more fafely reprove him, and more freely give Vertue Gods merher robes and her ornaments againe, when Belial that runs gate is ftript face the out of all, and turned out naked as he deserveth, But intollerable is the truth vnthankfulnelle of many, and by this doctrine to be reproued, that fo a- Totake buse the mercy of God, as to outface the truth even now in the day the notes light of the Gospell, and glorious truth of the Lord. So shamelesse and that God hath given impudent are the fauourites of Belial, that they will not thicke to fay: is not to How know you that he is a wicked man, or a wicked woman? Oh you judge, but may not judge, you may not judge, when we do but judge the tree by the to profruites, and pronounce that which God hath fet downe . Now he that nounce the taketh the notes which God hath given him, doth not judge, but onely judgement

pronounceth the judgement of God. Whatfoeuer the wicked do, yet when they daunce in this net, You wordes must not judge, &c. they thinke themselves safe, like the foolish bird cal- Judge not, led the Offrich, which putteth her head into a bush, and then thinketh how they that no body feeth her, though all her body be out of the bush, If a wic- are abused by the ked man be reproued for couetoufneffe, what is his defence but this : w.cked. How know you that Iam couctous? you may not judge, when all his The impulife fauoureth of nothing elfe but greedy couetoufnetfe, all his talke is of dency of worldly matters, for heavenly things he can find no leifure, no time to the cou-

2 Point. A point of Christe

heare the word, and yet how know you that he is couetous? He getteth al mens trades into his hands, to the spoile and decay of many that would liue by himshe will be a mercer, a grocer, a draper, a cutler, an armourer, a girdler, a malfter, a brewer, a corne-bodger, a gamefier, and what not ? and so overdroopeth all occupations about him, and under him, that none can thrive but he: and yet how know you that he is a worldling? In the like fort if the wicked Belial be reproued for pride, he proud ma. will ftraight be at defiance with you, and for his defence, this shall be his plea: How know you that he is proud? you may not judge, &c. when all their whole life bewrayeth nothing elie; every day a new fathion; all the day little inough for their curling, and crifping, and frilling, and pluming, and fetting &c. Their gate must be counterfeit, their speech is counter-

Of the incontinent person,

Of the

The wicked are patrons one to another,

feit, their beauty is counterfeit, their haire is counterfeit, and yet how know you that teyh be proud? In like manner will the lascinious and incontinent person pleade for himselfe: you may not judge, when all his life doth stinke of his filthinesse, when he hunteth harlots houses: yea though the streetes swarme with his bastards, though he doth daily womit out filthy, thameleffe, and ribaldry speeches: yet he may be an honest man, will some say: Oh it is hard to judge. These are such as claime batronage one of another, claw me & I will claw thee. They will fland out with it at the barre with God himselfe, as in Math. 3.8. Tour words have bene flout against me (laythche Lord:) But they aunswere : What have we fayd ? But they that make no conscience of iustifying wicked men, will make no conscience to iustifie wickednesse it selfe in time : as Salomon made no bones of idolatrie, when once he liked idolatrous women.

Howe Christs words in Mat. 7.1. are to be vnderftood. I.Car. 10. 1.Cor.11. Phil. I.g.

It is fayd indeede, Indge not that ye be not indeed, Math. 7. i. But that place is to be vinderstood against rash judgement, not judgement simply, for other places do allow of judging, but no place alloweth rafh, haftie, and peremptoric iudging. The Apostle Saint Paule handling the doctrine of the Lords supper, fayth vnto his auditours the Corinths, Indge ye what I fay : to fhew that Christians must be able to judge of doerine. And speaking of the preparation of Christians before they come to the Lords table, he faith: Indge your felnes : to fhew that Christians must be able to judge of their owneestate. In another place he prayeth that the Church of Christ may abound in all knowledge and judgement, and giveth a reason, that they may be able to discerne things that differ, In another place the Lord himself faith: Indge righteous indgemes. All which places (befides infinite more to the like effect) do fhew that

our Saulor Christ forbad not all kind of judgement they may as well conclude that there must be no Iudges, nor iudgement seatsmo courts, nor verdicts, no Affiles, nor tethons, because Chritthath land: Indie nor and fo we should make a good peece of worke quickly, But harken now what common reason sayth to the matter . Shall not the Goldsmith judge of mettals, because Christ hath fayd, Indge nor? Shall not the Phifition judge of a ficke body; because Christ hath fayd, Indge not? Shall not airry of twelve men judge of a fellon, because Christ hath fayd indge met? Shall not the Judge give judgement upon a malefactour, because Christ hath sayd, Indee not? Shall not the eare judge of founds. and the eye of colours, and the note of finels, and the pallate of meates, because Christ hath sayd Indge not? Yestyou will say all. Very well: And shall not a Christian also by the powers of his inward man discerne betweene a good man and a wicked man, because Christ hath favd, Indee not? Or doth all power of judging , and ability of differning belong onely to the outward man , and none to the inward man ? or shall the inward man be able to judge of every thing, fauing of mens actions and behaviour? That is very abfurd . The naturall man percei- 1-cmane. noth nor the things, of God; fayth the Apolle, because they are spirituall, and must be spiritually discerned: but the spirituall man indeeth all things, and is judged of none: that is, of no carnall man is he rightly judged, for the carnall man can no more indge of the spiritual man and his actions, then a blind man can judge of colours. Therefore, though Christ hath sayd, Indge not yet will no man loofe his authority in place of judgement, nor the primitedge of his fight, nor of his hearing, nor of They that his tafting, nor the vic of naturall reason, Nay more, though Christ hath cry out, fayd, Indge not, yet thefe fellowes will not flicke to be most fwift judges you must of others themselves : for do they see another man zealous in religion, are most deuout in prayer, a diligent hearer of the word of God, a painefull fear-rash themcher of the Scripture? a leuere reprouer offinne, and a thrick man in selves in his life and convertation? what is their verdict of fuch a one? For- judging of footh, such a one is an hypocrite, a Puritane, a Precisian; oh fie vppon others, him , none are worfe then thefe professours , a busie fellow I warrant met which you, a dangerous man, an enemy to the state, &c. But if a man will wicked me ferue the time, and play the pot companion, and become an vnthrift, give of the a garafter, a tauerne hunter, or a whore hunter, and blaspheme the sa- godly and cred name of God at every word, and scoffe handsomely at religion: perverse, &chen their yerdich is this, and their bolt is levelled in this manner: Such pepostea man is even the honeftest man that liveth, a notable good fellow, row.

The Anatomy of Belial. 130

and no mans foe but his owne, A preposterous judgement they give on both fides, like the Barbarians, with whom Paule was either a murtherer, or a God, But now heare the judgement of the word concerning these swift judges, & their crooked measures: Wo be unto them (faith the Prophet Efai) that fpeake good of evill, and evill of good: which call light darkeneffe, and darkeneffe light , fower fweete , and fweete fower.

Pro. 17.15. He that instifieth the wicked, and condemneth the innocent, even both thefe are abhomination unto the Lord, faith Salomon, And in another place: He

Pro. 24.24. that faith to the wicked thou art righteons, him fall the people curfe, and the multitude shall abbor him. All which places do teach vs two things. First, that it is lawfull for a man to judge betweene a godly man and a wicked: but then we must beware how we judge: that we condemne not, or commend not one for another . Secondly, that those which rashly and vnaduitedly judge of men at their owne pleasure, are the worft men that live . Let vs learne then to judge the Lords judgements. It is an easie way that Christ hath taught: The tree is knowne by bus fruiter. He that cannot judge of meate by his taffe is ficke: So, they that cannot judge of finne for want of fpirituall tafte, are verie dangeroully ficke, When God hath fet up a torch, and lighted it at noone day, and yet we blindfold our felues and will not fee, it is vnthankfulneffe most pecuish and intollerable, which calleth for a most feuere judgement, even deprivation ipfo fatto, of all spirituall vnder-

flanding, and to be given vp of God vnto a reprobate sence.

But here now groweth a question : whether may we judge of reprobates ynreucaled or no? Verily that is a matter that belongeth not to vs , but to the high Iudge of heaven and earth : Neither doth it follow, that because I see such a one is a wicked man, therefore such a one is a reprobate, and a damned wretch: God forbid we should reason so : for though I see now what he is, yet what he shall be hereafter I know not, neither do I know what God hath decreed of him from everlasting. A Jurie of welve fwome men do find (being led thereunto by their euidence, that fuch a one is a theefe, and guilty of felonie, but further they cannot go; to fay for certaine that fuch a one shall dye for it they cannot : for the booke may faue him , or the Iudge may reprine him, or the Prince may pardon him, for any thing that they know : So a Christian by the enidence that Gods word giveth, may find fuch and fuch to be guiltie of wickednesse: and for the time may by his fruits pronounce, that he standeth in the state of reprobation, fo long as he fo continueth : but that he shall dye in

E/1.5.10.

Mai.7.

Rom.I.

We may judge who is (for the prefent) a wicked man,but not who is areprobate. A fimilitude of a lury.

that case, is more then he knoweth: for the booke of God may be a meane of his convertion: and God the judge of quicke and dead may reprine him to a further time of repentance : and in the end God for his mercies fake in Iefus Chrift may pardon him all his finnes, and fo receive him to mercy: but this is more then any man can affure himfelfe of, if he continueth in his wickednesse; therefore let no man prefume to be a wicked man still in hope of mercy, for he may so deceive himfelfe. The Church perceived that Inliams the Apoltata, or backe- Cafes rare fliding Emperour had finned against the holy Ghoft, and therefore and extrawas a reprobate that way: whereupon they made a decree, that all the ordinary. Church should pray against him . Paule by a speciall spirite of difcerning, discerned of Alexander the Copper-smith to be a reprobate: and fo did our Saujour Christ discerne of Indas to be a disell incarnate, John 6. and so a reprobate: but these are no presidents nor warrants for priuate persons to hold by, while they give finall sentence you any, And fo much shall suffice for the second point, where we see how farre we may fafely go in the judging of other men by the description of Beliat, and how farre not: and now let vs come to the third circumftance, and fee what we may learne from the coherence or joyning of this text with the rest of the Chapter.

In this Chapter, Salomon maketh a division of finnes, and dealeth The third against diverse kindes of finne: as namely against rashnesse and vaine- pointrofthe glorie in suretiship, but not against suretiship it selfe, as more at large I coherence have shewed in my Caucat for fureties : and then he taxeth those that with the line idlely for want of a lawfull calling, and negligently in their calling, rest of the and vuprofitably both, as before I have declared (according to my Chapter. poore measure) in my Rowsing of the sluggard (the greatest enemy I confesse one of them that ever I had to deale withall in my selfe.) And these sinnes he prosecuteth vinto the 12, verse, From those he ariseth, and encountreth with greater, and groffer finnes, both of men and women vnto the ende of the Chapter: from whence we may note, that Dock the fanne that God fifteth finne withall shall find out all, and is like Gods fanne the net that bringeth all to the shore. Some thinke to go away with doth find their finnes as many theeues do with their pilfers, and not to be espied: but it cannot be: for if Gods word may have free paffage, it will find them out. How fondly then do they deceive themselves, which will have the word to be fincerely delivered, and throughly applied and yet thinke that they should be exempted from the censure and reproofe of the word, and not be touched? Of fuch we reade in Lat. 145.

132

Some look to be difpenied with for their fins.

Part ality

the world,

but not in

the word.

No man

can escape

the power

Luf 12.3.

The vie of

this point.

1.King.18.

is to be found in

the Gospell: and namely of a certaine Lawyer, who hearing our Sauior Christ inveying against some great fault amongst that profession, steppeth vp, and bestirreth himselfe as a fish that felt himselfe masked in the net, and fayth, Maister, in so saying thou puttet vs to rebuke also, Where we fee, that there are some sinnes that can be contented to fit stil, & fee their fellows arrefted, but being attached themselves, they storme, and startle at the very fight of the officer : yea at the very glimering of the light when it commeth to them, supposing themselves to be priviledged, by reason that they belong some to Princes, some to Noblemen, some to Gentlemen, some to Lawyers, some to Bishops, and some to their officers, and all retaining to great men in the world, that they should be spared for their maisters sake : which partiall dealing may well be found in the world, but in the word it cannot be: for the word of God is of that largeneffe that it compaffeth all : of that brightneffe that it discovereth all; of that maiesty, that it altonisheth all; of that power, that it apprehendeth all; and of that authority that it commandeth all. Neither can any finne, or finnes, withall the shiftes and deuises in the world escape the power and censure of that word, which hath once spoken the word, and proclaimed it to all the world, that whatsoever and centure is done in fecret shall be preached on the house top that is, shall be made of the word knowne to all the world . Therefore, thinke it not strange good brethren, if you find your felues touched, and rifled too, when you heare a Sermon, for the word of the Lord being deuided aright, will do both. Say not as Achab Saydeo Eliah: Haft thou found me o my enemy? when your fecret and deare finnes are by the power of the word rightly handled, and applied by your Paftour, or who foeuer elfe: for God hath found you out, as he did find out Adom hidden amongst the trees of the garden, or elfe we should have lost our selves for ever; and therefore let vs be thankfull to his Maiesty for so great a mercy, for it is great indeed: and not be angry with his ministers, who do but hold vs the glaffe while we fee therein our spots. Neither fay you as the proud Icwes did to Ieremy: This is not the word of the Lord which Ieremy

The minifter doth but hold forth the glaffe that sheweth vs our fpots, ler-43-3.

10b.4. Great fine and fmall Sinnes are knit together.

Againe, here we may further observe, how great fins and small fins are knit together, as great theeues and little theeues lye all in one prifon, go all in one line, stand all at one barre, and have all one maner of triall:where we are to note, that Gods Spirit is not so carefull to fift out theleffer offences of men: but the greater alfo, For, as he is the Judge of

Speaketh, but he speaketh as Baruch the some of Neriah provoketh bim.

For it is the nature of the word to tell you all that you have done, as

Christ told the woman of Samaria,

The first Sermon.

133

the grea.

teff

all men, so he dealeth vprightly in equity with all men : and not as the Scribes and Pharifees, nor as their Apes the Papifles, who ftraine gnattes and fwallow camels, while they vige the tithing of mint, and cummin, and rew, and let the weightier matters of the law go by: who make the breaking of a Popilh ceremony, or dirty traditions of men a mortall finne, but neuer vrge matters of substaunce, either in matters of faith, or manners. Neither are Gods lawes like the Spiders The lawer webbe, that catcheth onely little flies, but like the net that taketh the ofthe Po-Lionas well as the Hare, which straightnesse and vprightnesse bewrai- are like the eth the crookednes of men. For first, how contrarie to Gods course is the Spiders practife of Antichrift, and Papifts? For how precise are the to the search-web. ing out of toyes and trifles, ceremoniall and circumstantiall things, and punishing men for the omission of them? But for the profaning of the Sabboth, for the insufficiency of unpreaching Ministers, for the contempt of Gods word, and fuch like things, they are not fo precise; nay scarse do they account of them as of sinnes. This also reproueth ma- Many promy profesiours of the Gospell, which will seeme to make a conscience fesiours are of many matters of leffe moment in others, and dispence with very gaint smalfoule abuses, as of swearing, gaming, &c. both in themselues, and in ler offences their families. Whereby all of vs are to be admonished to take that in others, course that Gods Spirite taketh here, and that is, to be as zealous a- and dispece gaynst one sinne as against another , and to bend our force a-with soule gainst the greatest as well as against the least; and to pull our as well themselves? the beames as the motes, out of our owne eyes, as well, as out of other Our force is mens. And so much for the doctrine that ariseth of the coheto be bent against the rence, or loyning of this text with the reft leaft finnes of the Chapter. afwell as

Now let vs pray.

K 3



#### THE IL SERMON.

PROV. 6, 12.

The unthrifty man or the man of Belyal and the wicked man, or the man of vanity.]

Ofthe names of Belial.

The meaning of this phrase, the man of Bethe Hobrewes. A diffolute and loofe man.

N the former Sermon we have heard to what end this description of a wicked man is made, and how far we may go in judging him. Now let vs conder of his marks (by which he is known, as the Leopard by his spots, and the blacke Moore by his skin. ) And first of his names, and they be two. The first is Adam Belijaball, the fe-

cond is Ish-auen, which in our English Bibles are translated, the vnthrifty man, and the wicked man: the wordes in the originall text are lial among more fignificant. Adam Belyahall is a phrase whereby the Hebrewes do vie to note out a diffolute and loofe man, a lawleffe person without a yoake, that giveth himselfe to do what he lift, and is not wnfitly trainflated, an vnthrifty man, ab effectis, from the effects of lawlefneffe, because such commonly neuer thrine, nor come to any good end. So is this word Belial taken in diverse other places of the Scripture, as in Deut. 13.13. Deut. 13.13. Wickedmen are gone out from among you, meaning children of Belial, as they are called in the originall. These like lawlesse persons have drawne away (faith the text ) the inhabitants of their city vnto other Gods . So likewise is it taken in the 19. of Judges verse 22. Indg. 19.22. where it is fayd, That as the Lenite and his wife were making merry, at an old mans house, who gave them entertainment in their sourney, the men of the city, enen men of Belial (fayth the text) meaning diffolute and lewd

persons given to all wickednesse, beset the house round about, and smote

at the doore, and enforced the old man, the maister of the house, to bring foorth his quest unto them, where most villanously they abused the Lenites concubine all night onto death. In like fort it is taken in the first of Samuel 3.Sam 3.12. 2. Chapter 12, verf, where it is fayd that the fonnes of Ely were men of Belial: that is, given to all wickednesse. In this sence it is ysed also or 2.54.16.7. abused rather, in the 2. of Samuel chap. 16. ver. 7. where that curied

Shimei

Shimei being a man of Belial himselfe, doth most vndutifully raile vpon-King Danid his Lord and Soueraigne, faying : Come foorth thou man of bloud, and man of Belial. And in the new Testament it is also so taken in the s, to the Corin. the 6, Chap, and 1 5, verf, where the Apostle faith: What fellowship is there betwiet Christ and Belial? That is, there is no fellowship betwixt Christ and lawlesse persons, that are given to wickednesse. And thus were dissolute persons called among the Iewes. The Lord calleth fuch a kind of persons, A stiffe necked people, in Exod. Exog 3.9. 32.9. Alluding to vntamed oxen, which will not (vnleffe they be enforced) bow downe their neckes vnto the yoake. Such are those that fay in the 2. Pfalme, 2, 2, ver. Let vs breake their bands afunder, and caft Pfal, 2.3. away their cords from vs. Such are those also that say ( in the 19. of Luke yer, 17.) We will not have this man to raigne ouer vi . Such are all those Lute. 19.27. who allow Christ to be their Priest, to die for them, but not their Prince to beare rule ouer them. Such also are all those that say ( as in Psalme 12.vct.4.) With our tonque we will prenaile, our lips are our owne, who is Plat. 134. Lordoner vs? And all fuch are called here in my text, men of Belial, & men of vanity and wickednesse; as if obstinate stubburnnesse were their father, and vaine wickednesse, or wicked vanity their mother, deriving fet forth his their reprochfull names from their peruerfe nature, and crooked con- nature. ditions: that as Abigaile faid, Nabal is his name, and folly is with him: fo 1 Samas. a man may fay, Belial is his name, and flubburneneffe is with him: yea Anen is he called, for both vanitie and iniquitie are with him: that is, he hath not his name for nought.

He hath befide thefe, as many names as his grandfather the Divel hath: as many he is called a divell, that is, an accuser: so is Belial also an accuser, espe- names as cially of the brethren, as the diuellis. Apoc. 12, 10. He is called Sathan, the diuell, which fignifieth an enemy, for he doth enuy the glory of God, and the peace of Godspeople: and fuch an enemy is Behal. He is called a com- Acculer. paffer of the earth, lob 1.7. So do the wicked also, which have shaken off the yoake of Christ, compasse sea and land to make one Profesite, as our Enemies. Saujour Christ speaketh in Mach. 23. 15. that is: They take great paines 100. 1.7. like the divel to frame others vnto their condition. He is called a fifter of Copaffers. men. Luke 22.31. Simon, Simon (faith the Lord) behold Sathan hath de- Mai. 23.19. fired to fift you at wheate is fifted : and who hatha greater felicity in fifting Late. 21. 11. of men, and prouing by all meanes to make them fall, then Beliat hath? He is called a deceiver Gen. 2. 12. And the woman faid, the Serpent de- Sifters. cened me : but that was the Divell. So is Belial a deceiver too : But enill Gen. 3. 13. men and deceiners (faith the Apostle) Shall waxe worse and worse, deceining Deceiners. and being deceined, 2. Tim. 3.13. He is called a Scrpent for his subtilty. So a.Tim. 3.13

The Anatomy of Belial. 136 likewise are lawlesse Beliats for their noy some nature, and dangerous converfing among men, compared to ferpents: Their porfon ( faith the Serpents. Pfalmift ) is even like the poyfon of a Serpent. Pfal. 8 4. He is called the Pfal. 58.4. wily fox : fo are the wicked and lawleffe Behals, both for their crueltie, 7. and for their fubrilty called foxes: Go tell that foxe (faith Christ of Hered) Foxes. what re fee. And in the 2, of Canticles the 15, verle, the Church faith, Cant.2-15-Take vs thefe foxes the little foxes which deft on the Vine for our Vine hath but fmall grapes . He is called a hunter, Pial. 91. 3, and fois Belial too a Pfal.91.3. hunter, for they hunt men as Saule did David, from one place to another, I have not sinned against thee (faith David to Saule ) yet thou huntest Hunters. after my foule to take it. 1.Sam. 24.12. And at another time David fayd 1-54-14-14 vnto him, The King of Ifrael is come out to feeke a flea, as one would hunt a 1,54,16.20. Partridge in the mountainer. 1. Sam. 26.20. He is called a red dragon for his cruelty. Reuel. 12. 3. So are the wicked called dragons; Thou haft (mit-Dragons. ten vs downe in the place of dragons (faith the Church of God in Pfal. 44. Pjat.44.19. 19. He is called a roring Lion: Your adversarie the divell walketh about 1.Pet.5. 8. like aroring Lion, therefore be fober and watch (faith Peter in his first E. 10. Lions. piftle, the c. Chapter and 8. verse. So the wicked are called Lionstoo, Pfal.54.4. for David faith, That his foule was among Lions, Pfal, 54.4. He is called a Prince of darkneffe, Ephel. 6.12. And the wicked also are called lovers of Louers of darkneffe: Light is come into the world (fayth Christ) and men loned darkdarknesse. neffe rather then light, Ioh. 3.19. And of the Heathen the Apostle faith, John 3-19. They have their cogitations darkned, Ephel, 4.18. He is called a father of Epb.4.18. lyes, Ioh. 8.44. When he speaketh a ly, he speaketh of his owne (faith Christ) 20b.8-44. for he is a yer, and the father thereof. So the wicked are also called lyers: .12, Lyers. Thou doest lone enill more then good ( faith Danid to Doeg) and lyes more P(al.52.3. then truth, Pfalm. 52. 3. And one name more we find that the divell gave himselfe, a quantitate, from the great multitude of them: My name is Mer.5.9. Legion ( faith the vncleane spirite to Christ) for me are many, Marke 13. So the man of Belial may fay, his name is Legion, for there Legion. be many of them, and that liketh them well, for they have nothing A marke of the Popes elfe to glorie in , but their great number , or vniuerfality (one glorious Church. marke of the Popes Church) which is the glorie of them, whole glorie Phil.3.19. is their shame, as the Apostle speaketh; Philip. 3.19. And thus much for the meaning of the first word Adam Beligagnall, the man of Belial, Now let vs fee what we may profitably learne from the fame. This There is no name noteth out fuch as are enemies to Chrift, and have Chrift an enemy concorá to them : they cannot agree with him, nor he with them: For (faith the betweene Christ and Apostle) What concord hath Christ with Belial? 2. Cor. 6. 15. As Dagon Belial. fell downe when the Arke came in place : fo Belial falleth downe when Christ

Christ comes in place, Christ hath a burden to beare, but Belial will The conbeare none of his burdens, Christ hath ayoke to put on his feruants, trarietie but Belial will put on none, Christ hath a crosse to be taken vp, but Be-Belial and find will take up none, Christ hath freed vs from the curse of the lawe, Christ. but not from the keeping of the lawe : Belial will be free from both, Christ will have his sheepe to heare his voice: Belial wil come at none of his Sermons, Christ will hauch is people often to visite his table in remembrance of him: Behal faith once a yeare is inough: and otherwife, he will come when he lift . Chrift faith , if ye loue me keepe my commaundements: Belial faith he will keepe none of his commaundements, and yet loue him well inough. Christ faith, by this shall all men know that ye are my Disciples, if ye loue one another, as I have loued you: Belial by the contrarie is knowne to be none of Christs disciples, because he hateth the brethren, as Esan hated Iacob because of his Genay. bleffing. Christians loue is Christs loue, that is, heartie and vnfained, heavenly and vehement, found and permanent : Belials love is onely A descriptitongue loue, lip loue, false loue, diffembling loue, no true loue at all, on of Belibut like the love of the harlot whose mouth is sweete as hony, but her als love. end is bitter as wormewood: whose lippes drop as the hony combe, Pras. but her feet go downe to death, and her steppes take hold of hell: such a louer is Belial, and fuch is his loue. In a word, true Christians are vnder Christs law, they draw his yoke, they mortifie the lusts of their flesh, they trauell in paine to bring foorth the fruites of Gods spirite: but Belial is lawleffe, diffolute, and careleffe, and shameleffe, therefore there can be no concord betwixt Christ and Belial.

The vie of this doctrine is twofold: first, it bewrayeth the blassphe-wie of the smous slaunder of Poperie, that chargeth vs with preaching libertie to former finne, because we preach justification by faith in Christ onely. Whereaching as we are so farre from that slaunder, that we affirme cleane contrarie, i. It bethat no Libertine Protestant, or dissolute professor of the Gospell hath wraieth a fellowship with Christ more then the Diuell hath. But indeede they show not what faith is, except the diuels faith: for the diuels do know and believe that Christ dyed for sinners; and they believe all the articles of the Creede, and tremble thereat, busyet are they Diuels still. Looke papists are to their lives which live under the Popes yoke, and we shall see that they men of are the children of Belial: for what sinne is there that they are not fold unbedial to, like Achab? And what sinne can be named almost, that is not bought and sold in the market of the Romish church? And the Pope may pardon all as they say, for a thousand yeares, yea (if they will pay well for his pardon) for ever. And what are their Popes themselves, who beare

The Anstomy of Belial. the glorious title of holy Fathers? Haue not some of them bene Necre-Of the wicked liues mancers, forcerers, and conjurers? and fome of them Sodomits, & buggeof their rers: and most of them common whoremongerers? Was not one of the Popes. a harlot? did the not travell of a childin going their Proceffion? And is it not recorded by Plating and other Writers of their owne, to their eyerlatting flame? What should be thought of those fixe thousand skulles of children, which were found in another Popes Mote? What need they Popish docare what they do, fo they may be forgiven for giving of a litle Apoltoli-Arine fit to call gold? They are not ashamed nor afraid when they take a solemne oth make men to murder Princes, yea Christian Princes, yea their owne most Christian of Belial. Soueraignes: for they are pardoned aforehand, as he was that poiloned King John, and the Prince of Orange : and that curled Frier that trecheroully stabbed the late French King: and therefore they are Belials and not we: their religion giveth libertie to finne, and not ours: they may do whatthey lift, and not they which are justified by faith in Christ onely. The second vse of this doctrine, is to teach those that are entred in-The s. vic, to the bodie of Christs Church, and are called by that excellent glorito teach ous name of Christians, to put on the yoke of Christ, and neuer while Christians they live to put it off againe: for though Christ faith, Come unto me and mortificaye (ball have ease; yet it is youn this condition, that we labour and feele tion and obedience. our selues heavie laden: yea though he promiseth to refresh vs, yet it is Mat.11.19. vpon condition that we put his yoke vpon vs and beare his burden, Whofocuer then will have eafe by Chrift, must not be (like the man of Belial) without the yoke of Chrift, but must put on his yoke and carie his burden, that is to fay, he must submit himselfe to the censures of Christ his Church, and to the doctrine of the Gospell, and to the reproofe of the word: and in all things yeeld obedience vnto the truth: yeahe must labour by all good meanes to mortifie all carnall lustes,& to ouerrule all his vnruly affections. But this is as hard a faying to flesh and bloud as can be; yea who can endure it? The mother of Zebedens Mai 20.20. children thought for the asking the might have a place in Christes kingdome for her children: but Christ told her of two hard things which the dreamed not of, and that was drinking of his cup, and to be baptized with his baptifine, before they could come into heaven : fo Many thank we thinke (many of vs) to have heaven for the asking: but there belon-

geth more to the matter then fo. And as the Papistes thinke to carne

heaven with a Kerelyfon, a Pater nofter, and a Creede: fo many Prote-

bring them to heaven, But when they heare of mortifying their belo-

ued finnes, which bring them in pleasure, and profite; and of yeelding

obedience

to haue heatten for the asking: stants thinke that a figh, and a little lip-labour and eare-service will without a ny more adoe.

obedience vnto the Gospell , it fareth with themas it did with that Mat 19.22. young man, who went away from Christ with a heavie heart and a forrowfull countenance . He would follow Chrift, but he would not part from his goods : fo many will heare Chirft preached, and looke to be faued by him too, but they will not leave their finnes, If they may be Gospellers and viurers too, and gamesters too, and adulterers too, and sweaters too, then so it is:otherwise Christ shall go alone for al them. Thefe are yet but men of Belial, and without the yoke : content they are to travell toward Canaan, fo they may meete with the commodities of Egypt by the way. Manna without the fleshpots of Egypt was lothfome to the Ifraelites: fo the Gospell without goodfellowship and carnall delights is irkesome to the man of Belial. Lots wife was content to leave Sodome and go to Zoar as the was bidden, but yet the must looke backe, though the were forbidden: fo many are content to leave Poperie and embrace the Gospell, yet not without some looking backe, like those which once openly gaue account of their profiting in religion with comfort and commendation, but now because their backsliding friends like it not, and prophane persons scorne them for it, they will shew their faces no more in that conflict. The carnall Capernaits would heare Christ, till he spake of eating his flesh, and drinking his bloud, and then because they vinderstood it not, they faid, that faying was a hard faying, and taking offence thereat came no more. So many now a dayes as carnally minded as they, will heare the Preacher, till they heare fomething that doth offend them, either for want of good vnderflanding or good affection; and then they fay, that either the preacher found northat in his rext, or it might have bene spared; or in such a thing he went too farre; all which in effect is no leffe ther (as the Capernaits laid) this is a hard faying, 1 King 3. who can abide it? And so like bleare-eyed men which are offended at the Offich as brightnesse of the Sunne, will walke no more by the light thereof, ex fabbath to cept it be once a moneth, or vpon a fabbath day, for feare of law, or for the halfes, shaine of the world. And many that do keepe the sabbath day, do vie it They are as the vnnaturall harlot would have vied the child for which there was like, fuch pleading before Salomon: Let it be neither hers nor mine, but let it 1. The harbe deuided. So they deuide the Sabbath: in the forenoone they are at the wold have Temp le, in the afternoone at home. The one halfe shall be given to God the child and after the homelieft fashion too : without any holy renerence or due deuided. preparation: the other halfe to the world, or the flesh, or the diuell, or al, 1. King. 18. and that with all denotion and earnestnesse of affection. These may well Baal, that be likened to the idoll of Achab, to whom Baals Priefts cryed, O Baal could not heare vs. But what faid Elias: Crie lowder, for it may be that your God flee- heare.

peth, or parfacth his enemies, or elfe he talketh with some bodie, or is in his sourney. So if the Minister of Christ would have Belial to heare him, he must crye lowder: O Beliat heare vs. for it may be that the men of Belial are a fleepe, and must be awaked, or pursuing their enemies, or fetting their rackes, or casting over their vsurie bookes, or felling their wares, or viewing their grounds, as Nebuchadnezzar did his pallace, or running after their bowles, or playing at cardes, or pursuing of their vanities, And that fee others of the inferiour fort, and they become as deafe too as their betters. If a man cry neuer fo lowd to thefe Belials, it will not boote: for they are as deafe as Baak and if there be no lawe to compell them to fanctifie the fabbath in better fort, we do but loofe our labour. Hered would heare Iohn Baptist, so Iohn would let him alone with his brothers wife: fo would many also now be hearers of the word, and reverence as much the Preacher as ever Herod did John, fo they may have a dispensation for some special sinne of theirs, which doth yeeld them some filthy gaine or beaftly pleasure, But Herod was a man of Belial for all his deuout hearing of John: and so are these kind of hearers too: for he cast off the yoke of mortification, and so do they.

What it is to put on Christ.

Well, if we will be Christians indeede as well as in name, we must put on the yoke of obedience to Christs lawes. What he faith we must the yoke of beleeue: what he commaundeth we must obey : what he promiseth we must desire: what he threatneth we must feare: what he suffereth we must partake: what we ynderstand not we must reverence: what we like not we must (at the least) affect it; what we brooke not we must yet hunger

Pledge Chrittin his fufferings. Christs lawes.

It is a great after: and what cup he hath drunke to vs in, we must defire to pledge him honour to in the same with all our heart, and count our selues not worthie of such an honour, when we have obtained of God so great a fauour. We must then deny our felues willingly, and for his fake take vp the croffe chearefully, for this is Christs lawe, we must heare his voice and follow him: for this is Christs lawe: we must often remember him by worthie receiving his holy supper, for this is Christs lawe ; we must do to the poore what we would do to him, for this is Chriffs lawe: we must love one another as he hath loued vs, for this is Christs law: we must suffer reproches and rebukes for his fake, for this is Christs lawe: we must learne to forgine our enemies as he hath forgiuen ys, for this is Christs law, In a word, we must mortifie all our euill lufts and affections, and make our members weapons of righteousnesse, for this also is the law of Christ. For this cause the word is called a candle to light vs in darkenesse, a sharpe sword to cut and deuide vs, a hard hammer to drive and breake vs, and a burning fire to purge & confume vs: by ruling our lives wherby, both yong in yeres

and yong in knowledge are to redreffe their wayes. Pfal. 19.9. And the Pfal. 19.9. obedience of a Christian is nothing elfe, but a following of that light: a fuffering of that fword to hew and cut him: of that hammer to breake and batter him: of that fire to purge and confume him : of that fanne to winnow and cleanse him: and of that plough to breake and till him: and all this with patience, gladnesse and thankfulnesse. A dutie this is very painefull for flesh and bloud to performe : and therefore is called in the feriptures, a cutting off the hand, & a pulling out of the eie, Mat. 5.29.30. Mat. 5.29. A cutting of the throat, Pro. 23.2. a weaning of the foule. Pfal, 13 1.2. and Pro. 13.2. a crucifying of the flesh with the affections and hulls therof. Gal. 5,24. To fhew, that is is as hard a matter by nature to forgo our finnes, as our eyes, As hard to or our hands, or our lives. Yet because grace doth go beyond nature, and forgo our goodnesse is stronger then euill, and the spirit doth ouercome the fiesh, finnes as and faith beginneth where reason endethetherefore Christs yoke is called our lives. easie, and his burden light: Mat. 11.26. For he hath borne it for vs, and Mat. 11.26. doth beare it in vs, and beareth vs too, and therfore it is light to him that How would beare it : as Salomon faith, All the words of God are plaine to him yoke is that will understand, and straight to them that would find knowledge. Pron. made easie 8.0. Nay more, as the birds fethers are a benefit vnto her and not a bur- Pro.8.9. den, because they carrie her vp from the snare of the sowler: so the service of Christ it no burthen vnto vs but a benefite, because it freeth vs from Christs the bondage of the Diuell . Therefore let vs go on my good brethren burden is without fainting. Let xs resolue to put on the yoke of Christ, to be obe- a benefite dient vnto the Gospell, to calt off our lazinesse in the service of God, and burden, to cast away our fins of profite and pleasure, though we go through honour and difhonour as we must, like the yoked oxe, that haleth his burthen after him through thicke and thinne . Many defie the Pope, and Itis notithinke then that they are good Christians, and yet are lawlesse in their at-nough to fections. The Turke, the Iew, the Saracene, and the infidell can fay fo defie Pomuch : but except your righteousnesse exceede the righteousnesse of the perie. Scribes and Pharifees , ye cannot enter into the kingdome of beanen , faith Mat. 5. Christ: fo, except our righteousnesse exceede the righteousnesse of the Turkes and Saracens we cannot befaued. Therefore as we defie Poperie, fo we must be carefull to imitate Christ, and to glorifie him by the Subduing of our carnall luftes and defires. The commendation that Saint Paul gave vnto the Theffalomians was, for that they turned from their i- 1.Thef. 1.9. dols onto the living God.1. Thef. 1.9. But what commendation shall we Many fordeserve if we forfake Poperie and serve other sinnes ? if we leave the Pa- fake Papiftes and joyne with Atheifts, Machiauels, and Libertines? The yoking joyne with of a Christian, David calletha waining of the soule: to shew, that we Atheile.

Why mor. long after libertie, as the child doth after the breaft : that is, to cry for it, foule.

How to waine the foule.

tification is when we cannot get it . Now in waining of the foule, we must do as called awai nurses do in waining of children: they first annoine their breastes with ning of the forme fower things to bring the child out of love withall: then they prouide forme other wholeforne foode for the child: fo we must have before our eyesthe discommodities of the world, and the miseries of vanitie, and the paines that follow finfull pleasures: and then let our soules be fed and nourished with the sweet foode of the heavenly word of God. And then feare not : for as Abraham found a facrifice where he looked for none: even fo, if we be as readie to facrifice our finnes, as he was to facrifice his sonne at Gods bidding, we shall find new comforts, and pleafures where we looked for none. And as Sampfon first flue the lion, and afterward found a fweet hony combe in the dead lions belly, fo if we wil arme our felues to flay our finnes which like ramping lions do meete vs in the way, we shall by the power of Gods spirit opercome them, and af-

ter that find a most sweet hony comb of Gods mercy in Christ Iesus, by whom we have overcome finne and Sathan, to our everlasting peace Pfal.73.24 and consolation. He that can truely say with David vnto God: Thou

Pro.1.37. 28.29.30. The fearefull effate of Libertines.

Shalt guide me by thy counself, shall follow with Danid, and say affuredly, Afterward thou wilt receive me to glorie, And he that is not come to that point, is as yet at a miserable passe: for the Lord in the first of Prover. theweth, that because he hath called to the foolish, to make them vnderstand his words, and they have refused to be instructed, or to be guided by his counfell: he will laugh at their destruction, and mocke when their feare cometh ypon them: yea, when their feare shall come ypon them like desolation, and their destruction like a whirle wind, When affliction and anguish shall come vpon them, then shall they call ypon the Lord and he will not heare them , they shall seeke him early, but they shall not find him. Thus faith the holy Ghost : they Shall ease of the fruite of their owne way, and be filled with their owne deni-

Verfe 31. Ro.1,18.

fer. To which the Apostle agreeth, and telleth the men of Belial: that as they regard not to know God, even fo God wil deliver the vp to a reprobate mind, to do things that are not convenient, And moreover faith

the oxe is not readie to worke, vntill he be under the yoke, fo Gods

Christ: Those mine enemies which would not that I should raigne ouer them bring hither, and flay them before me. A fearefull thing; therfore the children of God pray heartily: Thy will be done in earth o heavenly Father, Pfal.115. as it is in beanen: and with the Church in the Pfalme : Not unto vs (ô The pra-Lord) not wato vs, but to thy name give the praise: fighting continually a-Chile of gainst their affections, because they fight against their soules. And as

Gods children.

children

children thinke not themselves readie to scrue God, vntill they have put on the yoke of Christ: and then they fay as Daniel faid, I am readie Plat. 40. Lord to do thy will, And this shall be a fingular comfort vinto vs at the The comhoure of death, to remember that we have striven against our affecti- fort of Gods chilons, and earneftly laboured, and prayed to obey God, which the man dren at the of Belial, or lawleffe diffolute person never did, And so much of the houre of wicked mans first name.

The fecond tearme or name that is here given to the wicked man, Of the a. is my Ifb anen, vir mibili, faith Tremelius: that is, a man of no worth: name of Anen fignifieth both iniquitie and vanitie: therfore the house of idols the man of is called Beth-anen, because idols are vaine things, and idolaters are Belial. vaine & wicked persons : therefore lawlesse loose men are called Isim anen; because such are both vaine and wicked, yea more, full of vanitie and iniquitie. First, they are vnprofitable, pursuing (as it were) the wind and the finoke: fecondly, they are practifers of mischiefe and wrong. This is profanenesse, from which the Apostle dehorteth vs.in What is the twelfth to the Hebrewes and 16, verie: where Elan is propounded prophaneas a most lively image of such prophane persons as preferre earth be-nesse. fore heaven, the world before the word, gold before godlineffe, the bodie before the foule, and the shadow before the bodie : as Efan did a meste of pottage before his birthright; and as the Israelites preferred onions before Manna: and as the Jewes did Barrabas before Chrift. Such were they that faid in Ier. 43. It was well with us when we made cakes for the Queene of heaven: as many fay now adaics: It was never merry world fince we had fo much preaching: it was a good world when we could go to the Abbeys and other religious houses, and have our bellies full of good cheare for nothing. Ieremie is a babler (faid they) and preaching is babling, fay thefe. But what were they and thefe too? Surely but Ifhim amen. prophane persons. This vaine profanenesse and prophane vanitie, is profane vacalled finenelle of wit now adaies, whereby many prophane and vaine nitic and persons get their liuing, which is nothing else but plaine and lewd shif- wickednes ting, This is a matter that men make no reckening of: but fuch a one is is called viler then the earth. Yet the custome of the wicked is to commend such, finenesse faying: fuch a one is a good honest man, and doth no bodie any harme, of wit. which is vntrue. For Ishamen, the vaine man is also a wicked man, that is hurtful voto other. And if it were granted that he did no man harme, yet One may is he no good man, but a prophane beaff and most wicked to Godward, be a bad man that An honest man they say he is, but of what religion is he? what religious doth hurt exercise doth he frequent ? How doth he serue God with his familie? no bodie. what friving hath he against his imperfections? When doth he enter into

private prayer for firength against his speciall finnes and temptations?

Honeftie is double: ciuill and religious.

What care bath he to bring up his children in the feare of God? He may be an honeft man and yet a prophane man: for honeftie is two fold, civill and religious. Some are civill honest men and not religious: some are religious honest men, and scarce civille some are neither civill por religious: and fome are both civill and religious . Examples we have in the Scriptures of all chefe. The Barbarians in Wiletum were civill honest men. whose civil courtese and courteous civility appeared in that kindentertainment which they gave, and that abundance of necessaries which they

Religious honeit me giue God his due.

AEL 18.

ministred vnto Paul and his weather beaten company, But religious honell menthey were not: that is to fay, fuch as give God his due : for they had not fo much as the knowledge of the true God amongs them, as doth appeare by those extremities that they ran into at the fight of Paul. For one while they rally judged him to be a murderer, and that was when the Viper leaped ypon his hand; another while they did superflitioully suppose him to be a God: and that was, when he shooke offthe Viper and had no harme. In the first of Kings, the 14. chapter, and thirteenth verse, it is said of Abijah the sonne of Leroboam, that when he dyed all Ifrael mourned for him, because there was found in him some goodneffetoward the Lord God of Ifrael: that is, he was a man carefull to giue vnto God his righe, as well as vnto men: and therefore he was a religious civill honest man. Some feeme to be religious without civilitie : as the harlot whom Salomon describeth in the 7. of the Pros. who prateth of her peace offerings, and paying her vowes, while not with flanding in her husbands ablence , like a dilhoneft filth freely violateth her mariage yowe (made vnto him) by profituting her bodie vnto others; and as Iezabel religiously proclaimetha fast, while most vncinilly, and with barbarous cruelcie she depriveth innocent Naboth both of his life and living: and as those do that deuide the spoiles of the Church among them, deuouring(as Salomon faith) the fanctified things, & then enquire after the vowes: that is, make thew of religion. But they that have neither civilitie nor religion in them, are like Efan, who hated his brother laceb, because God bleffedhim: and like Hammente Ammonite, who misused Davids meffengers which were fent of good will to fee him: and like Doeg the Edomite, who laid handes upon the Prieftes of the Lord and flue them, when every bodie elfe refuled to touch them. And fuch commonly are the men of Belial and the men of vanitie , Good honest men they are counted among such as themselves are; but he is a good man indeed, and greatly to be lamented when he is gone, that vpholdeth Gods true religion, and with Corneline feareth God with all his houlhold, and giveth

Prou.23.

Who is a good man mdced.

much

much almes to the poore: and with 106 the weth himfelfe a luft man, and one that worshippeth God aright: becomming also as lob did, an eye to the blind, a foote to the lame, and a father to the father leffe, Such doth What ma-God choose for good men, and such must we choose to converse with- per of perall, & not fuch as fpend their time in ridiculous fports and vain pastimes, sons we which vanish away like the wind and smoke, without any profit to those must chuse that have delighted in them. For David faith in the 26. Plalme: I have to course walked o Lord in thy truth; and presently addeth: I have not haunted with vaine perfore, neither keepe I companie with the diffemblers : I have hated Vain comthe affembly of the enill, and not companied with the wicked: to shew, pany will that wholoeuer conforteth himfelfe with vaine and euill companie, can- draw men not walke in the waies of the Lord: and therefore let them that defire to from God, walke in the wajes of Gods truth, take heede that they bount not with vaine persons, but hate the affemblies of the wicked, as Danid did,

And further here is to be observed a difference betweene Adion and 1/6: both do fignific man : but the first noteth the matter of which man The diffewas made, that is, red earth: or as Tremeline hath translated it, the dust of rence bethe earth, which is the worst of all the earth, and good for nothing. Earth tween Ais good for fomething, and clay is good for fomething, and fand is good dam & Iffa. for fomething, and marle is good for fomething, and dung is good for fomething : but dust is good for nothing, except it be to put out ones eyes, and of that was man made which is good for nothing. The confideration whereof may greatly humble vs, when we beginne to thinke well of our selves, to waxe proud of Gods gifts, and to despise our brethren. But the man of Belial is so called, to shew, that such a one is the vilest ma Vaine Bet that liueth, yea viler then the earth: and according to his name, so is his lial is viler nature: for of a word that fignifies the vileft earth is his name derived: & then the accordingly, all his studies, cares, and communications are earthly and earth prophane. All which the Apostle noteth in one word, when he saith: they mind earthly things: Phil. 3.19. A God they have, but it is their belly: a glorie they have, but it is their shame : enemies they are , but it is to the croffe of Christ: and an end they have, but it is damnation, faith the Apofile.

Is also is a man , but it noteth a man of strength , and fignifieth firength; of the Latines it is translated vir, a virtute: that is, a man of manhood, or firong of firength, or vertuous of vertue: because if manhood, ffrength and vertue be not found in man, where should they be looked for? And Adam is translated home de humo: that is, taken out of the ground, because of all that God made, nothing was made of the earth but man. And in our English toung we say of one that is valiant, vertuous

The firength of the wicked is wholy emploid in

endl.

and active, that is a man indeed. And the Philosopher could fay by the light of natures non veftis fed virtus facit bominem: Not veftures, but vertues make a man: which is quite miltaken in the le daies, and that faying wholly inverted; for most men hold, and by their practise do vphold, that mon virtus fed veftis, not vertue but brauery makes a man. But why is Be-Tin/ called 1/6, which is a word of thrength, vertue and perfection? What ve\_tue, excellencie, or perfection is in earthly vaine Belial ? Surely no go odneffe is in him, and yet is he Ifh, he is vir, a man indeede; but a man whose strength is wholly applyed to vanitie. He doth excell, but it is in contriuing of mischiefe: he is quicke witted, but it is in disgracing of truth and her friends: They are wife (faith Ieremie) but it is to do enill: They are expert (faith E(ay) but it is to drinke wine and strong drinke: take no rest (faith Salomon) but it is onely till they have made some to fall. Such were they that watched all night totake Christ: they were Istim. men indeed. They ranne to fetch him vineger with gall to drinke, which wold not go nor creep for a drop of cold water to have done him good. Such are all those fawlesse and dissolute persons, that can beate their braines, and breake their fleepe, and go late to bed, and rife early in the morning, and trauell hard all day, yea day and night, by sea and by land, farre and neare, refusing no paines, neither sparing for any cost, nor fearing any colours, but most audaciously put forth themselves to speake,& to practife what mischiefe they can against godlinesse and vertue, against honest men and good causes, and standing as stoutly in defence of vanity and wickednesse. These have a kind of felicitie and dexteritie in gracing of the bad, and in difgracing of the good, and do very often strongly preuaile in wicked enterprises. And this must teach vs, first, not to be difmaied when iniquitie doth preuaile : for the very names that are given to wicked men do shew no leffe, but they shall prevaile for a time, which is to verifie the Prophesie of our Saujour Christ, who foretold that before the end of the world, wickednesse should preuaile, and iniquitie get the ypper hand. Secondly, it doth admonish the children of God, who are haters of wickednesse, to be Ishim, that is, strong, and wife, and valiant, for God and good causes: as Ish-auen, the vaine man is for the Diuell and wicked enterprises. And this is not mine but Gods counsel by the Apostle, with whose words for this time I will end : My

1.607.16.13

brethren watch ye, stand fast in the faith, quit you like men, and be strong.



#### THE III. SERMON.

PRO. 6. 12.

Walketh with a froward mouth, &c.

E have heard of the names of Belial: and how they do Of Belials fet foorth his nature. Now it remaineth that we confi- actions. der of his actions: whereby he is also described aswell as by his names. And first of those which set foorth his outward behauiour; where, the first member to be ripped vp, is his mouth: which for the qualitie is very

euill: for it is froward: and for the quantitie is exceeding great : for it is full of frowardnes, as that which is accustomed to speak froward things, He walketh with a froward mouth: or as Tremelius translateth it, ore per-

nerfo, with a wry mouth, or a mouth drawne out offashion.

The mouth is put here Metonymice, for that which proceedeth out of the mouth: & that is, froward speeches, and crooked constructions, &c. Of his Walking is put Metaphorically, for a custome and continuance in the speeches faid frowardnesse. And albeit I deny not, but that sometime the man of Belial may stumble vpon a good word, or yeeld a good reason, or vtter a wife fentence, or speake to one friendly, or falute courteoully, or difconfe learnedly, or determine judicially, &c. all which Behal can do, when he is not prouoked to anger, or when he is foothed, or is in his good moode (asthey fay:) yet for all this, he is noted for one that walketh with a froward mouth, because commonly, and for the most part, his words are pecuish and peruerfe: and ordinarily like Nabal he is, who was so wicked, that a man could not tell how to speake vnto him. And therfore, because of his vival maner of frowardnes, he is faid to walk, not Aman is with a wife mouth, nor with a courteous mouth, &c. but with a froward that which mouth: for denominatio fit à maiori parte, the denomination of any thing the most (fay Logitians) is taken from the greatest part: as the Blackmore is cal- part. led blacke, though his teeth be white, because all his bodie is blacke.

That a froward mouth is a note of a wicked man, shall easily appeare, if we confider two things.

First, the right vie of his tongue, or the end for which it was given. Se-

condly, the true difference betweene the wicked and the godly in the yle and abuse of the tongue. Of the first he may be instructed in diverse places of the Scripture: but especially three. One is in the old Testament, the other two are in the new: that in the old Testament is the 45. Pfalme, where in the beginning of the Pfalme, the Pfalmist calleth his toung, the pen of a readie writer. But what is it that he will write? that is, what will

Pfal.45.1.

The toung was giuen none but good mat-ÇCIS.

lob.

he declare or fet foorth? He sheweth in the first verse in generall tearmes: first, that it shall be of a good matter: to shew, that the tongue was made to fet foorth none but good matters : but what matters doth he meane? to fet forth He faith, that he will intreat or discourse of the King, meaning Salomon: his Maiestie, his beautie, his riches, his power, his wisedome, his vertues, his ornaments, his honorable mariage with the Queen of Egypt: and vnder all these he meaneth to shadow out the vnspeakeable Maiestie of

Christ, and the excellent dignities and prerogatives of Christ his church. For otherwise he might seeme onely to fet his mind to commend men, and to flatter Princes, which is a thing condemned by lob, when he fait!

Shall not my maker confound me, if I give titles ento men? But fro this place of the Plalme we may learne, that our toungs are given vs, chiefly to let

the glorie of God. The toung compared to a penne for three

And chiefly foorth the glorie of God, and those things that may tend to the extolling of Christ and his kingdome, and to the alluring of others vnto the loue of Christ, But why doth he compare the tongue vnto a pen? Surely, for three causes. First because as the pen sheweth what the mind thought, so the tongue should expresse the zeale of the heart. Secondly, as the penne doth his meffage without blufhing, fo the tongue must speake nothing that a man may be ashamed of, but should boldly iustifie the same. And thirdly, to flew that there must be that consent between the tongue &

And to the pen of a fwift writer for three canfes.

3.

3.

caules.

is well practifed in writing: fo the toung flould not be flow, but fwife, and well practifed in the praises of God. Secondly, to shew, that it must dispatch much in a shorttime, and not a little in a long time, as the hand of a fwift writer doth. Thirdly to fhew, that the tongue must ever be re-

the heart, that is betweene the pen and the mind of the writer . As the

toung is compared to a pen; fo alfo, to the pen of a swift writer; and that

for three causes. First, to shew, that as swift writing is a figne of one that

newed and corrected as the pen of a fwift writer that writeth much, must be stil renewed and corrected. And so much for this place of the Pfalme. The vie of the toung may further be learned out of two other places in the new Testament: whereof the first is of S. Paul, and the other is of S.

er.

James: that of Paul is in the 4, of his Epiftle to the Ephefians. 29,30.31. verses: Let no corrupt communication (faith he ) proceed out of your mouths. but that which is good to the vie of edifying, that it may minister grace vn-

to the beavers: and grieve not the boly Spirit of God, by which ye are fealed unto she day of redemption. Let all bitternesse and anger, and wrath, crying, and enill feating be put away from you, with all maliciousnesses be ye courteous one to another . To shew, that our toungs are given vs as well for the The toung building up of others in goodnesse, as the helping of our selves: and is given to therefore must be accustomed to words of grace, and not vnto corrupt build vp ospeeches, For as the benefite of the one is great both to our selves and there in to others, so is the hurt also as great of the other, both to others, and alfo to our felues. To others corrupt speeches are very hurtfull: for if only good speeches, and words of grace serve for the vse of edifying o- The hurt thers in grace and goodnesse, as they do (witnesse the Apostle in the that comforenamed place: then corrupt speeches can serue to no other vie but corrupt to destroy and pull downe men from goodnesse, and to infect them speeches. with euill: Be not deceined (faith the Apostle in another place: 1. Cor. 1.Car.15 15.) enill words corrupt good manners: to thew, that fome thinke otherwife, but they are deceived. There be two forts of people that are deceiued with a wrong opinion as touching euill words . First, he that speaketh them: next, they that heare them: and neither of both suspecting any hure to grow thereby: but vnto both the Apostle saith, be not The vaine deceined. The wicked and prophane person will not sticke to say, that perswasion though he doth accustome his mouth to swearing, and filthie talking, of proand all maner of vile ribaldrie, yet he hath as honest a heart as the best fone of them all, and meaneth no hurt. Of the fame mind also are they that find eares to heare, and memorie to beare away all fuch filthie communications (yea they can remember fuch things better then words of grace) but they are deceived (faith the Apostle) for enil words do corrupt good manners. And as they do corrupt good manners, fo do they The coringender cuill and wicked manners: for corruptio union of generatio al ruption of terius: the corruption of one thing is the generation of another: as in good mannature we fee the corruption of the egge, is the breeding either of a nersisthe bird, or elfe of rottennesse and stink: and the turning of the wine is the generation making of that which was sweete wine, to become sharpe vineger; and of euil mathe corruption of the graine in the earth, is the generation either of thers. a new blade of come, or else of a weed: even so the corruption of good manners is the generation of cuill conditions: the corruption of chastitie is the begetting of incontinencie: the death of humilitie is the life of pride: the corruption of faith is the generation of infidelity: the corruption of sobrietie is the procreation of drunkennesse: and the decay of pietie is the fetting vp of prophanenesse. And is all this no hurt? Is there no hurt in cuill words, which be as infectious and daungerous to

Reference

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touching the vie of the toung , in his third chapter, veries 3, and 4. where by two fimilitudes, he sheweth that the tongue hath a double vie, both in regard of our felues, as also in regard of others. And namely, first our maker, and then our neighbour. For with our tongues we

muft

nerate. What it is for corrupt communication to proceede out of the mouth.

Naturall

dothnot

corruption

Glues, and

fignes of

lam.3-3-4-

must bleffe God: that is, praise God, and with our tongues we must alto bleffe our neighbour; that is, pray for him, with him well, and speak well of him, &c. How this little member must be gouerned, he freweth by two fimilitudes, First, of a bit in a horse mouth, which the rider Two fimivieth for his owne fafetie; which also must be moderated; for if it beelinges. let loofe too much, the horfe will stumble, or go which way he lift, or 1. cast his rider: if it be pulled in too much, the horse will either stand still Of a bit in or elle go backe, or rife up to the daunger of the rider. So the tongue mouth. if it be too filent, too fearefull, and too much restrained, the owner shall make no way in his heavenly journey, he shall not be able to keep companie with others : it will make his affections rife vp with desperate cogitations to his own hurt: neither shall God have his due praise of that member which he ought to have : neither shall man reape that benefite thereof, which we owe vnto him: as it falleth out when men are fo tongtyed, that they will not preach nor reproue sinne, when they are called thereunto, and when others will not affoord their neighbour their testimonie or witnesse in time of neede to do him good. And againe, if it be let go too loofe, and fuffered to be too bold, then it will fling out, and runne riot (as the faying is) to the shame of the speaker and griefe of the hearers. Secondly, he likeneth it to the rudder of a shippe, which is to rule the ship, and to direct her course; whose benefite (if it be well flir- Of a rudder red) redoundeth to many, to the Pilote himselfe who doth guide it, to the in a shippe, owners, to the mariners, and to the whole ship, with all that is in it: and so on the other fide is the daunger as great and manifold, if it be not well ordered and stirred. So the tongue is fo to be vsed, as that thereby the bodie may be well ordered, the affections may be bridled, others may be preserved, and all may be edified, by counselling some, by instructing fome, by admonithing others, by comforting others, and by praying for all, and interpreting all things in the best part, Which graces who foeuer hath attained vnto, hath attained to an excellent thing: Iam. 3.2. Yea, a man of wisedome (laith Salomon) pareth his peech, and he that understan- pro. 17. 17. deth is of an excellent friit: Prou. 17.27.

So that by the tellimonie of Danid, Paule, and lames, it appeareth, that the end why the toung was given vnto man, was to praife God who gave it, and to edific others, to direct the course of our lives to our owne cation of fasceie, and the peace of others. But farre from this vse of the tongue, is the former Belial, and Is-anen, the man of vanitie: for he walketh with a froward doctrine, mouth, a mouthout of sashion and order, not contrarie to nature, but contrarie to grace. All his words be from the matter, all his vnderstan-A descriptions be commonly wilfull mistakings: all his conceits be malitious contraried.

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ftructions: all his reproofes be quarrellings: all his allegations be catalis; and all his reasons be vnreasonable . I will because I will, (faith he:) all his censures be bitter condemnations: all his admonitions be false accusations: all his communications be mingled with othes, fcoffes, and taunts, all his discoursings are bitter deprayings, or vaine ianglings; all his mirth is foolish and ridiculous, and nothing to the praise of God, The most wholesome doctrine he turneth into a left, taking all with the left hand, and hearing all with the left earer that is, with the worst affecti-Plalmilt) and speake weekedly, they talke presumpenously. And of such was

Pfal.73.2. ons that he hath: This is a froward mouth: They are licentions (faith the E76.33.31. the Prophet Ezechiel warned. They shall fit and heare thee as my people ve to do, but with their mouths they will make iefts of thee. Their are they that S. Paul faith are delivered vp of God in his judgement vnto a re-

probate mind, being full of all vnrighteouineffe: and that appeareth in

no one thing more, then in taking all things in euill part.

This peruerfenesse of the mouth is a true note of a wicked man, and A perucrie mouth, a one that feareth not God, The heart is fecret, and therefore it is the note of one impudencie of many to outface the matter, although he walke never that fear eth fo openly with a froward mouth, when God hath given fuch enident not God. notes of his prophane heart, that a man cannot choose (except hee will be wilfully blind) but know him . Out of the aboundance of the Mal. 13.

heart the month speaketh (faith our Sauiour Christ:) to shew , that by that which commeth foorth of the mouth the heart may be difcer-

Pfal.37.30. ned. The rightcons will speake of wisedome (faith the Pfalmitt) and his tongue will talke of indgement, for the law of God is in his hears: to thew that if wiledome be in the heart it will appeare in the tongue, and fo will folly too . To conclude this point : If any feeme to be religious, (faith lames) and refrainesh not his tongue, but deceineth his owne heart, this ment religion is in vaine. And no maruell: for he that cannot fpeak well, can hardly do well: and he is farre stept into wickednesse, that

can neither speake well nor do well.

This doctrine reproueth two forts of persons. First, such as thinke they need not care what they fay, fo that they speake the truth, and speake neither fellony nor treason. In which number may be ranged all by the for- froward and peruerfe hearers of the word, who vieto picke quarrels against the Preacher, for teaching things that they like not, or that they understand not, Also all husbands and wives which live in continuals frowardnesse and bitternesse one with another. As also all idle goffips and Ale knights, who do nothing but wet their lips with drinke, and dry them againe with carying of newes, lyes and tales, and discoursing

He that cannot fpeake well cannot do well.

Two forts reproued mer do-Strine.

of every bodies matters which belong not ynto them . These are such as Danid prayeth against in the 12, Pfal. the 4, verse, where he faith, The Pfal. 1234. Lord cut off all flattering lappes , and the tongue that speaketh proud things & which have fayd with our tongue we will premaile, our lips are our owne, who is Lord oner us?

Now, these are such as will be carefull inough for speaking of treafon, or fellony, or any thing that may beare any action at law (although fometime through the judgement of God they are ouerreached and taken in their owne craftinesse before they were aware,) But with their flattering and deceitful lips they do much mischiefe : and howsoeuer they may thift in the world, yet for fo much as they walke with a froward mouth, the Lord hath branded them in his word for wicked men

of Belial

Secondly, this doctrine reproueth fuch as will peruenly discourse of sort. mens matters, and dispute contentiously of Gods matters, pro and contra: and when they have defended their popery, their viury, and their Perverte vanity as much as they can, then for footh it was but for disputation disputers. fake. Thefe are counterfeit mad-braines, such as Salomom noteth in the Proverbes: As herhet faineth himselfe madde, casteth firebrands arrowes, Pro.26.18. and mortal things: fo dealeth the decestfull man with his friend, and faith, am 19. Inot in fort ? I condemne not lober fet disputations, which are for e- Sober difdification, but contentious frowardnesse of lawlesse libertines, for the putations maintaining of their malice, and defacing of the truth, which is the tending practile of a man of Belial, and a wicked vaine man who walketh with a to edificatifroward mouth: And fo much for the qualitie of Belials speeches : now mendable. for the quantitie of his frowardnesse: it is to be noted where he faith, be [walketh.]

This word walketh) is a Metaphor, or borrowed speech, taken from Walketh. those that go on in a way , doubling their steppes, vntill they come at their iourneys end: it noteth a continuance of going in them that do go: and being translated vinto other actions, it noteth a continuance of that Cotinuace thing vnto which it is applied, as here it noteth vnto vs the cotinuance of in froward-Belials frowardnes, and that the vaine lawleffe person, doth not now and nes is a difthen flumble vpon a froward word, but maketh frowardnes his continu- ference beall practife. And this is the difference betweene the wicked and the godly, tweene the for even a good and a godly man may fometime speake frowardly, ha- godly and Stily and vnaduifedly, as Moles did once, Pfal 106.3 3. So did lob, and leremy too, when both of them curfed the day of their birth. And Saint lames laith, He that simeth not with his tongue is a perfect man. But as Da-14.3.2. wid, and Mofer, and lob, and Ieremy did all frine against such imperfe-

P[11.51. Pfal.39.

The wic-

godly, to

ctions, & varuly affections, to do the godly: & having once overcome the by the renuing grace of Gods holy Spirit, they bridle the vp more fraitly the before. I thought (faith Danid) I will take heed to my mayer, that I offend not with my toung, I will keep my mouth bridled while the wicked are in my fight. Gods childre are far from the nature of wicked Belial, which wie to fay: What? which of you sweare not sometime? which of you be not froward fomtime? be not moved fomtime? be not impatient fomtime? Yea, indeed it is true, but yet the godly may answer them againe, We walk not with a froward month as Belial doth: who vieth to alledge and recken vp ked delight the faults & frailties of the godly only to iustifiethermelues in their liberin fpeaking of the frail. tine courses, and lawlesse behaviour. This shall be a great comfort to the godly, to remember how they have striven against their headstrong afties of the fections: and being foiled, and cast downe sometime, have risen againe by Gods renewing grace, and walked afterward more circumspectly; when themfelues. the wicked shall find nothing but horrour and horrible desperation, becaufe they have made a continual practife, & art (as it were) of fwimming, fort of the godly after giving themselves over wholy like slaves vnto finne, as vnto a cruell tyrant, whose crueltie neuer appeareth untill the day of reckning cometh, to pay men their wages. The fruit of this tree is faire in fhew, but in talt most bitter, for what elle is it, but feare & fhame, and death eternalle? Rom. 6.

Rom.6.

their tale.

The cuftome of finne is

And indeede the custome of any finne is very dangerous: the continuall driving at the wedges, at length drive them home to the head, and so the great oke is spoiled and broken in peeces : by continuall dangerous, dropping of raine the hard flint is worne hollow: by continual blow-Similitudes ing the fire is made to flame out; by continuall going, great journies are gone, and a great way is to be gone backe againe: by continuall leaking, the shippe is sunke at the length : by continual wooing, the futer speedeth at length : by continuall walking in the Sunne, the face is Sun-burnt at the length: by continuall digging, Castles are undermined, great pits are made, and high mountaines are call up. Yea, what flould I fay more nothing, but vie and custome doth make men perfect and expert in any thing they go about. Custome and vie hath made euen those fashions ( which at the first seemed very vgly and abhominable) to become in account very good and commendable, And if a man doth accordome himselfe to any thing which is hard, and against the mind at the first, at last (by long vie and custome) he shall find a certaine eafineffe, year felicity, and dexterity in it, how much more shall we find the like in any finne which we do accustome our felues vnto, the pleasures and allurements whereof be so fitting vnto our natures and dispositions? yea doubtlesse, he that hath accustomed himselfe voto

Guftome and vie maketh vncomely fashions feeme comely.

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any finne, whether it be of fwearing, or whoredome, or drunkenneffe, or haltineffe : or whatfoeuer elfo, he fhall in time find it as cafe a matter How hard to be perswaded to cut his throate, or to cut off his right hand, or to pull a thing it is out his eyes, or to be nailed vinto a post, or to have his bowels pulled to leave out of his belly, as to be perfivaded to leave that finne, whereunto he that which hath accustomed himselfe: as soone shall he cease to defire drinke bene accuwhen he is in extremity of thirst, as to cease from that finne, and fin- flomedynfull path wherein he hath vied to walke: Can a blacke Moore change his to. skin, or a Leapord his foots ( faith leremy?) No more can this people do 117.13. well, which have accultomed themselves all dayes of their life to do euill. The former is a thing impossible in nature, and so is the latter too, In nature and therefore let no man accustome himselfe to do cuill, nor to walke impulible. in any lewd path, but returne betimes, or elfe at last the way will feeme folong, and the journey fo tedious that must be gone backe againe, that he will rather fit downe, or go on still desperatly, then go backe Custome againe : yea custome is another nature, and taketh away the very sence taketh aand feeling of finne. But if any man hath walked in any dangerous cu-feeling of ftome, and would be rid of fuch a haunting spirite and dangerous cu-finne. ftomer, let him refolue with himself to endure much striuing, and figh- How an eting, and much paine, and many blowes and buffetings of Sathan, and will cuffom therefore must be very earnest with God by continual prayer, for may be broken off. the creating of a new heart, and renewing of a right spirite within The folly him.

But most wretched are those fooles, and monstrous is the folly of that thinke them, who instead of fearing the custome of sinne, and praying vnto custome will excuse God for grace against it, do take it as a sufficient plea, and defence for them and themselues (being admonished to leave their sin) to say, Sir it is my cu- grace the. flome, you must be are with me yea accompt it a grace vnto them to do Another as the cuftome hath beene of their forefathers, though it be never fo difference wicked.

Againe, further we are to note, that even in outward fhew, there is and the great difference between the wicked and the godly, least we condemne godly. the just and the innocent causelesse. The godly seem sometime to speak Zeale in frowardly, when it is indeede earnestly, and zealously for Gods glorie, feemeth to The wicked for the most part are croffe, & when they speak most faire, be frowardand vtter words most smooth (which formally they can do at their plca-nesse. fure per artem adulandi, by the art offlattering) then are they most dan- The smoth gerous, like loab who in faluting and embracing flue his brother Abner, words of and like Indas the traitour, who with a kind kiffe (in thew) betraied his are dange-Maifter Chrift, The godly are most moued for the glorie of God: the rous,

of those

The minifter of Christ shall be coun. red froward and malicious, if he reproue fin.

wicked are most moved for their owne glorie: like Naman who was in a chafe, because the Prophet came not out vnto him, And as touching the Minister of the word, who many times hath just occasion to thunder out the judgements of God against obstinate sinners: he seemeth vnto men of pernerle and froward conditions ( who lift not to fee others otherwise then they are themselves, nor to muse but as they vse:)to such Ifay the Minister of Gods word , seemeth to speake of malice, and bitternesse, and by way of revenge for some old grudge (as they say) and to deale frowardly with his people, when in zeale and earneftneffe he crieth aloud to awake men out of their dead fleepe, and cutteth and launceth them, to cut out their feltered corruption: but furely they are deceived. Reprehension indeed bash a sting (as the faying is ) which is fion whole- not very toothfome, but it is very wholefome, and it is not doctrine, but

nottoothfome. 2.Tim.4 3 True loue appeareth in plaine, dealing.

fom, thogh wholefome doctrine (faith Paule to Timothy ) which men cannot endure. The father feemeth to be out of patience with his child when he feuerely rebuketh and correcteth him, but then is he most tender ouer him, and carefull for his good . So the fathers of our foules feeme to be our enemies when they tharply rebuke vs for our finnes , but then they loue vs most, and are most defirons ( or at least should be) that we might be faued: Am I Paule become your enemie, because I tell you the truth? (faith the Apolle to the Galathians:) to flew, that if we tell men the truth without flattery, we shall be counted their enemies. The more I loue(faith the same Apottle to the same people ) the lesse am I loued: to shew that true spirituall loue will procure vs hatred . And what oly, the leffe ther account will the world make of vs if we deale plainly with them he shall be for their soules health, but as of babling sooles and mad men? Ieremy

the minister loued. was counted a contentious person, Exechiels Sermons we reckned of Ier.10. Ezc.33. AEL17.18. All. 26.25.

but as of a fidlers fong? What will this babler fay? fayd fome of Paul, when he came to preach the refurrection of Christ: And too much learning maketh thee madde (faith Festus.) And were not the Apostles words efteemed as words of drunken men, when they were filled with the holy Ghoft? And Christ hath told vs that men shall speake all maner of euill faying falfly against vs for his names fake: euen as they did

AR.2.13.

in generall, and every true and faithfull Minister of Christ in particular, whole mouthes are still open to find fault; and reprove finne, shall feeme to the blind world, of all men most froward, but we know, and fo many as are taught of God do know, that none but the man of Belial, and Ish-auen (that is lawleffe, and vaine persons) are those which walke with a froward mouth . As for the regenerate, though they be

of the Prophets before, So that in outward thew, all zealous Christians

(as

The fourth Sermon.

257

(as hath bene fayd) through weakenesse sometime ouertaken with a froward speech, yet blessed are they (faith Danid) because they walke Pfal. 1.2. not in the counsell of the wicked, nor stand in the way of sumers. The grace of God is abounding (sayth Paule) through our sime, but not if we continue still in our sinne: and therefore (to conclude) as Paule (going All.9. to persecute the Church) was obedient to the heavenly vision, and returned a true converts so let so many as have walked in froward waies, now take warning by this heavenly vision, and so shall he returne home truly converted.

Now let vs praise God.



## THE IIII. SERMON.

PROV. 6.13.14.

He maketh a figne with his eyes, he fignifieth with his feete, he instructes with his fingers. Lewdthings are in his bart.

E have heard before of Belials froward mouth, and how Ofblind he is to be discerned thereby, for a lawlesse, and a vaine gestures, man. Now it remainest that we consider of his outward gestures, and then of the internall shop of his heart, and the stuffe that he keepeth there, together with the matter that he frameth of the same. And first for his outward gestures, they are such as (if we marke them well) do show that all his behaviour is counterfeit. The meaning is, that the man of Belial, and the vaine man, is very cunning, and skilfull both in playing the hypocrite before God, and also in practising of other lewdnesse before the world. In actions religious (wherein consistent he outward service of God) he counterseiteth ve-He courter, younningly, making great signes & shewes of devotion & piety, by e-feiteth in levating, or lifting up his eyes unto heaven, as the Pharisee did, and religion.

by running space, or making great expedition to the Temple, as Exe-

shiels auditours did, and by turning ouer with his fingers the Bible to places alledged by the Preacher, &c. All which be fignes, and inftru-Ctions vnto the world, that he or the that doth fo, is very devoute, and godly, and have their harts wholly possessed with the love and feare of God, and their minds employed about the study and practife of righteoulneffe, fincerity, and honefty. All which gettures may well befeeme the godly, whose harts indeed are vpright with the Lord: but as for Belial, and lib-anen, they are odious in them, because when they make such fignes, and give foorth fuch thewes and instructions, the Lord feeth and telleth vs here in our text, that lend things are in their harts. They are only fignes without thethings fignified, like an Iuy-bush ouer a doore, where no wine is in the house. The wicked that make them, are like the wicked Scribes and Pharifes, who vnder colour of long prayer, fludied how to deuoure, yea deuoured indeed ( as Christ faith) widowes houfes. They are also not volike to players on a stage, who come forth with long beards and fide gownes, like grave Senators and wife Counfellors, when notwithstanding there is neither granity nor wisedome in them. And as Belial playeth the counterfeit in religious exercises, to couer (with fignes of holinesse) the lend things of his hart: fo also in his civill converfation and dealing amongst men, doth he ( by making shewes and fignes in his outward gettures, of that which he hath not ) couer much leudneffe , and practife much mischiefe. What was the kiffe of Indas but a figne of loue? yet treason was in his harr, and couered therewith. What were Ioabs courteous embracings, and kind falutations: but fignes vnto Abner of a kind friend? yet murther was in his hart, and couered therwith. What is the harlots talking of paying her vowes, and offering her peace offerings : but a figne of a godly woman ? yet euen then is leudnesse in her heart, and it is couered therewith. How many in the worlddomake fignes with their eyes and countenance of great loue and kindnesse, with bending the body to embrace, and hastening their feete to meete euen those whom they hate in their heart? How many againe haue put finger to the eye, and feemed to weepe, and taken vp great lamentation, with wringing of hands, and refraining their meate, with other fignes of gricfe and forrow, for the hurt, and death of forme, whose death perhaps they have procured,& for whose losse they laugh and rejoyce in their harts? What fignes of humility also shall we fee, or not fee, even in the proudeft persons that are? what signes of gravity, in

the lighest and vainest? what fignes of charity in the cruellest? what fignes of liberality from the most niggardly? and what fignes of man-

hood

He counterfeiteth in ciuill affaires,

Pro.7.14.

hood & valour, even in the most cowardly persons that are? Long lockes, flerne countenances, bigge lookes, great bragges, monstrous oathes, cruell threatnings, and like Saule breathing nothing but flaughter, as if they were more then Lions, and when it commeth to the triall they are leffe then men: like empty veffels, which make the greatest found when they are empty. Of all which, with many moethe like, it may be fayd, as it is in our text, They make signes with their eyes, they signific with their feete, & instruct with their fingers , but lend things are in their harts. And againe, as the man of Belial and vaine man, doth oftentimes play the counterfeit both in religion and civility, making fignes of that which is not in him, yea only to couer the leudnesse that is in him : so sometimes also doth he both openly declare by fignes and gettures, the vanity and lightneffe of his heart : and as cunningly likewife by fignes and geffures both practife, and also teach mischiefe and leudnesse, when he is amongst his companions . And certainly, when the outward gestures of the body, and the parts thereof are not according to simplicity, it must needs proceed from some cuill that is in the hart.

Now, this noting and marking of a lawlesse person by his gestures, & externall behaulour, dothteach vs many very profitable leffons worthy our best consideration.

The sewere precisenesse, and precise sewerity of the word of God. which looketh into the very geffures of the body: as the motion of the eyes, of the feete, and the fingers, &c.

2. The tyranny of fin, which exercifeth all the parts of the body, domineering ouer the whole man,

3 The nature of hypocrifie, and how it is descried in the outward parts, and gestures of the body. The cunning of the wicked, who can teach finne, and fet forward

mischiefe and leudnesse, euen by fignes and gestures.

Laftly, the aptnesse and pronnesse of our nature to learne euill, euen by fignes, gestures, and dumbe shewes.

Of every one of thele a little : and first, of the strictnesse, and severe precisenesse of the word of God, in marking and noting the very motions of the body, and every part thereof. The Lord we fee plainly noteth the very geftures of the body, as well as the words of the mouth, and actions Every me. of our life: yea he teacheth vs not onely how to live, and how to fpeake, ber of the but also how to go, and to move our bodies: every part and member is set body is to schoole, and bound to his good behaulour. Euen as in the building bound to of the tabernacle, and materiall Temple, there was nothing left to the dif- behaujour. cretion of them that built it, but a patterne was given them by God

Gen.4.4.

E/23.16.

14.

hookes &c. So, in the spiritual building of our bodily tabernacles. and temples of the holy Ghoft, nothing is left to our wils and diferetions, but even from the very thoughts of the heart, to the outward geflures of the body, yea to the very mouing of the eyes, the fingers, and the feet, the Lord hath fet downe an order in his holy word : and whofocuer breaketh that order is noted for it by the Lord : but who focuer wilfully neglecteth it, and fetteth the fame at naught, is also branded for a man of Belial and vaine person, whose heart is full of lewd things, and whose destruction commeth both speedily and suddenly vpon him. Cainer countenance cannot be call downe, but the Lord will note it, and fearch out the cause thereof, Gen. 4. 6. to be an enuious eye, and a bloudy heart against his brother for his goodnesse: to fhew, that we must looke vnto our very countenance, least wrath and entry be espied therein . The harlot is noted well inough for her im-Pro.7.13. pudent face, and thereby is she also noted for a harlot: to teach women and maidens to watch ouer their countenances and outward behauiour, that there appeare not too much boldnesse and lightnesse therein, because thereby they are discerned, either what they are, or what they would be . The proud women of Ifrael, could not walke as they did with their neckes stretched out, nor counterfeit a minfing gate, but the Lord doth note them for it:and doth he not note the daughters of England for the same things as well as the daughters of Jerusalem? The Pharifees could not disfigure their faces when they fasted, but our Saujour Christ would furely marke it, and have it recorded in his wordto their shame, and the admonition of all others . We are become a P/4144.13. laughing stocke (faith the Church of God being in captivity) and a nodding of the head vnto the Heathen: to shew, that the very fleering of the countenance, and the nodding of the head in contempt and defrite of Gods people, must be answered for before the Lord, aswell as reprochfull speeches, and bloudy actions. And amongst other signes

of contempt and reproch shewed by the Iewes against our Saujour Mat. 27.39 Christ at his death, this is noted by the Euangelist for one, that they wagged their heads at him . So, the man of Belial cannot worke his feates by fignes and geltures, but the word of God will take notice of it, and tell all the world, that He maketh is figne with his eyes, he fignifieth with feete, infruiteth with his fingers . And according to this rule must we live: by this card must we faile, making (as the Scripture teacheth vs) ftraite fteppes vnto godlineffe . So farre are we from teaching men liberty to finne (as the wicked Belials of popery flanderously charge the

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Preachers

Preachers of the Gospell) that we allow not men so much liberty as Against the to make signes to any euill purpose, but to carry euen the outward stander of parts of the body, and the motions thereof, in such fort as they be nei-Papille, ther offensive, nor infective, but according to sobriety and simplicity. For this is one chiefe end why the grace of God hath appeared (sayth the Apostle to Turn) to teach us not onely to denie ungodlinesse and Titalia. The worldy lists, but also to live soberty, godly and righteously in this present world. Which sobriety mentioned by the Apostle in that place, is opposite vinto all lightnesse, and scandalous behaulour which appeareth as well in the gestures of the body, as in other things.

Some in their wanton and light behauiour are both offenfine to the Our behagodly, and infective to the weaker Christians: these walke not according to fobriety. Some againe are as counterfeit both in matters of re-Sobriety. ligion, and also in common civility, embracing, affable, courting, ducking, promifing, and protefting &cc. when there is no good meaning at all in them : these walke not according to simplicity. All which coun-Simplicity. terfeit behaulour the Lord noteth and condemneth, aswell as Cain for for the heavinesse of his countenance, when it bewraied the enuy and malice of his hart, And no manuellifor both charity and chaltity are the worfe for fuch geffures as are not in sobriety and simplicity. Charity is How chabroken as well by a proud or difdainfull looke, as by a railing & flan-rity is broderous, or reprochfull speech. As well by the nodding of the head, and fignes. fleering of the countenance, and winking of the eye, or putting out the tongue is charity broken, and wrath prouoked, as by the violence of the hand . As charity is broken, fo also is chastity affaulted that Chastiry is way, euen by leud fignes and wanton geftures of the body, as wel as by affaulted by fignes. plaine motions, and enticements of speech: both modelty and impudency, love and luft, will all appeare and shew themselves in the geflures and motions of the body, though the tongue fit still in filence, & fay nothing, according to the faying of Salomo in another place of this booke : Wifedome Shineth in the face of the predent. Many are ashanied to Pro. 17.14. fpeake what they thinke, but yet by fignes and gestures they will show what they defire : If thefe fould hold their peace (faith Christ) pointing Lat. 10.40. to his disciples which praised him ) the very stones wouldery . So, if the toung be filent, the eyes, the fingers, and the feete will speake, Therfore euery member must be fanctified, & made a weapon of righteousinesse.

This fenerity of the word of God is it that troubleth all the world: It is counted too great preciferesse to line so strictly: We cannot looke swry now adayes (say some) but we shall be told of it in the Pulpit. Ah (sayth another) the world is come to a good passe indeed, we must now

M

This precileneffe bertines.

go to the schoole of good manners againe; we must learne of the Prescher how to go, and how to looke, and when to laugh, and when to be doth much merry. These and such like speeches are rife in the world, but it is onely atrouble Li- mongst the men of Belial and Ishim anen, lawlesse and dissolute persons, vaine and foolish people, such as have cast off Gods yoke from them: and

P/41.23. Pfal. 11.4

1 uk. 19.27. like them that fayd of Christ. We will not have this man to raigne oner us: come let vs breake their bands afunder, and cast their cords from vs : our tongues are our owne, we may speake what we lift, who shall controule vs? and to are our eyes too, and our fingers too, and our feete too, we will looke, and go, and geffure it as we lift, and what hath any man to do with our geffures? These are right men of Belial indeed, whom the Lord (that fitteth in the heavens ) doth laugh to scorne, and shall have in great derision when destruction shall come suddenly vppon them in his wrath: yea he shall yexe them in his fore displeasure, and breake them in peeces like a potters veffell, if they be not wife vnto repentance inti me, even before his wrath be kindled, yea but a little. This precisenesse that the profane Belials of the world have in fo much contempt, is nothing else but that This precircumspect walking which is commended and commanded vnto vs by is called in the Apostle from the Lord in Ephs. 6, Walke circum pettly saith he, like wife mentas if our life were a journey to be walked, vpon a narrow bridge ouera deepe water, ouer which there is no fafe paffage if a man go leaspect walping, and skipping, and gazing about him, as those that wander and roue at scope in the wide fields: but we must looke to our feete, and to everie step that we set, or else we are quickly gone, and being downe very hardly recourred againe, without Gods great mercy and grace.

king. Why we must walke circumspectly.

cisenette

Scripture

circum-

So much for the first point . Now the second thing that we have to observe, is the tyranny of singe, having once gotten possession in the hart: The fe-

cond point. If lewd things lodge in the heart, furely they will take vp all the outward

Sins walke, nother will leudneffe fetch his continual walke. Therefore faith the bleffed Apostle: Let not sinne raigne in your mortall bodies , to obey the lustes Ro.6.12.13, thereof, neither give you your members as weapons of unrighteon ineffe and uncleannesse. To shew, what a tyrant finne is, who when he hath gotten hold in the heart of a wicked man, will domineere ouer his whole bodie, and every member shall serve as a weapon to fight withall in the defence

of finne, and to the offence of vertue,

The tyranny of finne de-Cribed.

When a tyrant raigneth, no man that is vnder him is his owne man, no man can fay what is his owne: fo where finne raigneth (the most cruell, fubtill and vnfatiable tyrant that euer was, is, or can be) euery member of the body, and every cogitation and affection of the foule, is held in

parts of the body to ferue at their pleafure, and from one member to a-

moff

most miserable bondage and slavery nothing is free to seruethe Lord, but all are at Sathans becke, and ready to obey his fuggeffions. This tyrant wil not be closed up in the heart, but will looke out at the eyes as at a window, & will walke abroad:nay rather be carried abroad like a Pope vpon mens (houlders: the hand must feele, and reach him that which he liketh, and give what he will bettow, and where he will beflow it, and ffrike whom he liketh not: The eye must seeke out such pleasures as he delighterhin, and the tongue must call for them. Yea, of such bewitching power is this tyrant finne, that he poyfoneth like the Crocodile with his very fight and countenance; he hath greater power ouer his fertiants the members of the body:nay his feruants the members, have greater power ouer others, then the Centerion in the Gospell had ouer his fouldiers: I say to one come, and he commeth, to another go and he goeth (faith the Mat. 8.9. Centurion:) but this tyrant doth but looke vppon men, and they feare him: hedoth not fawne vpon men, and they affect him: he doth but make a figne with his eyes, and fignific with his going, and inftruct by holding vp of his finger, and it is inough to make men go and come at his pleafure. And all his fawning & flattering, & terrifying of me, How finne is for nothing elle in the worldbut to get in to a man, and to raigne ouer entreth, aman which he can eafily do. He can by little and little, yea with a little intreating ( where Gods grace is not to make refistance ) enter in at the eye, or at the eare, or by touching the body, and tickling the fenfes, and to from thence into the heart, and there he fitteth like a commander, and a cruell tyrant, even over althose members and affections, by which he was first let in, and which first gaue him any entertainement, Adonijah begged onely Abishag the Shunamite to wife when Daniel had done with her: a small request in shew, but he had a further reach: his mind was to the kingdome, which wife Salemon perceined well inough: So Sathan will request but a little dalliance with the fingers, and will but borrow thy feete to carry him to fuch a place, & fuch a place to heare, or fee a play, or the like vanity, and thy countenance to braue or beard fuch & fuch : or thy eye, to looke out at : as thecues that will craue a standing in a mans shop to see some straunge sight, when they meane to rob and steale:a finall request in shew. But finne Of the subis deceitfull, and Sathan is an old fubrill ferpent, truft him not, he hath a the offin, mind to a kingdome, and that is, to rule like a hellith tyrant in thee, & to get all the members of thy body, and all the affections of thy foule from out of Gods feruice into his flauery and fubicction; and this can none efpic, but those that have heavenly wildome as Salomon had, And therefore as Adonigah made his subtill request against his owne life, when

M 2

The Anatomy of Belial. 164

wife Salomon had espied his treachery : so let all wife harted Christians (who by the light of this doctrine have received any inckling of the fubtill pollicy of finne and Sathan, in entring : and of their tyranny being entred into the heart ) defire of God by continual and earne ft prayer, Weare to that through the gracious affiltance of his bleffed Spirit (his feare keeping the paffage) all there fawning & treacherous motions folicited in the ynfanctified gettures and behauiour of the body, may be made against their trecherous motions of owne life, that is, that they may be fo crushed and checked at the first, that neither eye, nor eare, nor hand, nor foote, nor tongue, nor looke, may euer haue any lift, or ioy to ferue finne, or Sathan, or the man of Belial any more. And so much briefly for the tyranny of finne, which hath all the parts of the body at commandement.

Now come we to the third point, and let vs fee how the finne of hypo-

crific in particular, doth breake foorth and appeare in the very externall

The third point.

pray a-

finne.

gainst the

How hypocrites are deceived. Sin is like poylon,

And like leauen.

Luk.12.

behaulour & geffures of the body at one time or another. Hypocrites are greatly deceived, who thinke to do well inough, fo long as they can keep their harts fecret (for fo they imagine:) but all finne in generall, and hypocrifie in speciall, is like poylon, and leauen. Now if poylon be drunke into the bowels, it cannot be kept there fro his working, but it wil breake forth and make the whole body to swell, & the very nailes of the fingers, & haire of the head, will tell that poylon is within. And leaven though it be but a litle in quantity) being buried in a great lumpe of dough, will have his operation, in such fort that every part and crumbe of the whole lumpe shall taste of it, so that by the very taste of it, a man shall be able (that hath a found tafte) to fay, furely here was leauen. And therefore faith Christ: Take heed and beware of the lenen of the Pharifees, which is hypocrifie: as if he should fay:take heed of hypocrific, for it is like leven, it will not only fower, and make vnfauory all your actions before God, but it will breake forth, & by the very tafte of your deeds it will be perceived of men. Yea this poylon will appeare in your faces and gestures : for all will be diftempered and out of order. It may be that Belial may with his cunning deceive some : but the servants of God, which have the spirit of discretion

1. King 4.6, cannot fo eafily be deceived. Abjush knew Ieroboams wife before he faw her, though the came in difguifed apparel: that could he do because he was a Prophet: now though we be not fuch Prophets as he was, yet (following the directió of Gods word) we may eafily discerne an hypocrite if we couerfelog with him, & marke him wel. By one letter miffed in the pronunrdr.11. tiation of one word, the Ephraimites were knowne fro the Gileadites: fo many times, by one word in a fentence, or by one fentence in a fermon, or

in a booke, or by the very ftyle and phrase, a man may easily discerne the humout

humour and disposition of a man : & by such a little matter it will be no hard matter to coniecture whether he hath borrowed any popish tooles & patternes to forge his worke by, & fo whether he be inclined to popery or no. When Peter was familiar both with Iewes & Getiles, & foothed vp both fides in their contrary opinions, Paul thought him not found. So likewife, whe we see men profetting the Gospel, to be alike familiar both with Papifts & Protestants, & give the right hand of fellowship as soone to the one as to the other, & to comend the Church of the one to be no leffe the family of Christ then the Church of the other, we may justly fufpect that they are not fo found as they should be. Oh their halting & jug- Halting & ling, wil eafily be espied if men be awake. Let Felix pretend what he wil: indgling in yet by his often fending for Paul, & by his ofte comuning with him, with Gods matfo many fleeueleffe meffages fent to him, it will eafily be perceived that he ters will lookethfor a bribe. Let the close harlot prate never so much of religio, yet spied if me by her impudent behauior it will appeare what the is, & what the defireth, be awake. Let Absalo preted what he lift, yows made at Hebron, &c. yet by the great- All 24.27. nes & gallantnes of his traine it wil be no hard matter to geffe wherabout Pro-7-10. he goeth, & that his vow was to play the traitor, ex pede Hercule, ex amone oc. loone: Hercules was known by his footsteps, the lion is known by his paw, though he fliew nothing elfe: the wolfe by his howling, though he be clothed in a theeps skin: & the affe (howfoeuer he be difguifed) by his braying, & by the length of his cares wilbe known to be but an affer. So in Popery The hypothe nuber of duckings, croffings, eleuatios, kneelings, fladings, turnings, & critic of powindings, do flew, that Balaam & popish Balamites, are but hipocrites, to Pety how it build fo many altars, & to offer vponthe as they do, as though they knew red. not without al those ceremonies what they shold do; & only to blind the eies of the foolish king of Moab & his people. But Balaam hath not in all Numag. points fo much wit as his affe which beareth him: the mouth doth not alwaies bewray the hart, yet it is true prouerbially that Chriff faith in Mat. 12. Out of the abudance of the hart the mouth speaketh. And there are other fignes alfo to know a ma of Belial by (we fee) as well as by his mouth this hypocrify wil break out into geftures; whe he hath fo many itos in the fire It is a fault he cannot plie them all well. A fault furely it is in Christians, not to marke in Christians those things which God hath set down for marks of a wicked ma, & ther- ans not to fore they are deceiued. Incob gathered by Labans countenace, that his hart God doth was not towards him. Iehoram gathered by Iehnes marching, that he came note out not peaceably, & Salomon taketh the winking with the eye for a note of a the wicked. man that worketh or foweth forrow and trouble. But as we have al thefe Pro. 10. 10. marks here together, so we shall do wel to take them all together, and not All these to judge of any man by one of them alone, and then we shall be fure not be taken to be deceiued : for a man may be by nature hafty, and soone displea- together.

fed, & yet not a man of Belial: another may be earnelt in contending for some point that he imagineth to be truth, & yet no ma of Belial another may fortime against his will, through humane frailty imagine cuill of a thing that was well incended, & yet no man of Belial: another may be a meanes ynawares of some ftrife & concention, whe perhaps he intended the corrary, & yet no man of Belial: and another may have a naturall imperfection & weakneffe, of winking with the eye, or looking downward or another way in talke, & yet no ma of Belial: another may be merily & pleafantly conceited, & yet no Ijb-anen, no vaine man. And laftly another may be somwhat stiffe in his opinions, & hard to perswade, & yet no man of Belial. But this is for certaine: he that is lawleffe, & incorrigible, wilful, obstinate, & inflexible, he whose wil must stand for a law, against al reason and force of argument, he is a man of Belial: he that delighteth in dughil & filthy vain sports, & speds his time unprofitably, as one that hutethiafter the wind & purfueth the fmoke: he that walketh with a froward mouth, & hath no care to vie his toung to the praise of God, & benefit of his neighbour : he that counterfeith fignes of that which is not in him, & which he defireth not to be in him : & he that is cunning to cover a leud heart with counterfeit gettures, & in like manner to practife & teach leud things: & he that imagineth euil cotinually, & knowes not how to give a good interpretatio of any thing, & withal delighteth in flirring up of ftrife: he (I fay ) that is thus broken out, hath affuredly Gods markes vpon him, & may be knowne therby, to be a man of a leud hart, a man of Belial, & Ish-anen, a vaine man, whose destructio approcheth with speed, & suddely shall fall vpon him without recovery. And so much for the nature of hypocrifie, and how it may be discourred in the gestures of the body.

The fourth point.

The wicked are cunning fulion.

Now in the fourth place we are to confider a litle of the cunning of the ma of Belial, which is fo great that he can practife fin, & declare his mind by fignes & geffures: for fometime they are ashamed, or afraid to speake what they thinke, or to crave what they defire, But whe they make fignes with the eye, they fignifie with their feer, and instruct with their fingers, that is, they shew their mind by fignes, very painfull they are, but it is to their owne destructio: & very buse to let forward Sarbans businesse, but to their owne shame & confusio, Very wise they are in their generations, fubtill as ferpents,& crafty as foxes. This may teach vs to be as wife as they, to hinder fin by as many meases as they do further it by. Whe Rabfull to their fakeb came to raile, & did raile vpon the God of Ifrael , & to blafphene owne con- the name of the Lord the most high, what did the servants of king Hezekiah? did they reproue him by words? No, leaft they should cause him to blaspheme more: and because such a dog (or divell rather) was not to be fpoken vato, by fignes & geffures they shewed their diffike & hatred of

his blasphemies, in toke of griefe they rent their clothes, Ela. 26, 21.8 37. Flage st. 1. If men shold now a daies wie to rent their clothes whethey heare Gods 37.1. truth reuiled & his holy name blasphemed, what ragged congregations should we have in every place? I suppose that few or none shold come to the Temple with a whole garment upon his backe, But if the blafphemers flesh might be(by a law established) rent & torne aswel as mens garmets were, I suppose it were a good way to make their nuber leffer: & furely I thinke that by that ceremony of renting garments, was shewed that the blasphemer was worthy to go naked, or to have his flesh rent & torne in peeces, or both. When Ionathan would instruct David his friend, of Sanls wrath against him, he did is by fignes, give him in the shooting of certaine strowes, & the order of taking them vp againe, When our Sauiour Christ would shew how little he regarded the teptations of those which accused vnto him a woman taken in adultery, & how vnworthy they were to be answered, he turned another way, & wrote or scribled (as we say ) on the lob. 8.6. groud, as one not minding what they faid. So might we also reproue foo- We may hish and vaine people, as well by our gestures as by plaine speeches, if we reproue were but halfe fo wife for God as the wicked are for the diuellafor they if our gethey like not the truth, or the man that deliverethir, they will flew their flures. diflike by whifpering, or fleering, or turning their backes, & giving deafe How vaina care, as we fee at Sermons, where forntime you shall have a Church-pa- men shew pilt, or a Libertine Protestant, or one that hath anitch in his eares, and is of the truth. fomtime curious to pleafe, who who they heare a man, or a matter which Especially they like not, they will not speake, for that they know is dangerous, but at Sermons they wil either fall to whifpering with their next fellowes, or to laughing, or to frowning & outfacing the Preacher, or fall afleepe, or reade vpon a booke, or go out of the Church; but fuch is our fimplicity, that if one way be taken from vs, we have not another. The forcible working that is in outward fignes & geflures of the body, with the fetting or changing of of outward the countenance, we may somewhat perceive, if we confider, how the figner and mouing of laughter doth not a litle embolden fooles, iesters, & mery to- gestures. ceited companions, still to feed that parties humor with iefts & odde coceits whom he hath moued therwithall: & it is their glory whe they have done to tell how they made the Queene tolaugh, or the Councell to laugh, or the grave Judges, or fuch a great man, or fuch a one to laugh, or any one who they would delight: & on the contrary there is no fuch cut or differace to the forenamed iefters, &c. as whe they perceine no change or alteration of mens countenances at their fooleries: yea then are they quite done, as if a dampe had put out their light. And so much briefly may fuffice for the cunning and wifedom of the wicked, working their feates by fignes, with the vie that we may make thereof.

to learne that which is euil, A word to a wife man(they fay) is inough, but a winke (we fee here) to a wicked man, is inough: for all our wildom (na-

168

The fit point,

The pronenelle of men to ecill, and vntowardnelle to learne the truth, is a great cause christs ad-

learne hes,

of Anti-

nation to and popery to grow. tio flirred up by the fight of the yea they hope of a mery world towards.

turally ) is in fin. When we are children, we no fooner heare an oath, but we learne to sweare : we no sooner heare a lye, but we beleeue it: we no fooner heare a foolish cale, but it is our own, Yea in any euill custome, or practife, a winke, or a figne with the finger is inough: fo wel doth our nature and fuch things agree together. But when the word of God is taught never fo plainly, & the principles of true religió proved never fo foundly & strongly, by all the demonstrations in the world, we cannot learne, nor beleeue, nor beare any thing away in comparison. And this towardnes & pronnesse vinto euill & error , hath fet vp the kingdom of Sathan & Antichrist in his throne: how many wold rise at midnight to go heare an idolatrous & blasphemous Masse, that wil not stir out of their dores in the day time to a fruitfull & comfortable Sermon? When Patriarches & Prophets came, me had no lift to heare the nor to folow the because they brought spiritual things which are not fauoured of flesh & bloud: but whe Antichrist came, with a number of masking & mumming Masse Priests, in all glorious shew to the eye, with piping & singing, with belly cheare, with nancement, their Robinboods, & morrice dances, & all their relegió like a stage play, ful of carnal delights, & bewitching vanicies, the me wold run, & heare, & follow, & thinke nothing too much, or too deare to vphold that filthy Si-Those that nagogue(or finke rather) withal. Therfore whe me were so apt to learne lyes, & fo dull & vntoward to learne the truth, God gave the overto beshall be gi- leene lies. Oh how many could then learne many lessons & praiers in Lanen ouer of in, whe they vinderstood not one word that they faid, but might have cal-God to be- led for a curse as well as for a bleffing, & might say Amento a praier made to the diuel as wel as made to God for ought they knew, which now can learne nothing for their foules health in English? Well , let vs take heede that we continue not stil forntoward to ferue God, & to learne his most glorious will, least God give vs over againe in his just judgemet to walke Memincli- in ignorance, & to beleeue lies, Popery groweth apace in many places, & Papifts are very bold: doubtleffe they fee (it is to be feared) too much inpopery ma- clinatio, & aptnes both in fornteachers, & much of the people to receive keth Papiths their Popith traft again & that is the matter. Popith pictures from the their Popilh trash again, & that is the matter, Popilh pictures shew thefelues in every fhop, & threet almost, & many think there is great devo-

> And doubtleffe the Papifts cannot brew fo fall, but (as they hope)others will be as ready to drinke, Well, the Lord in mercy looke vpon vs & our Christian governors, that we may be more & more forward & apt to the embracing, & letting forth of his holy truth & Gofpell to our lives end, Amen, Now let vs pray.

THE



## THE V. SERMON.

PROV. 6.14.

Lendthings are in his beart.



E haue heard before, how vaine and lawleffe the man of Belialis, how froward and pecuifh, how counterfeit & The carfe cunning in his outward behaulour: now we are come to of Behals the cause of all, and to the digging vp of that which is diftempethe fountaine of all his diftemperature and disorder, and rature.

that doth the holy Ghoff here shew vs, when he faith: Leud things are in his beart: as if he should say, it is no maruell though his behaulour be so bad and barbarous, so vile and full of leud actions, when his heart, which is the fountaine of all his actions, is full of leude things. Then first, here let vs consider what is meant by the hart. And next, what profitable doctrines may be gathered from this fentence: and the coherence thereof with the rest of the wicked mans description. By bart What is in this place he meaneth not the fleshly and materiall heart, which is meant in the good creature of God: but the corrupted, and deprayed qualities the Scripture by the of the heart, For the heart is put sometime for the whole inward man, hart, as in 1. Pet, 3.4. Let the hid man of the heart be meeke and quiet : formetime for the thoughts and affections, for the will and vnderstanding: as in 1. King. 3.9. Give me an understanding heart : the prayer of Salomon. That is, give vnderstanding vnto my hart, mind, or foule : for hee had a hart before, So that in the heart is understanding, but in the wicked it is leud vnderstanding, because he vnderstandeth leude and vile things best. And in Gen. 6.5. it is faid, The imaginations of the thoughts of mans heart were enill continually: to shew, that thoughts and imaginations lodge in the heart : but in the man of Belial they are leude and wicked, In the 23. of the Pron. 26, the Lord faith: My fonne, give me thy beart: that is, the affections of thy heart: as thy defire, thy loue, thy ioy, thy feare, thy truft, thy zeale, thy delight, thy forrow, as if he shold fay, if thou defireft any thing defire me : if thou loueft any thing loue me: if thou loyeft in any thing loy in me : if thou fearest any thing feare me:if thou trufteft any trust me:if thou be zealous for any thing be zeadi heaft

lous for me: if thou forrowell for any thing be forrowfull that thou canst not do thy dutie to the as thou oughtest: and these things I leave not to thy choise, but see thou do them indeed. Now all these affections are in the wicked man of Belial, but they are leud, and not for the Lord. In the fourth of the Hebreness 12, the word of God is called a demider of the thoughts and intents of the heart: so that is the heart lye thoughts and intents; that is, purposes, conclusions, and determinations, but in the wicked they are all leud and naught. So that the meaning of these words (Leud things are in his heart) is, that the man of Belial vndershandeth leud things, he thinketh and studieth leud things, he purposeth and intendeth leud things, he desire hand affecteth leud things; yea he deuiseth and contributh nothing else but leud things. This anatomizing and discovering of Belials hart in this fort, with the cest of his behaviour, in other parts of his bodie, teacheth vs many excellent pointes of doctrine for our instruction.

1. That the man of Belial is no better within then without.

 That whatfocuer a man is without, yet God doth judge of him by that which is in his heart,

That the cause of all outward disorder is in the heart,

4. That aman cannot be a good man untill the hart be reformed,

That the word of God is of that nature, that it discourreth the hidden things in the heart.

 That the same word of God which sheweth vs the corruptions of our hearts, doth also shew vs to reforme the heart.
 Of the first That a wicked and prophane man, such as Salomon here

The first point.

If the hart benaught

al is naught

Pfal 41.1.

ipeaketh of, is no better within then he is without, but rather worse is euident both by this, and diversother places of holy Seripture. Here he saith, that as he is froward in his speeches, and diffolute in his outward behaviour, so his heart is lead and wicked. So that if the hart be naught all is naught: If there be any goodnes in his heart, it must be either in his vnderstanding, or his will, or his affections: but the sub-lect of all these is leadnes, therefore within there is no better then without, but rather worse, In the 6.0f Gen. verse 9, it is said: That many michednesses is great, and his bears is also emill communally. The Pialmist saith, The foole (meaning a wicked man) bath said in his heart there is no God: his maies are corrupt and become abbominable, there is not one that deth good: no, not one.

A description of a naturall man.

The Apostic Paul searcheth energy part of the naturali man within and without, and findeth all alike: Roman, 3, from verse 12. to 19. Let him be asked the question, and heare his answer. And first of his vader-flanding.

flanding: What understanding bath the unregenerate or naturall man? None: There is none that understandeth ( faith he) meaning the things of God. How are their affections bent! What? do they not defire to know God? No: (faith the Apostle) There is none that feeketh God. What? is there none better then another? No: (faith the Apostle) They bene all con out of the way, they are mad: altogether unprofitable: there is none that doth good, no not one, But let vs make a better learch: it may be there is forme goodnesse in some secret corner, or in some of their members. What say you of their throat? Their throat (faith the Apostle) is an open fepulcher: from whence proceedeth nothing but stinke and rottennesse to infect the aire. How are their toungs vied? To deceipt (faith the Apostle.) What is under their lippes? The poison of Alber. And what in their mouths? Abourdence of carriag and bitterneffe. They are fwift in going, whereabout is it? It may be they plie it so fast to save some bodie that is in daunger, or to vifite the poore and needie . No, (faith the Apolile,) Their feete are fwift to feed blond. But yet it may be their trade and manner of living is good and profitable to the Commonwealth No, (faith the Apolile) De-Arultion and calamitie are in their maies . But yet it may be their life is hatmleffe and peaceable amongst their honest neighbors. No. (faith he) the way of peace they have not knowne. But yet for all this, they may feare God in their hearts, may they not? No, (faith he) The feare of God is not before their eyes. Why then we perceive that a meere natural man who!ly vnregenerate, such as Salomon calleth, The man of Belial, is all one ma both within and without: in his life lawleffe, and in his heart leude and wicked. The vie of this first point is to be made against those wicked me that (being altogether fold vnto finne, and hating reformation ) will reafon in this fort: Whatfoeuer my fayings and my doings be, or howfoeuer my gestures, and outward behauiour be, or whatsoeuer my religion be, yea though I come not at Church to heare the Sermons, nor take any pleasure in the Scriptures, &c. yet I would you should know it, I loue God, and I regard Gods word: yea I have as good a hart to God as the best of you, But he is deceived: for if a leud heart be a good heart, then foit is: but a good heart fendeth foorth good things, (being first renewed by the spirite and grace of God) but if thou be a wicked lawle se Belial, and a vaine man, that walkeft in froward customes, &c. then know for a certaine that thy heart is full of leude things, from whence proceed all thy outward diforders. And how can that hart be a good hart to Godward, that is stored with leud things? And so much for the first point,

The second conclusion that ariseth from this place, is this that God The second iudgeth of a man according to that which is in his heart: (whatfoeuer Point,

A needfull point this is for two forts of people (especially) to think well vpon. The first, are Papistes of all forts, Church Papistes and all. The skill They are skilfull in their Popish eleuations, idolatrous croffings, down

ally by that which is in their hearts,

The villanies of Papifts.

Their ceremonics. Prayers.

2. Sort. Politicke

of Papifts. low duckings, demure countenances, holy habites, and observations of times, but they keepe their consciences to themselves, and the Lord looketh yoon the leudnes and villanies that are lurking in their harts, till a fit time ferue for the bringing of them foorth : as murthering of Princes, undermining of kingdomes and flates, subuerting the Golpel. enriching the kingdome of Antichrift, vnder colour of wilfull pouertic: besides their whoredomes and other abhominations, which make them now to to florme and rage, because they are discouered vnto the world. But let them looke vnto it, God will judge them for the loude things that are in their hearts, Many ceremonies they make like Balaam with his feuen altars,&c, but both his and their hearts go one way, and God feeth it well inough, Many prayers and great denotion they pretend, but after the Pharifces fashion, who when they seemed to pray most deuoutly, then they denoured most greedily and entelly bouifitios, poore widowes houles, Their Inquifitions are full of fuch prancks, euen amongst their holy fathers : but I will not nowe stand raking in those puddles: Leude things are in their hearts, and God feeth them well inough, and will judge them; not fo much by that which foundeth in their mouths (although he will also judge them for that) but especi-

This is also to be thought vpon of our politicke Protestants, who fay they defie Poperic: but yet are not (many of them ) very found at Protestants the heart. They are too well read and practised in Machianell, to be good Christians : they will not sticke to promise, to protest, to say and vnfay, to do any thing for profite and gaine. These civill honest men can outwardly behave themselves in print, with kind kiffings, and curteous embracings, with courting and faluting, but in their heart God feeth much crueltie, and couetouineffe, deceipt, prophaneneffe, and

treche-

The fifth Sermon.

trecherie: like a legion of Diuels in a common Inne for all that come from hell, fo they bring no godlinefle but gold with them. They creep Pfal 10. and crouch (faith the Pfalmilt) to make the poore fall by heapes into their nets: their courtefie and kindnesse is framed rather by art then by heart: yet all this artificiall diffembling is scene to God, and in time to the world. Wo be vnto them if they repent not, for, Lende things are in their bearts, as in the heart of Belial, Many are ficke of Amnons disease, Amnons who feemed to long for cakes of his fifter Thamars making : but he difeale, could not be well till he had his pleasure of his fifter. And as Absolute Absolute inuited his brother Amnon to a great feast of purpose to murther him, practice. which he most leudly effected : so can many as pollitikely inuite those to their feafts whom they meane to fnare and catch at their tables: of al which it may be faid as it is faid here of Belial: Whatfocuer is in their lippes, yet, Lendthings are in their hearts, and accordingly will God judge of them, and judge them too for leud and wicked perions,

Many of our gilded Polititians, and varnished Protestants at large, are no whit behind their tutour Machinuel, nor his brother the Pope, in shrowding a leud heart vnder ciuill pollicie, and politicke ciuility, to no small endamaging of the Church of Christ: but perhappes they thinke that God doth not note it, and will not judge them for it, A man may descant vpon Machianels name, as Abigail did vpon Nabals: Nabal is his name (faith the) and folly is with him. So Machenil is his name, & he matcheth all in euill, and an euil match also hath he made, Machianela for he hathmatched a Princesse and a pelant together, Christian reli-name opegion and carnall pollicie together, (or diuellish pollicie rather) who agree like the bondwoman and the free woman that were in Abrahams house, the one hating, scoffing and persecuting the other, so that there could be no peace in the house, vntill they were parted asunder: yea vntill the bondwoman and her sonne were cast out of the dores. And this rude companion Carnal pollicie, (who never had any other bringing vp, or schooling then in the flesh, which is altogether for it selfe) is fallen grieuously at debate with Pietie: and with his cruell long nailes hath almost scratched out Religions eyes: and yet faith, he loueth Religion wel, yea and protesteth that he makethmuch ofher too, and of all her friends. How car-And verily I do beleeue him : but I beleeue withall, that it is as Indas nall pollicy made much of Christ, who (being pursebeater) stole what he could fro doth make his maifter, and at the last fold him right out, for what he could get . So much of this same Heliogabalus, (carnall pollicie I mean) by purloyning and slea- religion. ling from Religion, and her friends the Church, all that he can get, doth . make much of Religion, and of the Church, And furely not without just

The Anstomy of Belial.

cause doth true religion complaine in many places of the land, that her feruants the Ministers are fo shaue and curtalled in their maintenance by complaint, pollicie, (as Danids embassadours were by Hanun king of Ammon,) that they are almost ashamed to show their heades: and so weak brought that they cannot follow her, with that courage and chearefulnesse which should be in them, And in most places generally the course is this : (to let paffe those gulfes that swallow up whole liuings of Colledges and Denouring Churches, and allow their shepheard, or some other smokie Sir John like

gulfes.

Politicke practiles Ministers of Christ.

vnto him, sometwentie nobles a yeare, and a cast doublet to serve the Cure: ) in most places I say (where livings are laid to the Church ) the courle is this. If a preaching Minister be called to a place, ( a pastorall charge I meane) where great ones dwell, who must pay their tithes as well as other men: and they perceive that he be but a nouice in the world, then pollicie is called to counfell, who doth give him entertainement, by art, but not from the heart: for lend things are in his heart. Now fir, maifter Pollicie will for a time be a diligent hearer of his Sermons, and with against the his presence and countenance draw on others to like of him, inuite him to his table, commend him for his giftes, in courteous and familiar maner to conferre with him: yet with some straunge countenarces sometime among, lest perhaps he grow too bold with him in reprouing his faults, and demaunding of his owne due. Now all this while the world imagineth that here is fuch a friend, that he were better lose half his living then loofe him. And the poore simple man thinketh that he, which pretendeth fuch friendship vnto him, which so earnestly intreatech him, so highly commendeth him, so stoutly defendeth him, fo louingly embraceth him, fo zealoully followeth him, and so diligently hea eth him, will not deny him any part of his due, but will let h m haue all, yea with the more rather then with the leffe, But he is deceived: for the miferable worldling is all this while but practifing by pollicie to get into his hands the spoiles of the Lords inheritance. And in his heart perhaps he thinketh thus with hunfelfe: Surely I shall so fill him with my morfels, and make him so beholding vnto me for one thing or another, that except he will incurre the note of an ingratefull person, he shall not choose but let me have his churchright as good cheape as Esau fold his birthright, for a messe of pottage, or halfe for nought: if not, then action off de amicieia, farewell friendship: I will meete with him fome other way, and make him wearie of his place. Verily who focuer practife thus, have leud things in their harts, But it may be they thinke that God doth not note them; neither will he judge them for it, But they are deceived: for furely he that telleth

The fifth Sermon.

ys here that lende things are in Belials beart, doth alfo tell vs, that even therefore his destruction shall come speedily and suddenly upon him without reconerie. And let them thinke well of this point also, who in the com- Politicke monwealth under colour of dealing well with poore men, carrie and cruell a leude heart and a cruell hand against them. As Achab was ficke for practifes Naboths vineyard which lay hard by his: fo many rich men are ficke for against the poore mens livings and commodities, because they lye somewhat com-wealth. modioully for them: if a faire offer of some base exchange will serve, so it is: if not, then practife his overthrow: or by overburdening him with taxes, and paiments, or by fonse other device to wearie him, and fo to make him give over : but first speake him faire, and give him a dinner. Hereinthey play the Lion that came to the ficke foxe, and offered to lick Of the fox him whole with his tongue, when in his heart he purposed to teare him and the in peeces with his teeth; which the foxe perceiving, he made him answer lion. that his tongue indeed had a foueraigne vertue in it, but it had a companie of ill neighbours, meaning his teeth, and vntill they be remoued, (quoth he) I thinke your Lord hip will have but a few patients. And like to the Lions Phifick is the kinduesse of vourers in lending their mo- Vourers ney, but their deuises be indeed innumerable, and therefore I will not kindnes in meddle with them at this time. In these and such like cases, it were good lending of for poore men to remember, & to follow the counsell of the holy Ghoft, in Pron. 23, 6.7. Eate not the bread of him that bath an enill eye (faith he) Pro. 23.6.7. neither desire his daintie morsels. For as though he thought as he saith, he will say unto thee: eate, eate, when his heart is not with thee. Thou shalt vomite up all thy morfels , and shalt loofe all thy fiveet words : that is, thou shalt be vpbraided by them, and thou shalt never digest them well: they shall do thee no more good then meat which thou artenforced to cast vp againe, which doth not nourish but pine and paine the bodie. And the like caueat he giueth vs in Pro. 26.24.25. He that hateth will counterfeit Pro. 26.24 with his lippes, but in his heart he layeth up deceipt, though he feake fanorably beleeve him not, for there are feven (that is many ) abhominations in bis heart. Others there be, who (to fpie out the libertie of their Christian brethren) come with Herod (that foxe) pretending a defire to worship Mat.s. with them, when they mean nothing leffe : Lend things are in their hart, and God feeth them. Ochers like the Herodians: Is it lawful to pay tribute to Mat. 22. Cefar or no? So, what fay you to bishops, what think you of the booke of Comonprayer? Others are like Saul, who encouraged David to the wars iu hope there to haue made him away. Most men come to heare as Gods people vie to do lending very attentive cares, and fober countenances to the preaching of the word: but God feeth many leud things in their hart,

and much bad stuffe and filthinesse which man cannot perceive of a long

time; all which they must give account for . For it is a most vile thing to diffemble with his Maiestic by whom we live, and move, and have our being: and a maruellous mercie of the most high that we are not confu-A necessary med in our finnes, And let vstake heed, that even now (while this matadmonisto, ter doth found in our eares) we harbour not leud things in our hearts, but pray God to give repentance and grace to expulse them, and faith in the bloud of lefus Chrift to cleanfe our harts . Olet vs take heede I fay, for we are in his powerfull hands, who can either finite vs as we fit before his holy presence, or elfe harden our hearts in his just vengeance vnto a greater judgement . As Dagon fell downe at the presence of Gods Arke: fo God give grace that all leud thoughts, & imaginations, al wicked purposes and determinations, all leud ynderstanding and misconftruings (if there be any) may fall downe out of our harts at the presence and hearing of his word. And so much for the second point, which is this, that howfocuer a man may carrie himfelfe in outward fhew to the great admiration of the world, yet God doth looke further, and judge him ac-

cording to the leud things that are in his heart,

The third point.

Now let vs come to the third point, and therin confider that the cause of all that cuill and diforder which appeareth in the outward parts of the bodie, is in the heart . For when the Lord hath ripped up the outward parts of Belial: as his mouth, his eyes, his fingers, and his feeter then he faith presently, Lend shings are in his heart, as if he should say : No marwell though his outward man be fo ill occupied: for there is one within that fetteth him a worke, and that is a leude heart, which is the cause of his froward mouth, &c. A leude heart, or a heart not regenerated, is like Achan among the tribes of Ifrael, who fecretly played the theefe, and brought all out of quiet: for whose fake all were plagued . And as A. charge leude act was the cause of Israels trouble, so his owne leud heart was the cause of his leud act, and of his owne trouble. When I frael was plagued in king Achabi daies, Achab blamed Eliah for it, little dreaming that himselfe was the cause thereof, Achabi humbur liveth still in most men, though Achab be dead; for every one looketh one vpon another, and faith, that fuch and fuch are the causes of the troubles, and ftirres that are amongst them: when it may be , if they searched well, they should find the cause (most part of it, if not all ) to be the leudnesse and coruption of their owne hearts . Some set upon the Preachers, as Achab fet vpon Eliah, and crie out that they are troublesome, and preaching hath marred all but are they not deceived as A. chab was? For ask them: Is it not the truth that we teach? and that they

10/h.7.

The fifth Sermon.

are so much disquieted withall? they cannot, they will not deny it, Oh but (fay forme) they live not according to their doctrine, Well, admit that to be true, (as it is in many) which yet is an accusation more generall then true, and is more maliciously, then truly or Christianly obiccted : yet are not they found lyers, which fay, that preaching of the Gospell is the cause of euill? For, first, they confesse that we preach well, and that our do arine is of God, and is found and good. Then of that which is good, properly can come nothing but good: For quelis canfatalis effettus; fuch as the cause is, fuch is the effect, faith reason. If Ofgood there follow any cuill effect of a good cause, it is per accident, through comethno fome cuill accident that came betweene, or vpon: as when wheat was thing but fowed, tares came up, the wheate was not the cause of the tares, but an good. ill accident happened vpon the fowing of the wheate, and that was this: while the heepers flept the environ man came and fowed tares, Indeed Christ is called a rocke of offence, as though he were the cause of offences: which yet is not fo, for he is the doore of eternall life, And the do Strine of the Gospell is continually matched with many offences, & Christ is yet it is the way to faluation, For where Christ commeth and the Gof- called a pell is preached, we meete with many lets, which either lead vs awry rocke of out of the right way, or elfe do stoppe vs, lying in our way, or glue oc- but is no cafion of falling: and yet of all these, nothing can be imputed to cause of Christ or to the Gospell, Not to Christ: for first, it is his office to leade offence. vs by the hand the right way to heaven. Secondly, he is the light of the world, by which we are guided thither, Thirdly, he is the path by which lot 1. we come thither, Fourthly, he is the doore by which we enter in this ther: and therefore none of these lets or stumbling blockes can be imruted to Christ, nor to the Gospells for it is the nature of the Gospell, by taking away all lets, to fet vs open an cafe acceffe vnto the kingdome of heaven and therefore it is called glad tidings. Nothing therefore is more difagreable to the nature of Christ and his Gospell, then offence and diforder, But this offence happeneth through the leudnes ofmens hearts; for as foone as Christ appeareth, by and by men are HowChrist wrapped in with offences, or rather of themselves runne headlong into is an oceathem . Thus is he the stone to stumble at not because he giveth occa. son of fion offtumbling, but because occasion is wilfully taken, And so the Gofpell which is the doctrine of vnitie and peace, (as Mailter Caluis cal. de flasboth learnedly and largely doth fnew in his Treatife of offences) is the daise. occasion of great troubles and garboiles in the world: because the wicked take occasion thereby to fet all things in a broile, Therefore if any cuill follow the doctrine of the Gospell, it ariseth from some other

The Anstomy of Belial. 178

Some are likethe Spider.

cause, which is this: Lend things are in his hart, who receiveth enill by the truth, And fuch men turne even the best things to a bad end, so soone as they touch his leud heart: like the spider, who being full of poison turneth euery thing into poison that the sucketh, If therfore men wold leave raking abroad in the dostrine of the Gospell, and the lives of Preachers and other professours, and search at home in themselues. they shall find the cause of most of that hatred and contention, and wilfull mistaking, and rash judging, and bitter censuring, and wicked liuing that is in our Christian Churches, to be in some an ignorant and prophane heart: in some an idolatrous and superfitious hart: in some a proud and ambitious heart: in some a couetous and worldly heart: in some a drunken and a voluptious heart: in some a diffembling and Machiuilean heart: in some a scoffing and scorning heart : in some a cruell and Herodian heart: in some a trecherous and Indas-like heart, Now when all these chaunce to joyne together against the truth, as Herod and Pontius Pilate did against Christ, then know that the Deuill whose name is Legion, is vp in armes against God, but to his owne destruction. Now the, when we have by the grace of God found out the cause of

lam.1. 13.

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our cuill to be an euill heart in our selues: we may truly say of our harts Pfal. 55.12. as Danid did of Doeg, and prophetically of Indas: Pfalm. 55.12. Surely mine enemy did not defame me, but it was thou my familiar friend, which was bred and borne with me, even thou my heart with whom I have bene fo familiar, that haft wrought me the greatest part of my woe . Of the same judgement is the Apostle lames: Let no man fay when he is tempted, I am tempted of God, for God cannot be tempted with enill, neither tempteth he any man. But enery man is tempted, when he is drawne away by his owne concupiftence, and is enticed. Then when lust hath conceined it bringeth forth sinne, and sinne when it is finished, bringeth forth death. Erre not my deare brethren. Where the Apostle plainely sheweth vs two things first, that fuch is our impudencie, flameleffe ignorance, and prefumptuous blind boldnesse by nature, that rather then we will acknowledge our felues to be in fault, and to be the cause of our owne euill, we will not flicke to lay the fault ypon God, and make him the cause of euill. As our first parents did: the woman blamed the serpent and the man blamed not fimply the woman, nor himselfe at all: but the woman forfooth which God had given him, Secondly, that who foeuer thinketh that God is the cause of his euill, and not that his owne corrupt hart is wholly the cause thereof (the force whereof is so great both to entice, and draw vnto euill, to conceine and to bring foorth euill) doth

3. points to be obferued in the words of lames.

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erre and is deceived . Hereof it commeth also that the word of God Into aleud cannot enter into many: it cannot falten vpon their hearts, because heart the their hearts are full of leud things. Like the Inne where Christ was not enter. borne: there was no roome for him in the Inne, and therefore he was faine to lye in the stable. And in many, though it enter, yet it tarieth not, but departeth away presently: faying as Christ faid, when the Inan evill Iewes fought after his life: Arife, let vs go hence, as being vnwilling to word canlodge in so filthie a place, and amongst his enemies . And hence it is not abide. likewile, that the Preachers words come out from many when they repeat a Sermon, as Thamar did from Amnon when he had defiled her, with her garments all rent and torne, If pure wine be put into a filthy Similie. and vncleane veffell, in powring it foorth againe, it will appeare what stuffe was in the vessell, for they come out together : fo, if wholesome doctrine be deliuered to a leud heart, in the rehearling thereof it will appeare with what manner of vinderstanding and affection he heard it. Such caskes do many bring with them to put our Sennons in, that ei- A leud hart ther runne out like Siues, or elfe are defiled with ignorance, or ma- maketh a lice, or prejudicate conceipts, that it wold loth aman to heare it come leud report from them. For though it came to them in a princely robe, yet it commeth from them like a beggers cloke:yea though it came to them with a louely countenance, yet it commeth from them like a filthie carrion, dragged and haled in the miry streetes amongst dogges: that a man would thinke the Preacher had bene out of his wits, to deliuer fuch matter, or in such manner as they vtter it: or else (which is the right) that they wanted both wit, and vnderstanding, or grace, or conscience, or honestie, or all, that heard the Sermon to report it in such a leud manner.

But the best is, the shame turneth to themselues, and no bodie is so much defiled with fuch hearts as the owners thereof, So faith our Sauiour Christ: Those things which proceede out of the mouth come from the heart, and they defile the man: for out of the heart come enill thoughts, mur- Mat 19.18. ders, adulteries, fornications, falle testimonies, flanders : these are the things 19. which defile the man, meaning him that is troubled with them: as if he did but vomite vpon his owne clothes , that speaketh from a filthie A man of heart. And verily they are but fooles that do fo: for what wife man will a leud hare carrie one with him ftill, that shameth him wherefoeuer he goeth. A doth most shame and leud & vnreformed hart, is fuch an vnmanerly companion, that doth annov nothing else but discredite our persons, deface our religion, grieue our himselfe. friends, harden our foes, aduance the Diuell, prouoke the Lord, marre all the good things that come neare it, and alwaies annoy, shame and

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vexe the owner. Let had much ado with the Sodomites, but none did more dishonour him then his owne daughters, Noah was yexed with the old world, but none did him fo much fhame as his owne fonne, David had many enemies, but none put him in fuch feare and danger, as his owne Abfalom. Sampson had much ado with the Philistines, but his owne heiffer his wife ploughed up his riddle to the aduantage of his enemies, Our Saujour Christ had many enemies, yet none like Indas, who was alwaies in his companie, So euery man, yea cuery true Christian shall have many enemies, crosses, troubles, and dangers, but his owne heart is his greatest enemie, which doth flatter him most, and deceive him soonest: which for want of godlinesse cannot be content with that it hath: which for want of contentation cannot be in quiet: for want of quietneffe cannot have any joy of any thing that it enjoyeth: which for want of heavenly wisedome cannot deuide his times aright, nor tell how to deale with all forts of people: which for want of patience cannot beare an iniurie, or put vp a wrong: for want of mercifull affections cannot tell how to forgive offences; for want of charitie cannot tel how to conffrue things well: for want of the feare of God cannot have a good understanding: for want of a good understanding peruerteth the straight waies of the Lord: which for want of humilitie cannot see the meaning of Gods wayes: which for want of a lowly affection cannot tell how to feeke peace: for want of Gods grace cannot acknowledge his fault: and for want of remorfe of conscience cannot repent him of his leudnesse. Such a heart is the heart of the wicked Belial, which being fraught with leud things, disordereth, diftempereth, and shameth all the life of that man that hath it and is ruled by it. And so much for the third point : in handling whereof, we have feene that all the caufe

of outward diforder and trouble is within a mans owne hart: of the other three points in the next Sermon.

Now let vs pray.



## THE VI. SERMON.

PRO. 6. 14.

Lend things are in his heart.



Vt of these words (joyned with the rest of Belials de-(cription ) we have hitherto learned three excellent and worthy points of doctrine, First, that Beliat is no better within then without, Secondly, that the heart and whatfoeuer is in the heart ofman, is knowne to God, who will also judge a man according to that

which is in his heart, whatfocuer flew he maketh outwardly. Thirdly, that the cause of all outward disorder, and scandalous behaujour, is in the wicked mans owne heart, Now, it remaineth that we confider of the three other points, which (being propounded in the former Sermon) for want of time I could not intreat of. Whereof the first is this: that to long as the heart is vnreformed , and continueth flored with The heart leud things, it is not possible to be a good man. For vntill then (as we must be reformed may perceive by this anatomic of Belial) the affections will be rebelli- before one ous and lawleffe, the speech will be froward and pecuifh, our religion can be a will be hypocriticall and counterfeit, our prayers will be lippe-labour good man. and cold babling: our zeale will be either none at all, or very bitter &c rash, our faith will be meere historicall, our love will prove onely selfloue, our anger, revengefull and injurious, our life diffolute and scandalous, our repentance desperate and faithlesse, and our death dreadfull and comfortleffe. Therefore if any would reforme his life, he must first reforme his heart, from whence as from a spring floweth continually a streame of corruption and vnrighteousnesse; vnto death, if it be not reformed and altered; or of holineffe and righteoufneffe vnto life, if it be well reformed and kept. Therefore Salomon pointing to the right way that leadeth to the reformation of maners, faith: Keepe thy heart with all diligence: and addeth this as a reason : for shereout cometh life, and thereout cometh death. And out of the heart (faith our Sa- Mat, 15.19. niour Christ) proceede enill thoughts, adulteries, murthers, fornications, debate, firife, de. speaking of an euill and vnregenerate heart : to

The Anatomy of Belial. 184 thew, that a wicked mans heart is like a filthie dunghill, which both breedeth and harboureth all kind of venimous vermine; and as a fnake on a funnie day commeth foorth of her hole: fo the wicked, when fit time and occasion scrue, do set foorth, and shew the ware and stuffe which was hidden in their heart, faying in the meane time as Esan did: When the daies of mourning for my father Isaac do come, then I will kill my Gen.27. brether Iacob: which agreeth with that, that Danid speaketh of his enemic, in Pfal. 41.6. His heart heapeth up iniquitie within him, and when he commeth foorth be vitereth it . Many counterfeit holineffe, deuotion, fobrietie, loue and kindnesse; and indeede they do but counterfeit, for holy, and deuout, and fober, and louing, and kind, &c, they cannot be, folong as the heart, or inward man is vnreformed. In vaine do we Similarde. Iweepe the channels of the streete, except we stop the fountaines from whence they flow. In vaine do we crop the weedes, except we dig vp their rootes from whence they receive their nourishment. In vaine do we plaister the fore, except it be searched and cleanfed to the bottom. So in vaine do we labour to bring forth good actions without, except first we labour to beget good affections within, How canst thou say that Inde 16.18. thou lonest me, when thy heart is not with me? (faid Daldah to Sampson:) which the vetered as a common knowne principle in nature, to be denyed of none: that all loue is but counterfeit and false, which cometh not from the heart, And therefore who focuer will love indeed, must beginne first at his heart, and frame that to loue, And the like is to be faid of other affections, and all the actions or effects that proceed fro The heart them. The hart among the members of the bodie, is like a great comlike a great maunder among his fouldiers: looke which way he goeth, that way go comander, they. Well may we preach, and long may we heare of the reforming of our liues, of mortifying our pride, our strange fashions, our wantonneffe, our couetoufneffe, our malice,&c, the tongue will make but a ieft at the matter, fo long as the heart is vnreformed: as appeareth by Ext.33.31. the testimonie that the Lord giveth against Exechiels Auditours: They heare thee (faith the Lord) as my people ve to heare : but with their mouths they make iefts at thee and thy Sermons: their hearts run after their coneton/neffe:to fhew, that there is no outward obedience to be looked for, where the heart yeeldeth not to obey: for all actions outward, wil follow the affections of the heart. On the other fide, winne the heart, and all is wonne: without which there is no rowing but against the streame, A readie heart maketh a readie hand to give, a readie tongue to speake, a readie care to heare, and a readie foote to goe. And a holy religious heart, maketh a holy and religious hearing, speaking and liuing

living. Who were they that brought so bountifull gifts to the building of the Lords holy tabernacle among the Iewes? as we reade in Exed. 35.21.22, veries, It is faid in the 29, verie: Enery one whose hearts moned them willingly to bring, brought fome gold, some filuer, some filhe, some 21.19. badgers skinnes, some stones, or yearntill they were forced to stay by proclamation: to shew, that when the heart is wonne to be willing, and to like of the worke, the worke shall go well forward: and nothing will feeme hard to a willing mind, When Davids heart was enditing or fra- Pfat, 45.1. ming of a good matter, then was his tongue readie (like the pen of a fwift writer) to declare the fame, And who focuer can fay with Danid, Pfal. 108. 1. O God my heart is prepared, shall follow with David and fay, fo is my tongue alfo, I will fing and give praise : to shew, that when the heart is not readie to serue God, nothing is readie, for all tarrie for the heart,

Therefore it is that the Scripture doth fo much call vpou vs to reforme our harts. In the three and twentieth of the Pronerbs, the twelfth verie, Salomon faith: Apply thy heart to instruction, and thine cares to Verf. 12. the worder of knowledge. But first the heart, and then the cares will follow; and in the seuenteenth verse: Let not thy heart be enuious against simmers, but let it be in the feare of the Lord continually: In the ninetcenth verse: O my sonne, beare and be wife, and guide thy beart in the way: And in the 26. verse: My some, give me thy heart, and let thine eyes delight in

17.

19.

26.

my wayes. And no maruell: for what shall the Mariners do, if the Pilote be false at the helme of the ship? What shall the souldiers do at the hold, if the captaine of the hold be a traitour? A false heart is like such a Pilote and fuch a captaine: yea a false heart is like Indas among the disciples, who carried the purfe, and made the prouision for all the rest, laying vp one groate for his maifter, and tenne for himselfe. A bad Ca- Too many ter, being a cunning theefe, and a fecret traitour . So the heart is the fuch now florer; if that be fecretly false and trecherous, it will store the bodie with leudnesse: and if it chaunce to speake one word for Gods glorie, he will addresse and set foorth in most braue fort a thousand for his own, Here is much ado when the Lords day cometh, to reforme and decke the bodie, the apparell must not have a spot or wrinckle, the The prinhouse fine, and every thing neate and trimme, but no care to reforme cipall care the heart: and therefore the word of the Lord is vnto vs as a tale that is of most me told which we like not, in at one eare, and out at the other: or as when the water to the Blackemoore; great washing, but we neuer the whiter, sabbath day com-When we go to a feast, and when we meete our friends, we have much meth.

ftill of the

care to fet our gestures, our words, and our lookes after the civillest manner , but the heart is still after the old fashion , badde inough: The hartis leude things are in that : reforme that and all the rest will be well. Thou wouldest serue God, but thou thinkest that thou art not fine oldfallion enough: nay rather thinke that thou halt a proude heart, and feekeft thy owne felfe . Thou wouldest give to the poore, but for feare of wanting for thy felfe: nay rather feare that thy heart is not enlarged with the bowels of mercie and liberalitie. Thou wouldest goe to thy neighbour that hath offended thee, and is offended at thee, but for feare that he should thinke thou art glad to seeke vnto him, and so

How a is to be grounded and bounded. What religion will do if it be lodged in the heart. Luk.19.

Light excules ferue zhem that to fcrue God

Zab. 5-

shoulds be more contemned of him: but rather thinke that thy heart is not humble and peaceable. Thou haddest not committed such not others, whe fuch finnes, but for fuch and fuch persons (thou sayest) who enticed our selves thee thereunto. Nay rather say, that thy heart was not well bounded are in fault. with the feare and loue of God, but lay open like a common field whose hedge is plucked up to the ground, for all vnchast, unpure, and vile thoughts to breake in . Iofephs heart was furely grounded in the good heart knowledge of Gods will, in the obeying of his word, and strongly bounded with the feare of God: and therfore do his miftreffe what the could, the could not by any meanes breake into the hold of his chaftitie, though the didttrongly affault it. Let religion be in thy heart, and that will make thee serue God with the congregation of his people, in fuch as thou haft, yea through heate and cold; no weather will keep thee from the publique scruice of God. It will make thee with Zachem to climbe a tree to fee Christ, and with the creeple in the fifth of John, defire some bodie to carrie thee into the poole of the heavenly waters, and lively fountaines of Gods word, when the Angell (Gods Minister) doth stirre them . So farre thou wilt be from faving, the weather is too cold, or too hote, I am not well, I am troubled with a murre; and I know not what; as the manner of many daintie ones is to do, when they have no love of God, or his truth in their hearts. have no lift So alfo, let love, and humilitie, and mercie, and zeale be in thy heart, and they will cause thee to giue & to forgiue, and to seek peace, and to speake of the Lords statutes even before Kings, and wilt not be ashamed, except it be that for want of those graces thou couldest not performe those duties any sooner. And so much for that point, in discourfing whereof we fee plainely, that vntill the heart be reformed, a man cannot be a good man, nor an honest man: and how they take a wrong course, that beginne to reforme their outward partes, and not their hearts fuft.

Ithe next place we are to confider, of the piercing nature, and fearching power, or powerfull fearching of the word of God: which dealeth ture and with the heart, fearchesh the heart, maketh lawes for the heart, power of findeth out the leudnesse of the heart, and reproueth the thoughts of the the word heart : fearching and discourring even the most fecret corners and clo- of God. fets of the heart, to fee how thole lawes are kept or broken : for as the Lord doth see the heart himselfe, and cannot otherwise do because he makethit, and rulethit : fo by his word he fearcheth and gageth the fame. Not to be better enformed himselfe of any thing that is God neethere : for he from everlasting at one instant , had and for ever hath deth no inall the thoughts, intents, imaginations and purposes of all hearts in the formatios. world open before him, knowing them all before they be conceived. with the meanes and maner of their entrance, and all the effectes of them being conceived: but it is to shew ys (his poore creatures ) and vnworthy children, that we ferue fuch a God and Father, as doth what maknow vs truly, even to the very heart, and the most fecret thoughts ner of God thereof: and further, that we also might hereby learne to know our we seme. sclues, and reforme our owne hearts, which without the light of the word we could neuer do. And therefore Danid asking the question how ayong man may reforme his wayes, meaning, how he shall bri- Pfal. 119-9 dle his affections, and order his wordes and his deedes, he maketh no other aunswere butthis, Euen by taking heede thereunto, according to thy word. And to this end he hath given giftes vnto men. Ephel.4, euen his spirite of wisedome, and of vnderstanding, and of counfell, and of courage, Efa. 11.3.

Nowe therefore whosoeuer (being endued with that searching and powerfull spirite in any measure) handleth and deuideth the word aright, cannot choose but riste the very thoughts of the hart. Yea, the faithfull Minister of God shall search the hearts of his hearers whether he will or no: and sometimes shall be in their bosomes when he hath no such purpose. Some say to themselves as seremy did (when he was had in contempt and hatred, for speaking against the speciall sinnes of his time:) They will not make any more mention of God, ser 20.9. nor speake any more in his name: but the word of the Lordie in their hear: as a burning fire shut up in their bones, and they are wearie with forbearing, year they cannot stay, but must viter it. And then they speake so to the consciences of time, that if a stranger, or an unlearned man come in, in the meane time, he feeleth his heart discouered, and is rebuked of all men (as he thinketh:) for he thinketh that his secret thoughts are

1.Cor.14.

188

then knowne to all men, and he confesseth plainely, that God is amongest them, as the Apostle sheweth, 1. Cor. 14.24. which is a very sure
argument, that this word which we preach, is the word of God: for
what lawes or writings can deale so with the heart and consciences of
men, but onely the lawes and Scriptures of the most high, who onely
searcheth the heart?

Of this point we may make a double vse, first, it may teach vs for a

A double vie of the former doctrine.

I.

retraine truth, that there is no thought in the heart, but that God is prinie to it: for when he shall give man a spirite to search, and knowledge to judge the hearts ofmen, which above all thinges are so deceiptfull that they cannot be knowne (as the Prophet Ieremy telleth vs) meaning that no man by his owne skill can throughly sound the depth of any mans heart, nor perfectly know his owne) how much more doth God himselfe search and know them most perfectly and exactly, who is all wisedome it selfe? Elijah was a sharpe sighted Prophet, as any was in all Israel: yet he could see no more then himselfe left, which stood zealously for the glorie of God, and hated Baal: but the Lord saw 7000, in Israel, which neuer bowed their knees to Baal, more then Elijah saw. So the Ministers of the word of God may see, and shew vs a little corruption: but God will find 7000, times more then they can find. David was privile to his owne heart as much as any man, and yet he could not see all the sunses that lurked there, and therefore he prayeth against his secret saultes. And if our hearts condemne

1.King.19. 14.18.

Tfal. 19.12. fore he prayethagainst his secret faultes. And if our hearts condemne 1.106.3. 20. vs (sayth Saint 106m) God is greater then our hearts, and knoweth all things. Therfore, when by the light of the word of God (shining in our hearts) we see more corruption in our selves then we did before, let vs thanke God, and repent of it, for to that end doth the Lord hold forth that candle, to discover vnto vs our hidden corruption, and to draw vs to repentance, and not to stay there neither, but pray against more, that we know not of by reason of our ignorance & negligence, and not to thinke our selves well when we have repented that which we know.

Secondly, feeing as this knowledge is conveyed vnto vs (of Gods mercie and fauour) by the right deviding of the word of God, let vs learne fo to take it and embrace it, as a mercie and fauour of God, Howa man who doth thus feeke vs out when we loofe our felues. And who foeuer may be acwould be throughly well acquainted with his owne heart, let him be a diligent fearcher of it, by the coutinuall reading of the Scriptures, heawish hart, ring of Sermons, and dayly meditation in that which he readeth and heareth, for want wherof the wicked blind Atheifts and Epicures, and other

other profane persons which care not for the word of God, know no more the deceipt of finne, nor the corruption of their hearts, then the bruite beaft doth, but glorie and rejoyce in that which is their ytter fhame: and how can they repent them of that which they glorie in and that is, the leud things of their hearts, which for want of the heavenly light they cannot discerne, And this is that which Salomon meaneth when he faith, the wicked shall die for want of instruction, and go a- Pro.5.13. ftray through his great folly, And as for their owne naturall light, it is (in comparison) but meere darknesse, and a false light, that (like a Drapers shop light) doth deceiue men with faife colours, And further, let no man be offended with the minister of God, who doth but hold forth the glaffe, which doth shew vnto them the spottes and deformities of their foules : Nay rather let vs accompt him the best teacher that commeth nearest our consciences, and that a good Sermon that rippetth and tumbleth vp all our hearts, And if we go from a Sermon which doth not Note that. trouble vs, and like a purgation worke flrongly in discouring and diflurbing our hearts, and the finnes that lurke there : then let vs thinke. that either we have dead & bard harts, or elfe that the speaker wanted either will, skill, or courage, or that his weapons had no edge, and his phificke no strength. But many in steed of making this vse of it, do presently thinke that some body hath told the Preacher some tales of them: as the proude men of Ierusalem sayd that Ieremy spake as Baruch the son of 10.42.3. Neriah had proucked him against them, and do maruelhow he came to the knowledge of their thoughts, and of their wordes, which in fecret they have vetered, as the King of Aram. maruelled who disclosed his a King, 6.8. fecrets to the King of Ifrael. Now Elisha having the spirite of prophefie, was able to do it, and did it : fo likewise the Ministers of Christ hauing the light of the word, with the direction and power of the Spirit of God, can in some measure also disclose vnto vs ( when we heare them) the fecrets of our hearts: and that we should be out of all doubt for this matter, the Apostle telleth vs plainely, that this is the powerfull working of the word of God: Which (fayth he) is linely and mightie in opera- Helasta. tion, and sharper then any two edged sword, and entreth through, even to the deniding afunder of the soule and the spirite, and of the injutes, and of the marrow, and is a discerner of the thoughts and intents of the heart. Then as for God himfelfe, in the next verse he sayth: That all things are naked and open unto his eyes. And so much for this first point: namely, the power of the word of GOD, which telleth vs what is in Belials heart.

Now it will be time to fee what remedie may be had against those point.

The Anatomy of Belial.

100 leud things that breede in the hears : whereby we may approue our felues in the fight of God, fuch as need not feare that fudden, and irrecouerable vengeance which is to fall uppon the man of Belial . And furely, whither shall we go for a remedy, but vnto him that hath told vs the state of our harts, and that is to God himself who doth not only by his word tell vs what we are, but also what we ought to be, and by what meanes we may be as we should be, That which David appointed to redreffe the young mans wayes, is the onely meane both for

That 1199 young and olde to reforme themselves by: and that is the word of God. That which discerneth and sheweth vs the discases of our harts, is that which also prescribeth a remedy against the same ; but the word of God hath shewed vs that leud things are in the heart; therefore the word of God also will shew vs how to reforme the heart: and is like a skilfull Phisition, who both sheweth the disease, and the remedy.

Now, the meanes which are prescribed in the word, are of two forts, either Restorative in regard of the time past, or Preservative, in regard of the time to come, and both of God: which the holy Prophet David Pfal. 103.3. acknowledgeth when he fayth: My foule prayle thou the Lord, which forgreeth thee all thy fins, and healeth all thine infirmities. And the fame doth

1er. 17.14. Ieremy also confesse, when he faith: Heale me o Lord, and I shall be whole, faue me, and I shall be faued: for thou art my praise. For the time past, forgiuenesse is to be had : for the time to come deliuerance from euill. To obtaine forginenesse of our leudnesse and wickednesse past two things are requifite: Repentance, and prayer: So much doth the words of Pe-

ter to Simon Magus import. Repent thee of this thy mickedneffe (faith he) or pray God that if it be possible the thought of thy hart may be forgine thee. So our Saujour Christ also taught vs in that prayer which we (therfore) call the Lords prayer: I orgine ve our trefpaffes, and deliner ve from enill. That our repentance may be fourraigne, and not deadly, there must be faith ioyned therewith, whereby we applying the promises of God to our hearts, may be affured that our finnes are both fully punished, and freely pardoned in Christ Icfus: For by faith our harts are purified ( fayth All.19.9. Our pre-Saint Peter.) For our preservative against the corruption, and contafernatine. gion of a leud heart in time to come, there are also two things required. The first is , beedfull watchfulnesse . The second is continuall prayer, and calling vpon God . That this is true , it is very euidern by

Mar. 13.33. pray ( fayth he ) least ye fall into temptation . To shew, that if we be careleffe, and negligent in prayer, we shall soone fall into the hands

the words of our Saujour Christ in the Gofpell: Take heede, watch and

of

of the tempter : And in another place, Take beede least at any time your Lake 12. bearts be surfeted, and onercome with the cares of the world . To shew, that our hearts must be kept and looked vnto, like little children, which elfe would every houre eate and drinke that which should hure them, or fall into the fire, or water, or incurre one milchiefe or another, And this is that which Saint Paul meaneth, when he requireth vs to wa'ke circumspectly: and is all one with that of Salomon in the fourth of the Prouerbes. Keepe thy beart with all diligence: as if there were no hold in the world fo much affaulted, nor any mans daughter or goods fo much layed for, as the heart of man is : and therefore that must be kept with all diligence, and watched most narrowly.

This diligent keeping, and heedfull watching of our hearts must be after the manner of fouldiers, with our armour and weapons about vs. And The foules what those are, the Apostle teacheth vs in Ephel. 6, 1 2. &c. and he calleth Ephel. 6.12. it the armour of God, because all the world could not tell how to make 13.000. an armour for the foule, but God: who created it, and knoweth what enemies and affaults it is subject voto. A helmet she must have, but that A helmet, must be of hope, which causeth her with patience to expect the performance of Gods promifed faluation: and this beareth off all the blowes of Sathan, Then a breft-place the mult have, but that must be of right coul- A breftneffe: to fhew, that the louers of vnrighteoufneffe and wrong, are eafily place. thrust through and spoyled : yea (as Paule faith) they pierce themselves through with many noy some lufts, and temptations . Then the must have a A girdle. girdle to keepe all her armour close about her, and that must be of truth and fincerity, or foundnesse of heart and a good conscience, which is opposite to hypocrifie. Then a sword she must have in the one hand, and a A sword. shield in the other, to defend her selfe withall, and to offend her enemies, But this fword must be the word of God, not the Popes Legenda aurea (which hath wel-neare as many lyes as lines in it ) nor any of his dirtie Decrees. And her shield must be a lively justifying faith, which must still A shield. apply Christ and his merits, and oppose him against all that euer Sathan cannot object against her. Then she must be shoot with shooes, but they shoots must be affections prepared, and alwayes in a readinesse to heare and beleeue the Gofpell, whereby the shall speedily and easily trauell and come to all the reft . And to all these she multioyne continuall , and servent prayer conprayer, both for her felfe, that the may betime put on, and skilfully vie this tinual and armour : as also for others, and namely first, for her Captaines and Lea- feruent, ders the Ministers of the word, and next for all the Saints and members felfe. of the Church that be her fellow fouldiers, And thus we fee a Chriftian a. For oman in armes, appointed to keepe diligent watch ouer his heart, being thers.

thus appointed with armour of Gods making, and of the Spirits putting on, he is diligently to examine every thought before it enter, and every word and geffure before it paffe from him : having the feare of God in

ftead of a gard alwayes to keepe the doore and passage.

Now further, that we may watch and pray to good purpose; we must know and remember: First, what we are to pray for Secondly, what we must pray against . The things that we must pray for, are principally foure . First, that God would create in vsa cleane heart, and renue a 4. things to be pray-right spirite within vs, Pfal. 51. 10. That is, in stead of an ignorant heart. edfor. to give vs a heart endued with knowledge: in flead of a dull heart, an understanding hart, as Salomon prayed I. King 3.9. in stead of an adulrenued and terous heart, a chaft heart : in flead of a fubtill and crafty heart, a fimple and discrete heart; in stead of a proud and high minded heart, an humble and lowly heart : in flead of a foolish heart a wife heart : in flead of a malicious hart, a charitable hart: in flead of a hard hart, a foft & tender hart:

> in flead of a vaine and profane heart, a holy and religious heart : in flead of a Rubburne and rebellious heart, an obedient and tractable heart, and in flead of a counterfeit and diffembling heart, an vpright and a found

3. things to heart. And a heart thus altered and renued by God, David calleth a heart new created: to shew first that we can no more of our selves reforme our owne hearts ( what foeuer Papifts prate ) then we can cre-

atea heart. Secondly, that vntill our hearts be renued by the grace of Pfal, 51.10. Gods Spirite, they are as if they were not at all . And thirdly, that as all the workes of creation belong to God onely, so doth also the reforming

and altering of the inward man, and every affection and power belon-

ging to the fame.

The second thing that we must pray for : is, that it would please his divine Maietly to joyne fanctification and illumination together in our minds, that is, not onely to enlighten our hearts with the vnderstanding of his will, but also to worke in vs the love of righteousnesse, and obedience to his will: yea, that he would ( to that ende ) give vs an understanding heart, or a heart enlightened, that we may keepe his Pfal 119.34. law with our whole hearts. So David prayeth in Pfalme 119.34. Gine me understanding , and I will keepe thy law: yea I will keepe it with my whole heart. And that is the way indeed to come vnto a found and a fauing knowledge of God, as our Saujour Christ Sneweth in the feuenth of John, verse . 17. If any man will do his will, he shall know of the doctrine whether it be of God of no . Not the idle hearer, or vaine difputer, or the carping cauiller, &c, but the doer : yea, he that is refolued to followe Gods counsels, shall know Gods counsels, and

be learned by the words of David in

> I. 2. 3.

tion.

A fauing knowledge.

none else. And vntill we have an active vnderstanding in the law of God, not the some of doctrine onely, or a formall knowledge of the same, but the power of it (as the Apostle teacheth:) vntill then (Isy) we be like Balaams Asse, who indeede could do that which other beasts could not do, and that was, to speake, and reprove his maister with a mans voyce, and yet was still a beast: or like Uriah, who caried letters in his owne bosome to his owne destruction. Or like vnto a. Sa. 11.25 the divels, who sayd in the fourth of Luke, that they knew Christ, but it was to their torment. Therefore whosoever would keepe his beart well, and have it purged and preserved from the leud things of Belial, let him pray that the truth may not swimme alost in his braine (as it doth in many wicked men,) but that it may sinke downeinto his heart, and worke righteousnesseed.

Thirdly, because our harts are very false to God, and like run-awayes, new fangled, mal-contented, and desirous of liberty, therefore in the rance, or next place it will not be amisse to pray with Danid: O Lord knit my constancy, heart unto thee, that I may feare thy name. And then indeede are we place. It in safety and security: for in his service is streedome and protection. But if we wander out of his service, and suff after carnall libertie, then are we in danger, and it will fall out with vs as it did with Dinah the daughter of lacob, who was not rauished untill she wanded abroad among the Si-Gm. 24.

chemites from her fathers house.

Fourthly, because we are dull, and lazie in the service of God, we A quick-must also desire the Lord to quicken vs with his grace, that is, to rouse ning spirit, vs vp: by calling vnto vs by his Ministers, or by pinching vs with some or cheer; satherly and mercifull corrections when we fall alleepe, and are hard to sulnesse. Leavay vnder our burthen: and still to set an edge vppon our zeale. How needfull this prayer is, it may sufficiently appeare vnto any one that will but consider, that Danid prayeth in one Plalme, the 119 no lesse then seauen or eight times for this grace. And these are the things which I finde at this time most necessarie to be prayed for of every one that would have his heart well purged and reformed: not excluding other things, which others presently, or hereafter vppon surther meditation, and experience, may finde requisite to bee prayed for.

Now, as we must pray for these graces and sauours of God before specified, so also must we beware of soure most daungerous enemies, and pray earnestly against them, that through Gods gracious helpe and power we may be deliuered from them.

The first e-The first is, neglect and abuse of the meanes whereby the heart is to nemy,negbe regenerated, fanctified, established, and quickened. These meanes are lect of the of two forts, the outward and inward: the outward meanes are the word meanes. Outward, and Sacraments : The word of God ( faith David ) will redreffe the young Pfal. 119.9 mans waies, if he take beede theremoto . And the word of God faith the A. Heb.4.12. postle) is mighty and linely in operation (as hath bene shewed before) Heb. 4. 12. the Sacraments are also very effectuall fignes and seales of Gods tauour towards vs in Christ, and be called of Inquitine, visible words: because they do in a manner visibly demonstrate vnto our fight, that which we heard with our earcs : and the more we are affured of Gods love, the more are our hearts inflamed againe with the love of his Maiefty. The inward meanes, is the Spirite of God working faith, con-Inward. uerfion, and obedience in our hearts by the outward. So was the heart of Lydin opened and converted at the Preaching of Paule: not Paule, All.16. but the Lord opened her hare, that the beleeved Panles preaching. And Gex.1.1. as at the first the Lord by his word and Spirite created the world : so the Ich 1.3. Lord by his word and Spirit still createth the hearts of men new againe. Therfore let vs frequer the preaching & vie reading of the word of God: let vs delight to conferre and meditate vpon the word in all reverence & fobriety: vie the meanes, and the vie will (in time) beget a bleffing. Let vs How daun- neuer (my good brethren) give over hearing of the word) as many have done:) for Sathan neuer hath men at fuch aduantage to worke vpon them gerous a what he will, as when men have given oner hearing the word preached, thing it is to giue o-And feeing as the Spirite is the meane whereby our faith and convertion uer the heaare wrought through the preaching of the word, let vs nourish that by all ring of the good meanes, taking great heed that we neither quench it nor greeue it, word. 1. Thef. s. by taking away the exercises of hearing, and prayer, and meditation, and conference, whereby it is nourifhed: nor by difpenting with any fin in our harts, where the Spirit must raigne, If we want these meanes the are we to pray for them: Pray to the Lord of the harneft (faith our Sa. viour Christ) that he would fend foorth labourers into his harnest. And for the spirit we must pray as Danid doth: O Lord take not thy holy spirit away from me; and open my eyes that I may for the wonderfull things of thy law. A desperate Wo be to them that despise prophecying, & thinke these meanes to be kind ofrea- more then need, as they that profanely and desperatly reason thus withfoning. out reason: If I be elected I shall be faued, do what I list : if not, I shall be God hath damned, do what I can. These be the speeches of the me of Belief, whose foreordaiharts are peftered with leud things, neither can they wifely confider, that ned the as God hath forcordained me to a certaine end, fo also hath he forc ordalmeanes as ned the meanes wherby they shal come to that end, Of such contempers well as the end. and

The Anatomie of Belial,

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and beaftly hogs and dogs (as Chrift calleth them) we may reade more in Mal. 3. 1 4. and in lob. 21, 15. The effect of both which places is one, Mal. 3.14. that fuch wicked persons thinke there is no profit in serving the Al- 100.21.15. mighty, and therfore they fay vnto God, Depart from vs. we defire not the knowledge of his wayes, and spending their dayes in all iolity and carnall prosperitie like oxen set up a fatting,& neuer vsed to the yoke) at last they go downe suddenly to hell. Let them also beware and look Of reculais to themsclues, who give ouer hearing of Sermons, of which there be that refuse two forts, schismatikes and afflicted consciences: schismatikes are they to be are that cut themselves off from our affemblies, whose propertie is to iustifie themselves, and to condemne others, and therein they have no two forts. small felicity: of these some be Papilts, some Brownists, some Anabap- 1. Schismatilts,&c. To the first fort we may fay as the Apostle doth in Gal. 1.6.7. tikes. I maruell that you are fo some turned away unto another Gospell, from a Affiled bir that hath called you, which is not another Goffell. But some a conscieces. mong you intend to trouble the Church of God. And if we be not Apostles, and Ministers of Christ vnto them, yet doubtlesse we are vnto others, who are the seale of our ministerie vnto God in Christ, To the fecond fort we fay as the Church faith in Camicles. 3. 1. 2. 3.4. Thou wouldest find Christ, and canst not, thou hast sought his love and canst not find it, therefore thou wilt feeke no longer oh do not fo, but heare what the bodie fayth to thee a member of the fame: In my bed by night I fought him whom my foule loueth, but I found him not: What then? did fhe give over feeking? No verily: I will rife (fayth the Church) and go about cant. 3.1.2. in the Citie, by the streetes, and by the open places: I will feeke him whom my 34. foule loueth: I fought him, but I found him not, The watchmen that went about the Citie found me, (meaning that the went to the Ministers of the word for comfort) to whom I faid, have you feen him whom my foule loueth? When I had passed a little from them, I found him whom my foule loneth : I tooke hold on him, and left him not, &c, Meaning that she (having long vfed all meanes both private and publike) then found him when the was out of all hope to find him! and so do thou that art troubled in thy foule, because thou canst not yet find that alteration of thy heart, and that inward obedience, and that truth of heart, and that comfort and joy by hearing the word and prayer, &c. which thou defireft and lookedft for:vse all means, continue (til feeking, asking, and knocking, feeke prinatly at home in thy bed, by prinate examination and meditation: then conferre with thy Christian neighbors about the state of thy foule: then go to the Ministers of the word, and frequent the publike holy affemblies, with an earnest defire of finding: and doubtleffe at last

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difeales

when thou art out of al hope, thou shalt find comfort, And as in taking of bodily philicke, many (through the weakeneffe of their ftomackes) do cast up that which they take, and yet take the same thing stil, though their stomake loath it : to in taking of spiritual phisicke, though yet thou doest in a maner loath it and distaste it, yet take it still, and at the length strength and delight will grow,

1. Enemie, vnbeleefe,

The second enemie that will hinder the reformation of the heart, if it be not avoided, is vnbeleefe, which (like armour of proofe) Sathan commonly putteth youn the hearts of the wicked, that no perfivation, counsell, nor threatning, will enter where the soule is armed with that: therfore it is faid in the Gospel, that Christ could do no great work in

his own country, because of their vnbelcefito shew that vnbeleef doth (as much as lieth in vs) bind the hands of the Lord, and hinder his gracious worke vpon vs. Therefore commonly Christ asked this question of those which came to be healed of him : Canst thou beleeve? And to those that did beleeue, he would say, in commendation of faith, Thy faith bath faned thee, go in peace, O woman fayth he to one that would haue no nay, great is thy faith, be it unto thee as thon beleenest : and her daughter was healed the same houre: this was the Cananite, a Gentile, Another fuing to Christ for his sonne that was possessed with a dumbe spirite, and being asked of Christ if he did beleeue that Christ was able and willing to dispossesses that spirite, cried out with teares, and sayd: I beleene, Lord helpe my unbeleefe : to shew that we are to pray against vnbeleefe of heart, euen with teares. The best Christians are sub-

iect vnto it, as appeareth in that Christ reproued his Disciples for their unbeleefe, and hardnes of heart, because they would not beleeue them that had feene him after he was rifen again, Mar. 16.14. Where we are also to note, that ynbeleefe and hardnesse of heart do go together, And the Apostle Paul confesseth freely against himselfe, that he was sometime a blasphemer, and a perfecutor, but he did it ignorantly (he sayth)

through unbeleefe: to shew that vnbeleefe doth not onely hold men in ignorance and blindnesse longer then otherwise they should be, but also doth nourish in them many groffe finnes. Therefore who focus would have a better heart then Belial hath , let him pray against vnbelcefe.

The third enemie which hindreth our fanctification, is custome of 3.Enemie, custome of any one finne whatfoeuer, S. Augustine fayth, Consuetudo peccandi tollit finne. fensum peccati, the custome of sinne taketh away all sense and feeling of finne. It is a despising of the long suffering and patience of God, Re,24. which should leade vs to repentance : and it breedeth two dangerous

diseases, hardnesse of hart, and impenitencie: for, as that way must needs be hard which is drie, and much trampled vpontfo that hart mult needs be hardned in finne, which is voide of the fofining grace of Gods Spirite, and is accustomed to finne: therefore such a hearer is compared to the high way: Luke 8,5.8 that in three respects: first, because it is crooked, and winding this way and that way, like the high way, Secondly, because it is common for all that come, men and beasts, God and the diuel for good company & for bad, like the high way. And thirdly, because it is hardned by ofte finning, as the high way is by ofte treading: therfore he that goeth about to reforme his hart, and yet accustometh to lodge any fin therein with loue and delight, doth but deceive himfelfe.

Now further to withstand these enemies, and to put them to flight, the Apottles counsel is to be followed, in Heb. 3.12. Take heed (faith he) Heb. 3.12. left there be in any of you an enill heart, and unfaithfull, to depart away from The Apothe lining God but exhort one another dayly while it is faid to day left any of files counyou be hardned through the deceitfulnes of fin. The fumme of his counsel is this, First, that every man by himself must looke vnto himselfe, that he hath not refident in him a filthy standing puddle, a wicked & vigodly heart, or a heart that makes a practife offinne, that is wavering, and inconstant in the service of God. Secondly, that every Christian be carefull one for another, and by mutuall and dayly exhortations thirre vp one another vnto godlineffe, for which he giueth a double reason: A double the first is from the nature of sinne, which is deceitfull, and at a blush reason of like vertue : fecondly, from the effects of finne, which are hardnesse of the former heart, and impenitencie. Though the profane person with Esau seeke counsell. the bleffing with teares, yet shall he find no place for repentance : so doth this curfed guest reward this wretched hoast, who giveth him A curfed welcome and entertainement. And because brotherly loue can see the guest:a deceit of fin, better then felf-loue : as another mans eye shall see how a wretched mans garment fitteth better then he that weareth it : therefore the A- hoaft. postle willeth euery man in brotherly loue, to note and to notifie vnto Brotherly others, such things as they fee amisse in the. And this holy course, who love how it focuer doeth wifely, speedily, carefully, & continually observe, shall do worketh good both to his owne heart, and to other mens; and shall find in the end that the gaine will answer the paine, the fruite will defray the charges : and that will be this , he shall find that his heart is not like the heart of Belial, who is still fraught with leud things : and confequently that he shall not neede to stand in feare of that dettruction, which so speedily, so suddenly, and so irrecoverably shall fall upon lawles Belial,

The Anatomie of Belial. 198 and Ith anen, the man of vanities and so much for the philick, or means restorative & preservative, to purge & preserve the hart from leudnes. But here it will be objected by some, that I speake of things impos-Objection, fible, Who can do all this, will they fay? Can any man fo ferue God that there shall be no leudnes nor cuill in his heart? The heart is deceitfull above all things (faith Ieremy) who can know it? if not know it, much leffe reforme it. And, who can fay, my heart is cleane (faith Salomon?) And although David that man of God, wished that his wayes were so dire-Plates 5; cled, that he might keepe the statutes of the Lord alwayes, and protefteth that with his whole heart he hath fought the Lord : yet by his gricuous falles it is euident that there was much leudnesse in his heart; P/al. 51.10. and therefore he prayeth that God would create in him a cleane heart, and deliuer him from bloud-guiltineffe, Was David then a man of Belial? or is every one to take himselfe for a man of Belial, and Ilo anen, a vaine person, that hath any wicked imagination or purpose at any time in his heart? All this is true, and yet betweene the heart of Belial, and of a true feruant of God, there is great difference, For first, God speaking of Belial faith not fimply leud things have bene, or may bein his heart, or go and come by stealth at vnawares, or annoy, or haunt his hart; but lend things are in his heart: speaking in the time present, take him when you will, be bath alwayes a lend heart: to shew that there is a continuall refidence of leudnesse, and divels in him. No man can say his heart is cleane, as touching perfection of puritie, No man can fay but that leud things have bin in his heart, have haunted his heart, & through the deceitfulnes of fin haue stolen in, and gotten a lodging there awhile like the counterfeit Gibeonites which deceived losbina with their old shooes & bottels,&c, & may steale vpon him vnawares, as theeues do when a man fleepeth: but yet the child of God regenerate, may tay fometimes truly through the grace of Christ : I thanke God these leud motions. and perswasions, be now gone and put to flight : sinne dwelleth not in melike a freeholder, much leffe raignethlike a tyrant : thefe leud things have no quiet reft, nor refidence in me: Gods Spirite keepeth the hold, and Iefus Christ with his bloud and Spirite, doth cleanse me from all my finne, and doth make up the breach againe which Sathan made. And comfortable is the note that David giveth of himfelfe in Pfal. 66.18. If I regard wickedneffe in my keart, the Lordwill not beare me: to shew that though wickednesse get into the heart, so we regard it not, nor like it not, but thinke the time long til he be gone againe, all is

well: fo cannot the man of Belial fay, for he is glad of fuch a gueft, he reeardeth leud things, & delighteth in them, as in those that he liveth by.

Ir.17.9.

Pre-20-9.

Answere.

and is angry with every man, with every Sermon, with every fentence, with every word, yea with every looke that feemeth to diflike of his waies, or that go about to disquiet or disturb his hart, or once to speake of it, or to meddle with aleyea for feare that any man should come neare him, and touch any thing that is in his hart, he will either fit far inough off from the Preacher, that he shall not heare him, or have his armor of unbeleefe upon him, that whatfoeuer is faid shal not enterior wil shape him a fhort answer that shall feeme to meddle with him, or to judge of his heart, how vile foeuer his life be, faying: O you must not judge: who made you a judge?my heart is knowne to God: looke to your owne : I' thanke God I have as good a heart to God, as any of you all: I love not this pricifenes, or this pureneffe; a man may be too holy, and ferue God too much: what? a man that wil live must diffemble a little, and play the good fellow; and must have some deuises in his head that all the world know not of &c. And this is Belials reckoning, cast it ouer who lift, & fet euery speech in his place, and the Summa totalis, wil be a compound furnme. like that which standeth vpon pounds, shillings and pence, and this is the fumme of all:it amounteth iuft to Atheisme, Epicurisme, Libertinisme, a Christian in name, & a Protestant at large; and the summe of this point for an answer final to the former objection is this. He that in truth, and vnfainedly studieth to please God in the part regenerate, may be faid to have a good heart, and a heart reformed. Paul professed that in a good conscience he served God:and yet in Rem. 7, sayth, I do not the good that I would: I find that when I would serve God, euill is present with me,&c.O wretched man that I am, who shall deliner me from this bodie of some? Then he answereth himselfe: I thank God through Jefiss Christ my Lord, Yet this followeth as a heavy burden of his song while he lived, Enill is prefent with me, I am led captine to the law of finne: that is, vnwillingly enough therefore to end, let none thinke that no body ferueth God with a good hart, but he that hath no corruption in his hart, as Anabaptifts and Puritanes indeed fay: fo was it not with David, nor Paul, nor any of Gods children in this life. And happie is he that now can go home, and find by this Sermon leud things chafed out of his heart, with a ftedfast purpose to serue the Lord

Now let vs pray.

with all his heart,





## THE VII. SERMON.

PRO. 6.14.

He imagineth enill continually : Fabricatur malum, faith Tremelius, that

25, be forgeth or frameth enill.

N this part of Belials Anatomie, the holy Ghost alludeth to Carpenters or Smiths, which do by art and skill contribute their worke, and of rude stuffe shape out what they list: shewing hereby that the man of Belial in like fort, like an artificer doth of the rude stuffe of his heart, frame and forge vuto himsels in the shop of his owner.

braine what he listeth: but yet this difference is betweene this artificer & other artificers: they, of that which was bad, do make something that will be good: he of that which is good, doth forge out matter that is naught: they of that which was deformed, and without shape, do frame something of good forme and fashion: he of that which was of some good inough, doth by his art and skill make a deformed thing: they do some through ignorance or want of experience faile in their workmanship: he of malice and pecuishnesse, rather then of ignorance, doth alwayes faile in his imaginations; for, he imagineth enill continually.

Now then we are come to the ripping vp of Belials imaginations, which are described vnto vs. First, by their qualitie, which is bad, for he imagineth euill: Secondly by their quantitie: which is great and vni-

uerfall, for he imagine; he will continually,

The euill qualitie and badde nature of Belials imaginations, will the better appeare, if we confider: first, the materiall cause of them, which is, lend things in his heart: secondly, the formall cause, and that is artificiall forging and framing of them: for of matter and forme doth euery thing consist and first, of the material cause of his images. Immediatly before, he saith, lend things are in his heart: now he sheweth what he doth with them; surely nothing, but of that abundance of leudnesse which is in his heart; forge and frame out euill imaginations, wrong indgements, crooked conceits, pestilent perswasions, and salfe resemblances, according to that which is said of man in the 6. of Genesis, when he had vniuersally corrupted his wayes: The Lord saw that the mickednesse of man was exceeding great upon earth, and that the imagination

ont of the thoughts of his heart were onely emill continually : to thew that i- Imaginati. maginations proceede of thoughts, and if the thoughts of the heart be e- ons come uill, the imaginations which come of them cannot but be cuill alfo. And of thoghts, further, as the stuffe is bad, so is the forme and fashion also of his imaginations naught: for, as of leud thoughts in the heart he imagineth, fo he imagineth nothing but that which is euilland leud. And therfore these crocked conceits of his are called imaginations, as if he were an image maker, Of Belials and they his images or idols and indeed they are the images of his mind, metal imaand to they may well be rearmed in two respects: fust, because like ima- ges, & why ges they have thew or shape put you them, both to credit a bad matter, called and also the more strongly to delude the beholder: for if one should take a block of wood and let it vp, and fay, that is to be worshipped for a god, no bodie would beleeue that faying. And therefore idolaters and idoll makers, do not go fo to worke: but (as the Prophet Efai fheweth) they Efa.46. hew it, and frame it, and make it in shape like a man, or some other creature; and then couer it with gold; a thing which draweth love and delight ynto it, and then it is of more credit and estimation then it was before: for though it be but a blocke as it was before in regard of the substance, yet do not foolish idolaters so call it:but they call it either a god, as the Ifraelites did their golden calfe, which they erected in the wildernesse when Mofer was ablent: and as the Babilomans did call that image which Ne- Dang. buchadnezzar fet vp:or elfe a Saint as the Papilts call their images, S. Peter, S. Paul, their Ladie, &c. Euen as one in base apparell & of beggerly education is called a clown,& one of no credit: but afterward being in braue aparel, & wearing rings of gold, & hauing a litle wealth about him, is called a gentleman, a wife man, & a fubffantial man of the parifh, thogh indeed he be as base & rude in conditions as he was before, and hath no more wit the before, So the bad & wretched coceits of Belial, must have some color or shape put vpon the, or els they wil be of no credit, Secodly they are called images, because as images be false and vaine, and nothing like the things they are made for. (Ifpeake now of idolatrous and popilh images) fo are Behals imaginations: for, shall we thinke that the Saints wet as they are painted in Popery? And therfore we truly fay of the one: it is as it pleased the painter: & as truly of the other, as it pleaseth the forger. Now that which bath fo bad stuffe for the matter, and so ill fauoured a fallion for the forme, must needes be of a bad qualitie: but such are the imaginations of Belial, for they are made of the leud thoughts of his hart, and forgedafter a falle, fond, and ftrong deluding fashion: therefore for the qualitie thereof they cannot be good : howfocuer many times the wicked are to thameleffe, that when they have vetered most vile conceits

of others without cause too, yet will not thicke to fay, that they judge charitably of them, and thinke the beft, and will not make the worst of things.

Or Belials mailters warehoule, and ware.

And now a little (by the way) of Belials mafter, for whom he worketh: of these mens ware-houses where they lay their stuffe, of which workhouse they make these images, and of their worke-houses where these false and vaine mentall images be forged. Surely the Lord created the wicked at the first, though not wicked : he preserveth them, and prouideth for them, though not to be wicked : therefore they should both in bodie and soule serve and glorific him, but they do not. The diwell hath bewirched them, and taught them to bewitch others; with his faire promifes he hath inveigled them, and taught them to inveigle and deceive others. And therefore (God withdrawing his grace, and turning Sathan loofe vpon them, and so justly hardning their hearts, and giving them ouer to themselves) Sathan they beleeve, and not God: him they obey and not the Lord. Their heart is Sathans store-house, their head is his worke-house, they are his apprentises and bond-slaves, and do worke for the Diuell all kind of workes, fauing good workes.

than.

And for every one of his apprentiles and journeymen, Sathan hath a ware-house and a shoppe, after the manner of Merchaunts and great occupiers: for the Diuell is as great a dealer as any in the The great- world, and therefore hath neede of many shops, and of many wareneffe of Sa- houses, of many factours, and many servants, and of a legion of divels. He hath the greatest but not the godlicst Monarkes of the world to rule for him: the learnedit, but not the holieft doctours of the world to teach for him: he hath the craftieft but not the conscionableft lawyers of the world to plead for him: he hath the vaineft, not the valiantest captaines of the world to fight for him : he hath the most rich, not the most religious Merchants of the world to trasficke for himshe hath the cunningest and the cruellest vsurers and extortioners to exact for him: he hath a legion, yea a million of brokers to hunt for him, to buy and fell for him, to play the baudes for him, to coufin and deceive for him, & of bloudy murtherers to kill & flay for him; in every market and shop:he hath some to lie and to sweare, & to deceive for him:some setting false colors vponitheir clothes by false lights, some learning the trick with the finger: some pinching others and enriching themselues by false waightes and measures, and some by extreme prises, exacting vpon the buyers, and some purloyning from their maisters, to purchase the gallowes here, and hell hereafter if they repent not. In a word, Sathan hath more offices and officers, and greater reuenewes,

and takings, and dealings, and pleasures in his kinde and kingdome. then ever Salomon had in his, He is the greatest Monarke in the world. Monarch (faid I?) nay tyrant: for he ruleth with great wrath and crueltie. Wo to the inhabitants of the earth that be his fubiects, And be- Rew. 12. fides all this outward trading, he hath many shops and shop-keepers. ware-houses and factors in secret, that all men know not of, Yea, in many he occupieth freely, that spit at his name : and manie crie out. that they defie the divell and all his workes, when they doe nothing elfe poore flaues, but ferue him, and do his workes. In euery wicked man there is a shoppe, and a ware-house: the heart is his ware-house, wherein is flore of leud things : his braine is his shoppe, and in that

doth he worke and forge out euill images, or imaginations,

So much in generall, of Belials mailter, his storehouse, and his warehouse, and his ware. Now in particular (as it were in a bill of parcels) let vs fee what wares are stored vp in his hart, and what workes he frameth thereof in the shop of his braine. There is in his heart store of malice: and of that he forgeth flaunderous reports, impudentlyes, and vniust reuenge. There is in his heart store of obstinate wilfulnesse, and wilfull oblinacie: and of that he forgeth out peruerle disputations, and croffe languages. There is in his heart store of enuie: and of that he forgeth falle suggestions, and impatient munnurings against the prosperitie of his neighbours and brethren: as Efan did against Jacob because of his bleffing, and Achab against Naboth for his vineyard. There is in his heart store of hatred against the truth : and of that he forgeth cruell deuises against those that professe the truth. There is in his heart store of disdaine: and of that he forgeth reprochfull speeches, high lookes, and straunge countenaunces against poore simple men. There is in his hart store of arrogancie and pride; and of that he imagineth himselfe to be the only man in the world, when he beholdeth his wealth and brauery, like Nebuchadnezear when he beheld his pallace, There is in his hart store of lightnes & inconstancy: and of that he forgeth strange fashios & new fangled deuises. There is in his hartstore of vncleanenes, and of that he frameth filthie converances for his beaftlines, adulteries, and fornications, There is in his heart flore of groffe ignorance in the Scriptures: and thereofhe forgeth groffe errors, superflitious worshippings, & base conceits of the Almighty, thinking him to be like them felues, Pfal, co. There is in his heart flore of disloyaltie and of that he forgeth trecherous practifes against his Prince and Countrey, and she conueiances to carrie them out with all, like Indas with his kiffe, and Abfalom a Sama 10 with his vow at Hebron . There is in his heart flore of hypocrifie; and of

2. Kin. 21. 9. that he frameth counterfeit holinesse to couer his wickednesse, like IezaPro. 7. 14. belwith her fast, and the harlot talking deuously of her yows and peaceoffrings. There is in his heart store of couetousnes, and of that he forgeth
deceit, and wrong, & a thousand deuises to get the world into his hands.
There is in his heart store of prophanenesse and vagodinesse, and of that

he frameth lefts against the Preachers of the word, like the scoffing au-E-20-33-31. ditours of Ezechieli There is in his heart love of sinne, and thereof he forgeth arguments to maintaine sinne withal, and deuises how to smite him with the tongue that shall tell him of it. And as of the leud stuffe that is in their hearts, the wicked frame and forge out cuill imaginations both against God and mansso do they also misconstrue, and interprete in the worst part, even the most holy things of God: and of the best intended actions of the godly, do they frame wrong judgements, & evill surmises,

1.54.25.10 like spiders who make poston of honie. It Danid in his distresse shall send to churlish Nabal for relecte, the foolish churle will imagine euill against Danid, and not sticke to say that he is runne away from his Master, and al

2.5 m. 10.3 to faue his purse, If kind Danid send to visit the wicked King of Ammon, Hanna will imagine that his messengers come as spies. It sohn Baptost will not exteand drinke with men, but be strange and authere, then they

Mat.11.18. will imagine and fay, that he hath a diuell. If Christ come eating and drinking, they will imagine him to be a glutton, a drinker of wine, & a friend of Publicans & finners: so that do what one can, he canot please the wicked man of Belial. If Paul be troubled with a viper, then he is a murtherer, if

Ail; 18.4.6. he shake off the viper without any harms, then he is a God: so are men commonly in their extremities, whose hearts are either ignorant or vn-sanctified. If any cost be belowed upon Christin his mebers, such as In-

fanctified. It any cost be bestowed upon Christin his mebers, such as Indas will imagine it to be bestowed in waste. In like maner is it now in the light of the Gospella Aske thy due, thou are couetous: crauest thou helped then looke for a churlish answer. Doest thou offer kindnessed thou shall be suspended for thy good will. Wilt thou be familiar with menethey will imagine that thou seekest to burden them. Wilt thou be stranged then are thou lordly, proud, stout, and high minded. Dost thou intreat for peaced then thou are afraid of thems to they will imagine. Wilt thou eate and drinke with menethey will imagine that thou are beholding to them, as some thinke that we are beholding to them for hearing the Sermon. Dost thou talk in private with a womanethey that are lead will imagine that thou are lead with her, Art thou troubled with a generation of vipers as some than thou are a bad ma. If thou escape their malice by the goodnesse of God, then it was more by thy friendes then by the goodnesse.

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goodnes of thy caufe. If thou dolf any thrange and vnwonted thing they will imagine thou workeft by the dinell. If the wicked man profper, he imagineth that he hath ferued God wel. If any mabe familiar with them who they love not they imagine him to be their enemy alfo. If any common calamitie happen, they imagine that the Gospell is the cause of it. It any speed better then they then they imagine themselves to have wrong. And thus we fee al their civill affaires to be ful of cuil imaginations, Now from home let vs follow him to church (as they fay ) and fee if his judgement in matters religious be any better and first of Belials imaginations or forgeries, as touching the man of God that teacheth, and then of the matter that is taught. If the Minister speake scholastically, then he feketh himfelferif plainly, then he is no fcholler: if he pleafe their humor, he is the onely man, and no man may come neare him. If he yie to repeat his doctrine, then he is tedious and wanteth matter ; if his deliverie be mild, then he is a fraid to displease : if it be bold and seuere, then he is peremptorie and proud, If a man vrge the law, then he driveth men to defperationif mortification, he driveth men into melancholy dumpes, and frayeth them out of their wits. If we vrge inflification before God by faith in Christ onely, then they imagine that we denie good workes. If we preach good workes, then we are Popish : if we teach that men must not pray to Saints, nor for the dead, then they imagine we deny prayer: if we say that the falutation of the Angell to Mary is no prayer, then we deny part of the new Teltament; if we say the Creede is no prayer, then we deny the Creede: if we preach against common, vaine, and needlesse fwearing, then they imagine vs to be Anabaptifles, and deny both the vie of an oath and magistracie; if we speak against gaming, dancing, & other prophanations of the Lords day, then they imagine that we allow Chriflians no manner of recreation. If we preach against any fin that they vie, then we preach of malice and against them : if we teach doctrine which they conceive not, then there is no edifying in our fermons: if they like it not, then they imagine that no body elfe doth regard it; if they come to heare vs, then we are beholding to them for their presence: if they wilnot heare vs, yet they imagine that we must speake thoughit be to the wals. If they let their children or fervants be catechized by the Minister, then they imagine that they do their Minister a great part of friend thip in gracing of himsi they fay ouer their flint of prayers, then God is beholding to them, and heaven they must have of merit. If they heare fermons, then they imagine all is well, as though God were pleased with eare-fertifice onely: and alwayes they imagine groffely of pirituallthings, like Nicode- 1sh a. min, who (when Christ spake of being borne againe) imagined that he

felues, fuch do they imagine all others to be, for as to him that hath an ague, all things feeme vnfauourie : fo to him that hath an euill heart of his owne, all mens doings feeme to be cuill: to verifie the faying of the Apostle in Tiem 2. 5. To the pure all things are pure: but to the vncleane and impure nothing is pure, but even their minds and confciences are defiled : and that is the cause why all things seeme euill vnto them, because their minds and consciences are defiled.

But who are pure? (wil fome fay) are not all men finners? and doth

must go againe into his mothers belly. And as these Belials are them-

Objection Aniwer.

Af1,15.9.

TH.1.5.

not finne defile every mans minde? It is true, that all men naturally are defiled with euill imaginations, Gen. 6. 5. but by faith ( which is through the grace of God) in Christ, the hearts of the elect are regenerated, and purified, because it apprehendeth the bloud and spirit of Christ to cleanse vs from sinne past, and to preserve vs afterward from the dominion (at the least) of finne to come, like phyficke restorative and prescruative. For, where a justifying faith is, there is a fanctifying grace. And where faith is Mistresse, there is charity handmaid, which is of that excellent nature and disposition (through the education and instruction of Gods Spirit who begate her ) that she judgeth the best of every thing that may be well interpreted, I. Cor. 13. And fo much for the qualitic of Belials imaginations, which is euill : for fo faith my Text, and experience confirmeth no leffe, but that he imagineth enill. Now let vs confider of the other adjunct of Belials imaginations, and Ofthequatitie of Be- that is, adiunctum quantitatis, an adiunct or circumstance of quantitie: lials cuill i. the cuill of his imaginations is of an exceeding great quantitie : for he

magination doth not onely imagine cuill, and make the worst of euery thing, but

Pro4.16.

he imagineth enill continually.

Continually faith the holy Ghoft , to flew that the man of Belial is alwayes at worke. This word noteth in the wicked man two things, First diligence, Secondly perseuerance in euill. Great is the diligence of wicked men in finne : for they lofe no time : They cannot fleepe (faith Salomon) except they have done some enill No, Sleepe departeth from their eyes untill they have caused some to fall. Like gamesters, who cannot find the way to bed vntill either they have loft all their money, or caused others to lofe all. They continue day and night: they are as diligent in the feruice of the divell, as the divell himselfe is is hunting after mens foules : for be goeth about continually like a rearing Lyon, feeking whom be may denoure: and so do his men of Belial seeke whome to deface and devoure.

This note of continuance cometh in like a barre in the armes of the wicked.

wicked to put a difference betweene them and the godly. For though the godly or regenerate do sometime fall into cuill sumifes, and bad imaginations, through naturall weakenesse and corruption of heart, yet they continue not in it. Shall we continue still in simes, faith the Apostle) that grace may abound? God forbid, No: they dare not continue in a finne, they are euer checking and controlling their wayes, and confelfing their finnes, and condemning themselues, and for sking their euil I imaginations. And if they fall againe into the same sinne (as oftentimes they do, ) it is with a greater deteffation and lothing of the same sinne. and with a greater and more earnest striuing against it afterward.

And yet the godly are not to simple, and foolishly credulous, as to beleeue euery faire tale, or to be in league with euery flattering face, or to shake hands presently with every new acquaintance, nor to trust euery promife and protestation without any maner of trial nor to make the best of that which is of it selfe naught, and apparantly cuill: nor to be free from all fulpition, where there is just cause to suspect; and in so doing they are not to be condemned, but rather to be commended for as charitie is not suspitious without cause, so is it not foolush and bloc-

kish when there is cause.

And seeing as our Sauior Christ himself hath joyned the innocency The wifeof the Done, and the prudency of the Serpent together, simplicitie and dome of a discretion as a most fit match, and well befeeming a Christian foule, let no man separate them afunder, but be simple & wise too. And hereof we have divers examples in the Scriptures. Abraham imagined that Gon. 20.11. In Gerer his wife might be abused, and he slaine for his wifes sake : and not without iust cause, for he saw that the feare of God was not in that place, to shew that when good men have to deale with those that seare not God, they may very inftly imagine that they shall not be well dealt withall, lacob fulpected that al was not wel towards hinwand not without inft cause, for he saw that his vakle Labans countenance was not Gon 31.2. towards him as in times past; and againe he marked how Labou sons murmured against him, Indah imagined Tham w his daughter to be a Gen 38.15. whoore (though he knew not then who she was:) and not without inft cause, for the fate by the waies side with her face couered, after the maner of whores in those daies, & in that country. The watch-men of the tower in Ifrael imagined rightly that it was Iehn who came towardes a King as that place, because his marching was furious, like the marching of lebu, who belike was knowne to be a hote man, All which examples do teach vs, that when there is just cause of suspition, and likely tokens of danger and cuill, we should not be secure & simple, but wife to see dan-

208 ger, and prouident to avoide it: for that is the part of a wife man (faith the Wile man) to fee the plague a farre off, and to flie from it, as Eliah faw (by a cloud that arose) raine comming a farre off, and caused the King to prouide for it before it came, And someime the godly haue imagined(in good pollicie) of a thing otherwise then they have known the thing to be : as lofeph did when he made his brethren beleeue that he tooke them for spies, when he knew them to be no spies. And somtime by the outward likelihoods, as they coniecture of a thing, and are deceived, as I face by feeling of I acob in rough skins, imagined it had bene & fan: and Samuel by the countenance and stature of Eliab, imagined that he was the man that should be the Lords annointed, but he

1. Sam. 5.16 was deceived; So Elijah feeing none to stand for the glory of the God of Ifrael but himselfe, imagined that he in that case was left alone, but

he was deceined.

In the imaginations also which commonly men have of themselves, What ima-ginatiosthe there is great difference betweene the wicked and the godly : for the godly have godly being (in some measure) through the grace of God, privy to their of the clues owne corruptions and infirmities, do ftill imagine (and that truly ) that they come short of doing their dutie to God, suspecting and fearing their owne ignorance and negligence: as that godly, zealous, and couragious reformer of religion Nehemiah did, who when he had most ex-

too much humbled and cast downe alreadic.

Note.13.22 actly and foutly reformed the Saboth day, he defired God to be mercifull vnto him, even in that point, And though S. Paul that worthy Apoltle of Christ, knew nothing but wel by himselfe in his ministerie, yet did he imagine (and that rightly) that fomething might be amiffe, and therefore faid, Though I know nothing by my felfe, yet am I not thereby in-

fified. And sometime the godly do imagine that they are for saken of God, when they are not forfaken, which fearefull conjectures and defperat imaginations do arife, fortime by the flie fuggeftions of Sathan, through want of faith to refift him fometime of melancholy impressions in the godly, and those are to be helped by phisick, and good company keeping: and sometime from the affliction and wound of conscience, groning vnder the hand of God, especialy after some relapse into fome old finne againe. Which kind of imaginations are to be altered into more comfortable and wholesomer perswasions by spirituall phisicke, that is, by the wife handling, and discreete applying of the promifed mercies of God in the Gospell, tempering therewithall the threatnings of the law, either more or leffe, according as the spirituall phisition shal see the partie more or lesse humbled, or not at all, if he be

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VS of But the wicked being blinded with felfe-loue, and bewitched with What the the vanities of this world, and benummed with the long custome of fin, wicked do go on still, drinking in sinne as the horse drinketh in water, and imagibeing blinneth that he is well, when he is gotten into the sooles paradise, and goded, bewitched and eth after his filthy pleasures, as a bird to the snare, and like an oxe to the benumed. slaughter. Pro.5.

Nebuchadnezzo the King of pride ftrouting himselfe in his pallace, imagined that he was admired of all the world, but was deluded as it were by his owne shadow, and derided of God and man, In like maner vaine men and women (ictting vp and downe in the world like hobby Hobby horses in all brauerie, with their traines after them, and pedlers packes horses. about them, with a companie of circumstances in strange and wild fashions ) imagine that they are honored and admired of all men, whereas indeede they are wondred at of the wife, and almost of all men for their vanitie and excesse. Againe, where there is no feare, they imagine feare to be, and where there is both feare and shame, and deadly danger too, they promise vnto themselues al peace and security, suspecting nothing, like the mother of Sifera, & the Ladies of King labins Court, who imagined (and could imagine no otherwise) that the cause of Sisera his long staying was for no other end but to deuide the spoile, when Indg. 5. 30. indeede he was spoiled himselfe, and that by a woman too. So the rich man in the Gospell, having gotten much wealth about him, imagined that he should live many yeares at ease, but he was deceived, for even that very night following was his foule fetched away. Wherein is veri-tufe 12.19. fied the prophecie of the Pfalmilt, The wicked (what focuer they ima . Pfal. 55. gine vnto themselves) fall not live out halfe their dayes: namely, that themselves dreame of.

Therefore (to shut vp this point) as before we have bene taught by the names of Belial, which signifie lawlessesses and prophanenesses, to looke to our selves, that we be not lawlesse and prophane: by the mouth of Belial, to looke to our speeches, that we walke not with a froward mouth by the gestures of Belial, to looke to our outward behaviour, that it be in sobrietie and simplicitie: and by the heart of Belial, to watch ouer our owne hearts, that leud things have no residence in them: so now by the imaginations or mentall images of Belial, framed in the shop of his braine, of the leud stuffe in the store-house of his heart, let vs be admonished to looke carefully vnto our imaginations, that they be not cuill salie, vncharitable, vaine, wrong, & crooked. Let tation vp6 vstake heed that we make not our hearts (which should be the templesshe premisof God) Sathans ware-houses or store-houses, nor our heads his shopsses.

and worke-houses: let vs learne to judge the best, and alwayes charitably of other mens persons, and actions, where it is possible to affoord a good conftruction, And where there is just cause of feare and suspition, there let vs learne to be wife, and not too simple and carelesse. Let vs take heed that we be not deceived with the enchantments and bewitching vanities of the world, nor yet blinded with the falle love of our fehres. In a word, feeing as the imaginations of Belial are for their qualitie euill, and for their quantitie vnceffantly euill: and feeing that continuance, or dwelling in euill imaginations, and vncharitable surmises, is here put downe for an infallible marke of the man of Belial, and of a vaine man, who is to be deltroyed if he repent not, both speedily, suddenly, and without recouerie : let vs all that tender the glorie of God, the quiet of our brethren, and the peace of our own foules Hook to our hearts and minds, to our thoughts, and imaginations, and learne by the word of God, (ftriuing by continuall prayer) to amend, correct, controll, and examine all our furmiles, our opinions, and our conceived imaginations, or finister conceipts, which commonly we frame of our felues, and of others, of our maker, and of our neighbor: happy is be(not that is free from euill imaginations, for then none could be happie) but he that having found out his euill imaginations, doth forfake them, And wo be to him (not that hath had a false imagining head, or may perhaps be overtaken with an vincharitable furmife by occasion, for the wo be to all, ) but wo be to him that heareth what I fay, and knoweth himfelfe to be guiltie, and yet wil continue in his cuil imaginations, for fuch a one hath Gods markes you him, as we fay of him that hath the

plague) euen the markes of a man of Belial, which is the plague of the foule to ytter destruction: for heimagisch enili continually.

Now les vs pray.

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## THE VIII. SERMON.

PROV. 6. 14.

He raiseth up contentions.

He meaning of these words is this : that where there was

no contention, the man of Belial foweth contention; and where contention was either dead, or dying out : he by rubbing and chafing of it, (asit were) fetcheth and reuiueth it againe, Contention is like a brawling dogge, or ro- Contentió ring lion, which being raifed vp, will thew his furious disposition, and like a dog put men both in feare and danger. Now Belial is one that raileth vp this and a lion. dogge, and awakeththis lion, to his owne danger, and trouble of others. by Belial The fumme is this: that Belial is a common makebate, a fower of difcord, an enemie to Christian peace, and one that cannot fish (as the Prouerbe is ) but in troubled waters. Whereby we may learne, that an imagining head is good for nothing elfe but to breake up the ground that the Divell meaneth to fow with the feede of debate and strife. And now the wicked manstree beareth fruite (fuch as it is) even bitter contention, The tree of which is nourished by leud thoughts in the hart, and watered by the cur-wickednes, fed fuggestions of Sathan: it buddeth in the euill imaginations of his head: it bloffometh in the counterfeit and prophane geffures of his body: it knitteth in the frowardnesse of his mouth: it ripeneth in the practife of his life, when he raifeth vp contentions : it falleth and rotteth when de-

struction commeth speedily and suddenly upon him without recoursie. Lo then the fruites of a wicked heart, and furmizing head . And one thing followeth another in order (or rather out of order:) for leud fluffe in the heart, maketh cuill imaginations in the braine, and cuill imaginations serve to raise vp contentions amongst men. And the reason is this: euillimaginations or mentall images, are falle refemblances, or furmizes that Belial bath framed of himselfe, or of others: and when they come to light, no bodie liketh of them: all men hate them, all men reproue them. Belial maintaines them, and then Contention the brawling curre is raifed vp: of himselfe he imagineth that he is wife, when he is but a foole,

(especially in respect of true heavenly wisedome: ) that he is bountifull, when he is most niggardly: that he is able to do much, when he can do nothing: and then boalteth of himfelfe what he is, and what he can do: as if he should say: Lo, this is my picture. It is nothing like you, faith another. It is faith he; and fo dogged Contention is raifed vp.Of God and his truth he imagineth carnally, superfittiously, groffely, and blasphemously, and commendeth it, faying: fo is the Almightie, fuch is his nature : as if he should fay: Lo, this is Gods image, this is his picture. That fee others that be Gods friends, and religious friends indeed, and they deny it, and detest it: and then contention is raised up. Of State-matters, and commonwealth matters he imagineth crofly, and after his owne pleafure. Alfo of the Preachers methode and doctrine, he imagineth this and that, and frameth out a patterne of teaching himselfe : thus he should have said &c. and this he defendeth to the raifing vp of contention. Of every mans actions he imagineth euill, descanting at his pleasure, of this mans dealing, and that manslife, of this mans words, and of that mans lookes, and fetteth out every mans image as he lifteth himfelfe : which when men behold, and fee how ilfauouredly, and deformedly they are fet forth, they reprove the forger or counterfeiter. For who can abide to have a wrong picture made of himselfe? If it be valike vs in eyes, or nose, or countenance, or any part elfe, we scorne it and deface it . Much more are men moued when they are pictured like beaftes, or fee a man fet foorth with a bealts head: that is a monster, who can abide it? Such a mate is Belial, who imagineth cuill, and forgeth pictures (asit were) of every mans doings and fayings as he lifteth himfelf, forneafter a beaftly maner, fome after a monifrous manner, and all after a counterfeit and vnchriftian manner.

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Againe, on the other fide, as the wicked man delighteth to fet foorth ked loue to euery man after his owne deuice, fo can he by no meanes endure to fee be foothed himselfeset foorth in his owne colours, and as he is indeed: but loueth to be flattered and foothed up in all his vgly deformities. For when the Minifter of God (hauing the spirit of God for his instructer, and the word of God for his warrant) shall paint out the man of Behal in his right colours, though the picture and the person do agree yet the wicked are too curious, or too incredulous, or too pecuish to beleene it : but will find fault, and fay: I am not fo bad as he would make me. Swearing, and whoring, and fabbath breaking, and viurie, and briberie, and vanitie, and exaction, and ingroffing, and gaming, &c. are not foill as we make them: & hence arise contention: for the truth will not be outfaced . Thus we see the reason of the order that is ysed here in placing these words, and how

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one thing followeth another. Now, for the better understanding of the truth of this matter wherewith the man of Belial is charged, and for the clearing of such doubts as may arise about it, there are source things diligently to be considered of.

I. The causes which moue him to raise contention.

2. The meanes whereby he doth raife contention.

3. How great and odious a finne it is to raile contention.

4. What difference there is betweene the contentions of the wic-

ked, and the contentions of the godly.

The causes of Behals contentious disposition, are principally two. First, the anger and wrath of God. Secondly, his owne euil affections, Gods anger is one cause: for God and he being at oddes, Belial cannot be at peace with Gods children. For he that imagineth euill cominually, must imagine cuill of all men: he that imagineth cuill of all men, must also imagine (as he may well inough) that he is hated of all: he beleeueth no man, and is beleeved of none: he truffeth no body, & is truffed of none: and being thus hatefull & hated, it grieueth him to fee others at vnitie: & therefore to bring others into his own case, he raileth vp contentions between partie and partie: like the Diuel, who being at enimitie with God, (himfelf) did not cease vntil he had set enimity between God & ma. And this mutuall or civill differtion doth commonly follow amongst men ypon the contempt and neglect of the word of God: and that is an effect of Gods most just revenging wrath: for when men refuse to submit thefelues vnto the Gospell of peace, and so to be reconciled vnto God : it is iust with God to give them over, and to set them at contention amongst themselves, that they may be devoured one of another,

According to that which the Prophet Efay faith: The micked are like Efa.57.20. the raging fea that cannot rest, whose waters cast up mire and dift. There is no peace unto the wicked faith my God: he doth not say, that the wicked do not rest, or will not rest; but they cannot rest. And why? Because God denyeth them peace. And the Aposse saith: Enill mensoral waxe 2.7im.3.13. worse and worse, deceiving and being deceived. He saith not that they may, but they shall waxe worse and worse, and they shall deceive and be deceived: as a thing ordained for them, this evill shall come upon them. And the wise man saith; As the cole maketh burning coles, and wood a fire: Proasas. So the contentious man is apt to kindle strife. Therfore whoso ever he be that doth studie contention, and reioyce to heare of strife, let him search his estate. If he cannot chuse but contend, and desire it, even for it selfe sake: let him know, that he is branded for a wicked man of Belial, and one whome Gods anger doth even burne upon, untill it hath consumed him.

The fecond cause which moueth him to moue contention, are his own euill and leud affections, or defires, and chiefly the pride of his heart : as

Pro 13.10. Salomon faith: Onely through pride a man canfeth contention. And this proud contentious humour of his, doth chiefly respect his own vainglorie, and the furtherance of impietie and mischiefe : Let nothing be done (faith S. Paul) through contention or vaineglorie: to flew, that the vaine-Pint 2.3.

glorious are contentious, and the one feedeth and maintaineth the other. And this is that which Salomon speaketh plainely in the 28, of the Pro-

nerbs, verle 25. He that is of a proud heart stirreth up contention; to thew, that pride is of a stirring nature: and a proud heart by stirring of contention may eafily be knowne. The second thing that Belials proud contentious heart respecteth, is (in divellish pollicie) the more freely to practife his mischieuous deuites, imagining that he may the more quietly proceede in his wicked enterprifes, without any question or molestation of himselfe, Yea out of the contentions of other men, some have sucked no small advantage. Saul pursued David, till he heard that the Philistines were come foorth to inuade and destroy his land, and then he returned, 1.Sam. 13. by which means Danid escaped his hands for that time: 1. Sa. 22, 27. 37. 10b.7-43.

While there was diffention among the people, no man layed handes on our Saujour Christ, but every man went to his owne house, John 7.43. 44. 53. and Christ went his way to mount Olimet: Iohn 8. the first verse. While the Pharifees and Sadduces were at oddes, and deuided about

All. 13.6.7. Paules words, Paule escaped for that time. Act, 23.6.7. By this pollicie also did the seditious that were in the citie of lerusalem, raise a third armie (when they faw the Cirie alreadie deuided ) to the ytter spoile and ouerthrow of the whole Citie: fo the contentions of the Citizens was a vantage to the feditious. And no doubt, but there are many fuch amongit vs, that would be glad to fee ciui! diffention in the land (which God for his mercies fake, if it be his will turne from vs, ) that they might then the more freely follow the spoile, and fall vpon the pray . And by what other pollicie (I pray you) doth the vicar of hell ffill hold his place, but by the contentions of Princes and Nations? To this end did Pope Hildebrand never leave hitching and encrocking vpon the Emperous right, vntill he had put him quite beside the cushion (as they say.) And tention be because the Princes of the world should have no ley sure to see the villanies and outragious practifes that lurke under his triple Crowne, much leffe to call him into question; and least of all to suppresse and deied him: his practife hath bene, and is, to fet variance and contention betweene Prince and Prince, betweene nation and nation, that while they

are busie in defending of themselves one against another, he may both

quietly

The Pope raifeth contweene Princes: and why:

10h.8.1.

quietly hold that which he hath gotten, and also more easily enlarge the borders of his Popedome: and all (forfooth) under the name of Saint Peters patrimonie: yea, that he with his cup-shorne Cleargie may play Rex, and in time overrunne all. So Hildebrand, (like a hell firebrand) first by Pope Hilexcommunicating of Henry the Emperour of Germany, fet his subjects debrand, and him at variance, that they rebelling against him, and the Pope at the fame time excommunicating him, might drive him to submit himselfe vnto the Pope: which indeed the Emperour most sauishly did, with his Queene and his child, who waited bare footed and bare legged in a cold winter, three daies and three nights at the gates of that proud Luciferian Prelate: and at the last was let in and admitted to the Pope, where he was constrained to yeeld vnto such base conditions as pleased that proude Prelate to bind him vnto, furrendring his Crowne and kingdome vnto the Pope, and receiving the fame againe at his hands. Afterward fearing left the Emperor would be reuenged of him, for his good entertainment that he gaue him, he excommunicated the Emperor againe, and let vp Rodulphan Duke of Suemia in his place: during which contention the Emperor was at no leifure to deale against the Pope, as afterward he was, whe he had fubdued Rodulph, and was feeled againe in his Empire in peace. In the fame steppes do all Hildebrands successors walke to this day, fetting all Christendome together by the eares, that in the meane time they may eafily get, and quietly keepe, what foeuer he can get. The like pra- Why Pa-Etife is taken up by our home-bred Papilts both couchant and dormant: pills fee who endeuour by all meanes to fet contention betweene the Church. itriebegouernours and the Pallours of the Church, about matters of circum-tweene the Stance, that in the meane time they with the rest of common aduersaries & Church may do what they lift, and go whither they lift, running through the gouernors, countrey, and spoiling the haruest of the Lords Ministers, like Sampsons foxes with firebrands at their tailes . The like pollicie doth Sathan fill Sathans vie in filling the Church with needleffe ftirres, and vokind contentions, drift in by Schismatickes, which robbe the Church of Christ of her children, tention that the true preaching of the Gospell may by this meanes be hindered betweene and stopped. And to what end elfe of late, both there bene such contention even about some fundamentall points of our faith, and the doctrine Teachers; of the Church: but while men are busie in vnderpropping the frame, and to faue the whole house from falling, Sathan with his leavie of Atheists, Papistes, and Machiuilean politicians may runne away with the spoile, and not be espied. And what other drift hath the Diuell, in sowing of discord betweene the Pastour and people, but to hinder the worke of Pastor and the word, still buzzing this into the minds of the people, that the Prea- people.

P 3

Neighbour and neighbour.

Man and

wife.

cher is not learned, or elfe speaketh of malice, &c . The like purpose he bath (as we fee by daily experience) in raifing of contention betweene neighbour and neighbour, to breake the bands of love, and to breede ftraungeneffe and contempt of one against another, left that by often meeting in brotherly and kind fort, they might mutually ftirre vp, and confirme one another in the graces of the holy Ghoft, and in the pathes of pietie and religion. The like pollicie hath Sathan also in raising of contention betweene man and wife, to interrupt their godly prayers , and good courses of Christian exercises, whereby Gods bleffing and fauour may be hindred and kept from them: and he in the meanetime may fet in his foote, and worke all kind of mischiefe, wrath, and vncleannesse amonest them, Let vs consider well of this, that love to feede (as it were) ypon floutneffe, and peeuish affections, only for maiftry fake : let vs learn rather to feek after peace & enfueir, for contention wil come falt inough, like weeds amongft the corne, or as dogs that come out as a man rideth, before they be called. And so much briefly for the first point, namely, the chiefe causes why the man of Belial delighteth in raising up of contentions.

point, How.

The feedd Now let vs come to the fee ond point, and fee by what meanes be doth raife contentions. The meanes are diverse, but chiefly three. First, talebearing, and tale-beleeuing. Secondly, misconstruing, and taking things in the worlt fence. Thirdly, bufie medling in other mens matters. Oftale-

Pro. 26. 30. bearers the wife wan speaketh thus: As without wood the fire voeth out, fo

rers.

without a talebearer ftrife ceaffeth: Pro.26.20, to fhew, that ftrife is main-Oftalebea- tained by tales, as the fire is by wood: the more wood the more fire : fo the more tales the more strife. And he that carrieth tales, carrieth wood like a scullion, or kitchin boy, to make a bigger fire. They may be compared to rogifh pedlers, or pedling rogues, which go about with light & trifling wares: vnder pretence whereof many play the thecues, and do much harme otherwise. But if no bodie would looke your their wares, they would have small lift to open them : so if no bodie would hearken vnto talebearers, but would reproue them, either by word, or by countenance, furely they would not take fuch a felicitie in that trade of life as

Pre. 15.13. they do: For as the North wind driveth away raine (faith the Wife man) fo doth an angry countenance the flaundering toung. But these kind of vermine haue more patronage, and better countenance, then honeft men: for commonly they tell their tales as Libellers vtter their mind being ashamed of their names, left they should be disproued, and reproued. And their tales commonly go abroad like fatherleffe children, orrather like bastards, without fathers knowne, or maisterlesse rogues, who hang

on every bush a rag that they come at . I will tell you a thing of such a one (faith this bale scullion of the divels kitchin) but I will tell it you in fecret, you must keepe it to your felfe, or elfe I shall be shent, and get ill will, I will faith the other, I pray let me heare it: and so the innocent party is bought & fold, haled & pulled, rent & torne, condemned and hanged between two malicious theeues, and he not aware of it. The one Tue robbeth his neighbor of his good name, which is better then gold and fil- theeues. uer, and the other is the receiver . Odiofum geniu, a hatefull broode they 1. The reare; and deferue hanging ten times more then he that robbeth a man y .. Porter. pon the high way: for he may make restitution of that which he stole, but ciner. a mans good name cannot be reftored againe. No faith Machianel flaurder thy enemy, & speak all euill of him that can be deuifed: (yet cunningly, that it may be beleeved) if otherwise thou canst not be reveged of him: for howfoeuer he may, and doth cleare himfelfe of the flander, yet a fcarre wil remaine do what he can. A divellish practife, & fitter indeed for Machianel & his followers, then for any that beareth the face and name of a Christian. This was Abfaloms practife, to steale away the hearts of his fathers subjects, partly by misreporting of his fathers government, & partly by extolling of himfelfe: a most traiterous & thecuish practife. In like maner do all aspiring minded talebearers grace themselves by disgracing of others, to rob men of their friends, which is worfe then to rob a man of his goods : and fuch if they repent not, must make just accompt to hang in hell for it, though they hang not here,

As it is a wicked practile to carrye tales in such obscure fort as hath Of beleebene shewed, so it is as bad to beleeve tales, and to give credite to tale- uing tales. bearers without any further proofe and examination of the matter. It hath bene the vindoing of many an innocent and honest man. Ziba cometh to king David with a smooth tale against his maister Minhibosheth, 2. Sam 16. David received it, but did not examine it; and giving rash credite vnto 3.4. it, made no more ado, but prefently (without hearing Miphibosheths defence) gaue all Miphibosheths lands vnto Ziba, a flanderous & flattering clawbacke. And though Danid were as an Angell of God in wifedome and discerning (as the woman of Tekoah told him) yet he was too hastie and credulous in that matter . Whereby we may learne that even the best men are subject to this foule fault, and are guiltie of false witnesse bearing against their neighbour, contrarie to the ninth Commaundement: which is done not onely by reporting, but also by beleeuing of falle things against our neighbour. And furely men must take heed of this foulevice, which is of so curfed consequence as we see daily. We had need (I fay) take heede how we beleeue reports raifed against Christian

Mat.10. Mat. 5.

30.

professors of the Gospell: especially against the zealous Preachers of the word: because Christ hath told vs they shall be hated of all menfor his names fake; and that men shall speake all manner of euill saying against them falfly for his fake, And fuch as Danid was shall not want Zibaes e. nough, in Court, and countrey, and citie, and every where: every great man, yea every one that is in authority hath fuch hangbies too many about him, to hurt honest men in their credite, if they take not heede of them. Surely at another time, Danid did paffing well, when he forbad 1 Sam. 31. the publishing of Sauls death amongst the vncircumcifed at Gath and Askalon, left they should infult & reioyce at the death of the Lords annointed, the king of Gods people: to shew, that if we must not alwaies publish even true things, & that are notoriously and famously knowne, when the concealment of the may be more for Gods glory:much leffe ought we to deuise, or to publish, or to credit false rumours & slaunderous reports against the Lords annointed, or any of the Lords people, which tend to no other end but to the dishoner of God, in defacing of his servants. In the 2, of Ruch, ver. 11, there is a notable pattern or exaple for newes mongers: All is told me (faith Book vnto Ruth) that thou half done unto thy mother in law fince the death of thy husband & how thou half left thy father and thy mother, and the land where thou wast borne, and art come unto a people which thou knewest not in times past. By which relation of Booz vnto Ruth, we may learn, that the vertuous acts of good men are to be spoken ofto their comendation & comfort, to the drawing on of others: & aboue all, & in all, to the glory of God. And that if we will needs be discourring of mens liues & doings, we should freak of their good deeds, and vertuous acts, & not stand raking still in their

Taking all things in ill part.

The 2, way which the man of Belial taketh for the raifing of contetions, is a wilfull & pecuish taking all things in euill part, & construing them to a wrong fense: like the malicious Iewes who alwaics drew the heauenly words of our bleffed Sauiour fro the right meaning: when he spake of the temple of his body: shewing how that shold be destroied, & within 2. daies builded again: they maliciously construed his words, to be meant of the temple of Ierufalem. When he spake of going to a place whither they could not come vnto him: they prefently asked if he wold go & kill himself, Whe the blind man being restored to his fight by our Sauiour Christ) did but answer the Iewes vinto their question, Thewing how he came by his fight, & maintained the deed of our Saui-

corruptions, and infirmities, (as the maner of most men is) & in reporting, not to eclipse their vertues, but to shew all to the full, as he did

that told Booz of Ruth: but fo will Belial never do.

Ich 8.22.

our Christ, they captiously tooke him at the worst, as though he went about to teach them, John 9.34. So do all wicked lawleffe Beliefs . Answer tob. 9.34 their demands & quettions, with some reasons that they cannot gainfay, then we go about to teach them: and then to a braule. Speake merrily, and familiarly, thinking no harme against any man, they take it as a deriding, and icoffing atthem; and then to a braule. Do but a little reverence voto them, & then they thinke that they are despised, Do much reverence them, and then they take it as if we mocked them. Admonish them, counfell them, reprehend them, they are aloft straight, and take it that we command them, that we judge them, that we condemne them: they will not endure it. Their felicity is great that they take in descanting vpon the Princes lawes, vpon the Preachers lives and doctrine, and the doings of all men. In a word, fay what you will, do what you can, meane as well as may be meant, be familiar or be sfrange, care or eate not, pipe or mourne, all is one, nothing is well taken at the wicked Belials handse and fo long, what can be looked for but contention?

The third way whereby he raileth vp contention, is by busying, and Intermedmedling in other mens matters which belong not vnto him, and that be- ling in ofore he is called the reunto, whereof some be women, some be men. Of ther mens contentious and busie bodied women the Apostle speakeththus: Being matters. idle, they learne so go about from house to house, yea, they are not onely idle, but also pratlers, and busie bodies, speaking things that are not comely. Salomon (speaking of contentious women) faith: It is better to divell in acor- proate. ner of the house top, then with a contentious woman in a wide house . To thew that there is small ease or rest to be looked for with a contentious woman. And in the 19. verse he faith it is better to dwel in the wildernesse, then with a contentiout and angry woman . To shew, that there is more comfort and rest to be looked for amongst the wild beasts, then among

Of busie headed men, some are intermendlers in Church matters, and fome in common-wealth matters. Of the first fort are fuch as Vzzah was, a Sam. 6.7. who put his hand vnto the Arke of the Lord, to hold it vp from falling, when he had no calling thereunto. The Lord was very wrath with him for it, and in his iuft vengeance stroke him downe for it, even in the very place with present death. If the Lord were so angrie with Uzzah, who infeare and of a good intent did but touch the Arke of God, then what must they looke for, who of a wicked intent, to carpe and cauill, maliciously and proudly meddle with the holy things of God, and matters of

contentions women,

Gods Church, without any calling too? The facrifice of the wicked is an Prazist. abhomination (layth Salomon) how much more when he bringeth it with an

enill mind? Even fo, the medling of the wicked in Gods matters which belong not vnto them, is an abhomination: much more when they med-200,37.31. dle with a wicked mind, and that also to do hurt thereby. When Peter (of meere curiofity) was inquisitive to know what should become of John, Christ gaue him a very round checke for his labour , saying: What is that to thee ? follow thou me: To thew, that it is a foule fault to neglectour owne callings, and to be curious and inquifitiue about other mens affaires which percaine not vnto vs : and God will furely rebuke fuch curious persons. Yet how many at this day do imitate Peter in his vaine curiofitie, or curious veine, not fearing or regarding the rebuke that they shall have from God for their labour? What thinke you of Bilhops & their calling (fay forme?) of this mans gifts, and that mans teaching fay other? Euery cobler and pedler, or tinker, and prentife must know thefe things, and have an oare in the Church governours boate: and hereof arife contentions, and schismes, and factions, and rents in the Church of Chriff, In the meane time examine them how they have followed Christthemselues (a thing indeede whereunto they are called:) alasthey can fay nothing of that matter, their owne callings are neglected, they leape in and out of them at their pleasure, their families and themselues without all discipline and government. Alas what aunswer will they make when Chrift shall stay them , and fay vnto them: What is shat to you? follow you me . When Christ was in a heavenly Sermon against distrustfull care for the world, and fainting feare of perfecution, there was amongst his auditours a very faucy, and vnmannerly worldling, whose heart was so much vppon his halfe penny (as they say) that he could not flay vntill the Sermon was done, but (interrupting our Saujour Christ ) spake vnto him to deuide the inheritance betweene Lut 12.14. him and his brother : but marke Christsaunswer : Man (faith he) who made me a Indge and a denider of lands amongst you? Shewing , that it was no part of his calling, and feeing that it did not belong vnto him, he would not meddle with all:teaching vs thereby also what we are to do in the like cases.

> The fecond kind of busic headed fellowes (whose intermedling in other mens matters, Sathan vieth as his bellowes to blow the coales of contention) are in the common-wealth. Of fuch we have a very lively, yet fearfull example in Absalom, in 2. Samuel 15,2.3. who being a subiect, would meddle in the Kings affaires, and take vpon him to gouerne, to heare and examine mens causes before he was called, but it turned in the end to his owne shame and vtter overthrow : but marke his vile practife : He rifeth up early, and standeth hard by the entring in of

the eate, as though be were a man that preferred the common-wealth before his owne bufineffe, and were loth that futers should attend too long : then he calleth men unto him as they went in at the gaies, if they had 1.Sam.15. any matter or controversie before the King, and came to the king for indee- 3.3.4 ment, and then he questioneth with him in this fort . Of what tribe, or citie art thou then he enquireth what his fuite and matter is, whe he hearethit, were it good or bad, he telleth him, that his matter is good and righteons, but there is no man deputed of the king to heare thee. Oh that I were made Judge in the land, that enery man which bath any matter or controverse, might come to me, that I might do him instice. And when any man came neare him to do him obessance, he put forth his hand, and tooke him, & kissed him. And on this manner did Abfalom to all Ifrael, that came to the King for indgement : so Absalom stale the hearts of the men of Israel, Which after grew to an open treason, and rebellion against the king his father, yet against his owne life through the just judgement of God against him. In like fort at this day it is amongft vs : do we not fee many crafty Lawyers, The prapetty foggers, and others of no calling, wanting worke, that can cun- the of perningly creepe into mens matters, and counfell them (in shew like friends) by foggers, of meere pitty to their cause, and of meere goodwill, gratis, for nothing, Lawyers. and can teach them which way to be revenged of him that hath done them wrong, and how to maintaine fute one against another: when otherwise (but for such vipers) the parties were most likely to have growne vntoa peace : Bleffed are the peace-makers (faith our Saujour Mat. e. Christ) then cursed are strife makers.

And yet I deny not, but that if men belawfully called, they may meddle in other mens matters, as Counfellours may, and Judges, the one to We may counfell and pleade, the other to determine yes, God forbid elfe: other-make wife many that are not able to followe their owne cause should have peace, but great wrong. And others also may meddle being by parties requested, not strife. or by authority appointed as arbitrators to take up or make a flay of matters, and so to ende strife, and make peace. As every neighbour will runne with water and buckets, to quench a fire when a house burneth: fo every Christian ought to do his best endeuour to make peace. and to end ftrife, when men are at oddes: but he that shall be a meanes to begin strife, or to enlarge the breach, is like him that fetteth a mans house on fire, and afterward in flead of water bringeth more fire to the burning downe of that, and the whole city : fuch a one is an odious man a-

monest all men, and counted not worthy to live.

Many of tender conscience are much troubled about this point, namely, what to do if they fee another man do euill, as to fweare vainely,

Answer.

to blaspheme Gods name, or to have any offensive image in his house, or to vie any vnlawfull recreation, or to spend away the time of holy exercises, as the Preaching of the word, &cc. in profane exercises, and many other things the like, whether they ought to go vnto them and reprove A necessary them for their cuill or no: if they should not, they thinke that they are question.

accessary to their euill: and if they should, much contention and hatted, yea mischiese would (as commonly we see it doth) follow vppon them, because men varegenerate can by no meanes abide to be reproued of their faults, nor hardly the regenerate themselves, except themselves have received a singular measure of wisedome, and patience, and

withall that they be wifely and louingly intreated too.

Surely in this case men must learne to be wise in the Lord, and take heed that nothing be done in a preposterous zeale, rashly, and without good warrant and discretion, least they do more harme then good when they thinke the contrary. In this case I suppose that many circumstances are diligently to be confidered, but especially, we are to looke before, that we have a lawfull calling, or warrant from God by his word, or Some iust occasion which may serve in stead of a calling. We will be ashamed (and afraid too) to go into our neighbours house, and to search euery roome of his house, without his leaue and consent, and to examine how he came by this, and where he had that, and to find fault with his diet, and his houlhold ftuffe, and to millike him because every thing is not as we would have it : for fuch boldnesse were a great argument of folly , want of modelty, and all good nurture: yea it would argue a wonderfull impudencie, infolencie, and shamelesse pride: neither would fuch a one be regarded, but rather thrust out of the doores by the head and shoulders, and examined like a suspitious person, by what commission or authoritie he doth so busie himselfe in his neighbours affaires which belong nothing voto him . But if a man be fent for, by the housholder, to vew his building, or his stuffe, or any thing that is in the house, and required to give his opinion of it, and to correct that which he shall find amisse, then with honesty, credit and comfort, he may speake freely.

If I come to a place as a straunger guest-wise, if he shall require me to pray with him in his samily, and to Catechise his samily, I have a good calling, I may do it. Otherwise, I see not that I am bound to thrust my selfe into those duties varequired: if he shall require my independent in good fort, and earnest wise, to be resolved about any matter that is about his house, or any offence committed by himselfe, or by any of his samily, as a houshold fault, I doubt not, but that I may safely speake my mind:

Or if we be of old and familiar acquaintance, and so continue in friendthip, then as a friend having fome interest in my friend, I thinke I may in friendly wife contend with him about that which I fee amiffe in him or in his family, and admonish him. Or if a Pastour of a congregation shall . fee any private diforder, or abuse in any of his flocke, he ought to go vnto him, and foberly admonish him. Or if a question be moved in company, tending to any errour, or for the clearing of any doubt, I do not doubt but that vppon occasion thereof (one thing drawing on another) a man may more fafely, freely, and with leffe offence speake as God shall enable him for the truth, then otherwife, as many that ( of a fudden peremptorily and rudely) breake in vpon men, in their private discourses. Or if thou be the maifter of a famliy, &hearest thy friends at thy table, vie vngodly speeches against religion, or backbiting and offensive speeches of any, whether prefent or absent, thou oughtest to tell them of it, least thou make thy house a receptacle of vngodlinesse and mischiese. And if thou haft fo good calling or occasion as thou hast heard before, then thou mayest and oughtest to speake (especially when the case toucheth the glory of God) though no man elfe will speake, remembring what our Saujour Christ fayd, when some carped at his Disciples which prayled him as he rode into Ierufalem: If thefe fould hold their peace , the flower Lubig 40. would cry . Or if thou be a man of great place and authoritie , and in fauour with the Prince and others of high calling, and feeft the Church of God in daunger, as it was by Hamans wicked practife, and no body elfe will step foorth to speake in behalfe of the innocent; then oughtest thou to put foorth thy felfe, yea though thou venter thy owne life in that cafe, as Hefter did : for ( as Mordecai fayd vnto her: ) Who knoweth whether Heft 4.19. God hath brought thee vnto such fanour and dignitie against such a day? Oh how many are there that have both good calling, and just occasion offered them many wayes, and may have free accesse vnto Princes, and speake freely, and be heard willingly, whereby they might do much good vnto the poore Church of Christif they would: but alas, vppon no occasion, and without any warrant they can contend where they neede not, nay where they ought not; and where they should speake there are they tongue-tied: nay, would to God they did not take all occasions

But otherwise, if thou hast neither calling (as a Minister in his slocke, or a maister of a family, or a Magistrate in the common-wealth) nor place, nor occasion justly and fitly offered vnto thee: the searce to venture (as many do, who have as they thinke a great gift in a reprehensive veine) least it fall out with thee as it did with the somes of Seena, who tooke

of hindering good causes, and of betraying the truth.

vpon them to do as Paule did, that is, to cast out divels when they had no such commission nor power, and it be sayd vnto thee as the divels sayd vnto them: Paule we know, and Iesiu we acknowledge, but who are you? and withall fall vppon thee (as divellish minded persons vse to do) and drine thee out naked and wounded. A worke both endlesse, fruitlesse, and dangerous it were for a straunger, a plaine simple man, or any man else whatsoever, except he were armed with great power and authority, to go to every one in a faire or market, that should be heard swearing, or blaspheming, or scotsing, or vainely disposed. Christ would not medle with deviding of lands, nor with giving of sentence against the adultresse, because they were matters which belonged not vnto him. Neither would wise Siguil reprove her husband for his churlishnesse toward Danid, when he was in his cups, because then he was not capable of counsell nor admonition. According to which examples let

vs walke in all abundance of godly wifedome, and the Lord shall give a blessing, vnto his glory and our comfort,

Now let us pray.

THE





## THE IX. SERMON.

PRO. 6. 14.

He raiseth up contentions.

N the former Sermon, to what ends, and by what meanes chiefly the man of Belial doth raise vp contentions. Now it remaineth that we confider the greatnesse of the finne, the more to drive vs out of love therewith : and next the difference betweene the contentions of the wicked and the contentions of the godly, because it is not fimply vn-

lawfull to contend at all . Now for the first, the greatnesse of this finne, The greatnamely, of raising up contentions, and reviving of controversies (after Be-nelle of fials maner ) may appeare two wayes. First, by considering what testimo- is showed. ny God hath gluen of it (or against it rather) in his word. Secondly, by vewing the fears and harmes (as they fay) that this beaft hath done: that is, by beholding the bleffings that by the meanes of wicked mens contentions are quite rooted up and destroyed. For the first, it is sayd in 1. By the this present Chapter: There are 6. things which the Lord hateth yea his of God a-soule abhorreth 7. the hanghty eyes, a lying tongue, and the hands that quink it. Bed innocent blond, an hart that imagineth wicked enterprises, feete that Pro.6.16. be fruit in running to mischiefe, a falle witnesse that speaketh lyes, and him 17.18. that raiseth up contentions among neighbours . Where a man may perceiue by his companious that he is matched withall, what manner of beaft the make-bate is : for he goeth to be arraigned in the fame line with the haughtie & difdainfull perions, with lyers and murtherers, with men whose dexteriry is in doing of mischlese, and false witnesses, such as put Christ to death, all birds of a feather, beasts of one haire, and whelpes of a litter. All which the Lord fayth he hateth, & abhorreth, & fo doth he the contentious person:as if he should say: I do more then hate him, I do hate and abhorre him. To fhew, that a full cup of Gods wrath is tempered for fuchto drinke of. Ohthat all contentious Belials had grace to confider wellofthis, that he might repent : for who can beare the displeasure of a Prince, whose wrath is like vnto the roaring of a lyon? Much leffe can he fultaine the fulnesse of the Princes wrath, which is death at the least, if

not with allextremity. If none can abide the wrath of a Prince, whose breath is in his noftrils, and hath power but ouer the hodies and goods of men, then who can endure the wrath of the Lord, when in all fulneffe and extremity it shall be powred upon him, & shall come with this note alfo, and figne of extreame wrath, My foule doth hate and abborre him:all which is spoken after the maner of men, for our better vnderstanding, for otherwise and indeed, in God there be no such passions, nor motions, nor perturbations of mind as there be in men; but thefe fpeeches and the like do shew what God in his euerlasting counsell and justice hath from eternall decreed, and what (according to the fayd decree of his) his Maiefly will execute against the wicked.

tion fheweth the of this fin of raising

The danghters of

The second thing that sheweth the greatnesse of this finne, is (as I faid The fecond before)the confideration of those blessings and benefits whereof contention is the bane & destruction, Yea, if we confider the excellency of those benefits which by contention and her daughters are taken away, we shall greatnesser ice great cause why the Lord doth hate and abhorre him that raiseth vp contentions amongst neighbours. I say, by her & her daughters, for she is contennon, the mother of 4. daughters, whereof enery one doth her part in this tragicall and vntimely destruction of those benefits which by them we are depriued of, The daughters of wicked Contention are Warre, Sedition, Schisme, and Brawling: and every one of these bring foorth children like contention themselves : and whatfoever is their meate, bloud is the drinke that they thirst after. Contention is the mother of war, when she commeth among strangers, & goeth betweene nation & nation, beweene Prince & Prince. Offedition, when the trauelleth at home in her owne courty. Offchifmes & rents in the body of Christ, when the falleth in the Church, about matters of religion, whether they be of substance or of circumstance, And of brawles and viquietnesse, when she is entertained in families betweene man & wife: & neighborhoods, between one neighbor & another. Wherfocuer they come they are the death of 2. most noble & excellet vertues, namely, of order & of vnity. Order is a disposing of all things in their right place: for the Lord who is a God of order, and not of confusion, hath set amongst men many differences, and degrees of rulers and subjects of parents and children: of mailters and scruants: of husbands and wives: of old and yong, according to the tellimony of the Wifeman in Pro. 20.12. The Pro. 20, 12, Lord hath made even both thefe, the care for to heare, and the eye for to fee. And mens actions are not well ordered, vnleffe they be well tempered, according to the worthinesse and condition of these degrees. And that cannot be, vnleffe it be done according to the prescript rule of the law of

God, which is the head and fountaine of all good order: for he that is the

God

8

God of order made a law of order, Now, by cotention & her impea, Gods order is perverted: Subjects rule, & Princes obey:pares yeeld to their childrens affectios: wives domineere over their husbads: fervants beare fivey against their maisters: and yong men despise their elders. God hath diffinquifhed diverfe members in one body:one from another, & fee one about another. & placed them all in wonderfull maner. The head as a tower, the cies in the fame as watchme, the eie-lide as windowes for light, the mouth as a doore to let in provision, the toung as a porter to cal for that which is needfull & to examine that which is doubtful the eares as fpies to barken & coliften, the hands as feruitours & fouldiers, the feet as meflengers and porters to carry and recarry, the teeth as grinders of natures proution, the pallate as tafter, the flomach as a cook-roome, wherin all things are prepared agains for the benefit of nature, & the whole body fo to be preferued for the benefit of the foule, who fitteth within as a Queene & commader, with a Princely companie of heavenly attendants called animales virtutes, the powers of the loule: as reason, & understanding, and memory, & will, & affections; and all together feruing God who made them, & doth preferyethem, who redeemeth & repaireth them, to the end be may for ever glorifie himselfe in their everlasting glorification by Christ in his heavenly kingdome, All which being beheld in that order that God hath fet the in, do shew the high wildom of God: but being either wanting, or abounding, or displaced, they make a man not a man but a monster. As when one is borne without head or eyes, or eares, or hands, or feete, or is borne with two heads, & many eyes, &c, more then nature requireth, or hath his eares where his cies should be & his feet where his hands should be, &c. In like fort God in his lawes bath fet downe a rule & measure for euerie thing, which being kept doth make a feemly fight, but being broke, doth breed a confused and monstrous being, whether it be in Church or comon wealth, whether in citie or countrie, in publicke or in private. Now contention displacethall, ferting (asit were ) the feet vpward, & turning the head downward, placing the mouth where the eares should be, and the hands where the feet should be, & the eares where the cies should be: that is he is a speaker whe he should be a hearer, he is silent whe he should A strange speake, heis an actour when he should be a beholder, a talker when he yet a comthould be a doer. So that cotention bringeth forth no Christians, but monflers, See you one (whether man or woman) cotending to talke, whe they ought to be filene and to heare others? there is a monfter: for then is their mouth where their eares should be: See you a Minister filent, when he should preach?there is a montler in the Church, for his eares are where his toung thold be, See you a Magistrate ruled by his officers, who should but

fee out of him hehold a monfler in the common-wealth: for then are the eies become head, and all this is a monflrous peruerting of Gods order, and is then commonly to be feene, when wicked concentions have bene raifed up againft the truth.

Contention deftroyeth vnity.

Phil.2.2.

As contentious Beliat is the bane of good order, so also is he the deftry. ction of godly vnity, loue and concord, For whereas Gods order is peruerted & overturned, whether in nature or in grace, the minds of Chriflians cannot chule but be diffracted & eftranged one fio another: which is as deformed a spectacle, as to see the members of a mans bodie displaced, or torne in peeces. When S. Luke would fet out the fellow thip of the Christians in the time of the primitive Church, he faith: They had all one mind, and one hart. To flew that where diverfe (but especially contrary) minds are, there can be no fociety, except it be fuch fociety as is among! maried persons, when the one is a Papitt and the other a Protessant: they are tyed rogether indeed, but it is like Sampfons foxes, raile to raile, euerie one looking a contrarie way, ffriuing (with firebrands at their tailes) to be parted one from another: and therefore they frine to be affinder, because of the fire that is kindled betweeee them , and threatneth to confirme them. Therefore the Apostle fayth: Fulfill my ion, that ye be like minded, having the same love, being of one accord, and of one sudgement, that nothing be done of contention or vaineglorie, but that in meekeneffe of minde, enerie man thinke better of another then himfelfe. To shew, that if any thing be done of contention and vaineglorie ( two miferable companions) we shall both grieue the godly, especially our teachers, and also deprine our selves of peace, and comfortable society.

What true

vnity is.

But now it may be de maunded: what is Christian vnitie? Surely, it standeth not in joyning our seluestogether at a table, to eate, and drinke, and laugh: it standeth not in gaming and holding together (as many do) in sinne and vanitie: nor in a quiet suffering of mento do as they list, without controlment by the Magistrate, and the Minister, or by others that be in office: nor in partaking against the truth, and well affected men in religion: nor in scotsing and deriding (among scorners) honest poore men which seare God (as now adayes such kind offellowship is counted good fellowship and vnitie;) for that is conspiracie rather then vnitie. But true godly vnitie consisteth in cleaning sast vnto him, who aboute all things is one, and vnitie it selfe, and that is God, in whom is a Trinitie of persons in vnitie of substance, without whose worship and searchere can be no seate. Therefore sayd sehu well, when seheram asked him if he came peaceably what peace can that be, so long as the witcherasts and whoredomes of thy mother sexabel are yet great and

. Kin. 0.33

many?

many? To shew, that where since raigneth, there is no peace to be looked for: neither must Gods children be in league with such as line desperably in all wickednesse without the sear of God. When Elijah cleared himselfe, and proved e Achab to be the man that troubled Israel, he wied this reason: for, then hast for faken the Lord, and his commandement. I. N. 18.18.

Then hast for faken the Lord, Achab: there is vairy gone; and his commandement, there is order gone. To show, that they which for sake the Lord and his lawes, are the only enemies to vairy and order, and dissurbers of the peace of Gods people. Therefore true Christian vairie is called the unitie of the Spirit. Ephel, 4, 3. To show that we must more then nece Ephelsomult) have no fellow this with any, but with such as are at vairy with the truth, for the Spirit is a spirit of truth.

Now fee what an excellent thing Christian vnity is: the name of peace The excelis [weet (faith a learned man: ) if the name of it be fweet, how much more lency of is the thing it felfe ful of fweetneffe? as in regard of it felfe and it owne na. Christina ture, so chiefly in regard of the sweete fruites and effects thereof is it most vaity. sweete and pleasant, For, where right Christian vnitie and peace is, there is a comfortable communion of Saints, as we reade to have bene in the Primitive Church, they met often, and reioyced much. Now what an odious thing is that which depriveth Christians of such a bleffing , and bleffed meanes of fellowship and great joy ? It is called the band of perfe-Elion, Col. 3, 14. To thew that a man is but a loofe Christian without it, Col 3.14. and may easily lote the graces of the Spirite, that is not bound together with this band . And in another place , it is fayd, put on lone : to Thew, that a Christian is in a manner but naked, and vncomely without it, like a man without his upper garment . It is like the fruitfull ground, wherein small things will thrine well. David speaketh of it as of a thing rather to Pfal. 133. be admired then to be described. It is like a precious ointment that filleth all the house with a sweet smell, yea with a sauour of life, where it is powred out. It is as the beame in the wall, as the foundation of the house, as the finewes in the body, and as the Sunne in the firmament, both profitable and comfortable with his light and his heate, It maketh that ffrong which was weake : that fweet which was bitter : that fraight which was canoked: and that great which was fmall. It is a large covering and a

Now, he that raiseth vp contentions doth but awaken and rouse vp a cruell Lionesse with her whelpes, to teare all these bleffings in peeces. He teareth in peeces his brothers best garment, the Churches best garment, the common wealths best garment, and layeth all naked to the scorne and laughter of Chem & his cursed brood. He pulleth the snewes

The Anatomy of Belial. 230 of the body in funder, to the intollerable paine & torment of all theme. bers, He plucketh the bearnes out of the building, and vndermineth the foundation of Christians ioy . He maketh their fruitfull ground to become barren : he fpilleth the fweete ointment, and filleth the place where he commeth with a pilliferous aire. They are the worst people that live, for they are fcorners, David maketh three degrees of finners in the I Pfal, and every one is worfe then other: & the last be scorners, P/2/, 1.1. PYASS.IO. Therefore Salomon faith, Caft out the fcorner and ftrife Shall go out, fo contention and reproch firall coafe. Showing by his manner of speech, that there is no more respect to be had vnto a contentious scorner, or a scornefull contender, then to dung which is to be cast out of the dores vpon the dunghill, Therefore woe be to him that raifeth vp contentions betweene Prince and Prince, as the Pope doth : betweene the Church and her gouernours, as the Popish do: betweene Pastour and people, as Atheifts do: betweene man and wife, as make-bates do: betweene neighbour and neighborr, as tale-bearers do:betweene plain-The make- tife and defendant, as busie bodies and petti-foggers do. Wo be vnto bates annoy them (I fay) for as they take away the forefayd bleffings from others, fo themselues, also from themselues : they cannot make other to fall, but they must fall themselves: He that diggeth a pit (faith Salomon ) Shall fall into it, and he that rolleth up a flone, it shal returne unto him. He that loueth to breake hedges, a Serpent shall bite him. He that pulleth the beame out of the wall, pulleth the house voon his owne head . He that wisheth this Sun out of the world, wisheth but a darke and vncomfortable being to himselfe. The contentions of the wicked are like the fight betweene the dragon and the Elephant The Dragon, he windeth about the Elephants legs, and stingeth his belly, but with the fall of the Elephant he is killed himself, According to this is that which Ieremy speaketh in the person of God: Do they provoke me to anger ( faith the Lord ) and not themselnes to confusion of faces? Thus was it with Corab and his contentious company, they contended with Mofei & Aron to their owne cofusion. Thus was it with Absalom, and Sebathe sonne of Bichri, who troubled David somwhat, and themselves more. Therefore are we for-Pro.24 21. Gal.5.12. bidden to meddle or to have any thing to do with the feditious Pr. 24. 21. And S. Panle wisheth that they which trouble the Church of God were even cut off. And so much of the greatnesse of this sin of raising eweene the of contention, wherby both order and vnity are taken away. cotentions Now let vs fee whether it be fimply vnlawfull to contend or no: & if of the wic-ked and of it be not, then let ve fee the difference betweene the contentions of the the godly. wicked, and the contentions of the godly, and what rules are best to be

followed

10.7.19.

followed in our contendings, and controversies: that they may tend to Gods glary, & the maintaining of Gods order & his Churches good, A needful queffion furely this istor, whe the wicked would make Christ & his femars very odious vnto the world, they would seeme them offedition & contentio, And Paulis accused by Terrullus to be not on'y a mouer of fedicion among the lewes, but even therefore calleth him alio a pefilent fellow, yearhe plague it felle, asche Greeke word fignifieth. Act. I some. 24.5. Intike maner are the faithfull Miniflers of Chriff fill vied the world continually charging ve chough multip to be bufie bothes, troublefome fellows, enemies to Cafar, fowers of difcord, &c, And by no mesnes wold they have vs to deale against fin, but to preach plaufible doctrine, foolishly & childishly abusing the faying of S. Paulto Timothy: The man of God 3. Tim 3.24. must not firme, but be meeke and dentle Sec. But we are to know that to cotendis not fimply euill, for the Prophet levemy faith that he was borne lat. 15. to contend with the whole worlds and because he was so accounted, it grieued him, for he cried out inthis fort, Wo be unto me my mother that I was borne a contentions man, &c. The kingdome of beamen (faith Christ) is not genten but by firming yea and by violent firming too, and we are commanded to frime to enter in at the Hraight gate, Luke. 19,24. God is faid Lif. 13,24. himselfe to concend with man, who he made, Gen. 6. . My foirir fall not Gen. 6.3. almayer frime with fleft And of the Ilraelites he faith; Forty yeares have I Pal. 91.10. contended with this generation. And S. John faith that Michael (meaning Apo. 12.7. Christ) had bartell with the dragon. And the Apostle Pant faith: Sorum, that 1. Cor. 9. 14. ye may obtaine. So that if we contend against the fins of the world as Ieremy vid, & against the divellas our Capraine Christ Ieses did, & to outrun one another in goodnesse as the Corine bians did, and as we all should do, then our contending is commendable: but fo doth not the man of Belial, for he is threatned to be destroyed, because like, a make-bate he raiseth vp contentions (as hath benefully declared before: ) to fhew that his contending is naught & intollerable, Cain & Abel did both facrifice, yet not both accepted, because they did not facrifice both with a like affect o. So the godly, & the wicked do both contend, yet not both inlike maner. The difference standeth in matter & maner, which (being wel confidered) will puran end to this controuerfie, and thew who be troublers of Ifraelithis will clearly appeare in the example of Achab & Elijah, the one a king the othera Prophet. 2. Ki. 18. 18. Achab faith that Elijah troubled Ifrael this was when they wanted raine in Ifrael, and when Elijah flood against the Prietts of Bank) Elijah againe telleth the king that he and his fathers house are they that troubled Ifrael But what is it to trouble Ifrael? let vs What it is fee: furely it is a borrowed speechtlor, to trouble, is nothing else but to to trouble.

NO TES

mingle and confound together good and bad, vile & precious, corrupt &

Simile.

pure. As we fee in a veffell, where liquor is of diverfe parts and qualities, fome thicke, some thin, the liquid & refined flandeth aboue, most cleare: the dregs & groffe substace go downe to the bottom, & there lye preffed downe: shake the vessell, and the dregs rife vp,& all is said to be troubled, that it is hard in that mixture to fee which is the one & which is the other. Euen fo is it in the Church of God, & common-wealth of Israel; when Superstition and impiety are advanced, which like muddy & dirry dregs should be kept downe: & on the contrary, pure religion and piety, which (like (weet wholefome wine) should be kept aloft, and preferred from mixture, is put downe, & mingled with superfition & humane traditions that be contrary to the word, then all things are fayd to be troubled, and out of order. Now, when things fall out thus, there is great difference betweene the affection & judgement of the wicked and of the godly. The wicked thinke things to be then at best stay, when they with their superfitions & impieties may preuaile: but the godly (hauing judgement) are of a contrary mind, knowing for certaine by the wildom of Gods word. that men are then in greateff danger, who the wicked thinke that they are are in great in greatest peace & fafety, And then do they that feare God, hold things rest danger, to be well ordered & in peaceable state, where instice & holinesse are preferred, & iniquity & profaneffe call out, as they deferue. And to thefe ends Achab and both contend: Achab chargeth Elijah to be a troubler & disturber of the Elijah con-Church & common wealth, & standeth stoutly to proue both: for, as touching religion, nothing was more acceptable vnto that corrupt king who had fold himfelfeto worke wickednes) then the advancement of idolatry. & with might & maine to maintaine the fame. Elijah on the other fide, endeuored nothing fo much as to draw the people from idolatry, & to fet Who trou- vp the true & pure worship of the true God: therfore Achab faid that Ebled Ifrael. final troubled Ifrael. And as for the civil flace, that was also troubled, because the king wold enjoy his kingdom, with the commodities of this life. & ruffle it out in all wealth & abudance, which was much abated for wat of raine in the z, yeares of faminentherfore the kingdom of Ifrael was treubled both as touching religion, & also civil government: & this is the fubflance of Achabs quarrell against Elijah, But now marke how the Pro-

phet behaueth and acquiteth himfelfe against the king . He admitteth

nothing vnworthy a Prophet & messenger of God : he dealt costantly, & defended his ministery couragiously. He did not cast downe himselfe

at the kings feet: he did not crave pardon for that which he had done; he

did not promife to amed if in any thing he had displeased the king. Not for that he was proud & arrogant, but because he perceived the kings accu-

fation

How Elijab behaued bimfelfe before the lung.

tend.

fation directly to impeach the credit of Gods word, as if the trouble that he complained of, grew from that, & nothing elfe. Therefore, thou troubleft Ifrael ( faith the Apoftle) not I, but thou and thy fathers house : for thou haft taken away the true worthip of God, & draweft the people to Bad a filthy idoll, by which meanes thou prouokest the Lord against the land:but as for me, I recall them vnto the God ofmy fathers, & fland for the lawes of God given in mount Sinai. Therefore I am not he that troubleth the land : the controuerfie is raifed by thy felfe, for thou contendeft with God and his word, which I fland for,

In like fort may we also answer all Papists and Atheists, when they call How to vstroublesome fellowes. We stand for the true worship of Iesus Christ, answer Paand the glory of God , we receive the holy Scriptures as containing all pifts and things necessary to saluation, so do not they: we vie the Sacraments, not when they in part, but in whole, fo do not they : not with any Popish eleuations, or call the superflicious adoration or kneeling to the Sacrament, as they do: we will professors not worship idols, or the creature for the Creator, as they do : therefore of the Gofnot we but they are contentious diffurbers of the Church of God. Hap- bleforne py is that Church and common wealth, which is gouerned by the word fellower, of God: then vnhappy are those that follow the inventions of men, & reiect the commandements of God. It was a firong argument that Elijah vied, wherewith he brake the kings hart, and made him to yeeld . And in other places of the Scripture also is this word (troubling ) yied in that fame fence : as in Iosh. 7. 25. Achan troubled Ifrael , because he did 19h. 7. (contrary to Gods commandement ) take vnto himselfe (by fleakthalfo) things excommunicate and accurfed. Simeon and Leni allo are fayd to Gen.34. trouble Iacob their father, because trecherously they slue the Sechemires, Gen. 24 29. I maruell (faith S. Paul) that you are fo foone turned away unto Gal. 1.6. another Gospell: which indeede is not another Gospell, but some among you trouble you, and intend to peruert the Gofpell of Christ . All which places do fhew that they are the troublers of Gods Church, which violate Gods commandements, which adulterate his worship, which deale fally with his couenant, which hinder the course of the Gospell, and labour to draw away men from the love of the truth.

Thus then we fee, that all are not to be condemned, which have contended, for that in every contention there are two parts each contrary to other: and if the cause of the one be good, the other must needes be bad. They that defend Gods right, or the Churches right, or their owne right, are not to be called contentious persons, but defendants . And they that complaine of wrong offered to God, or to his Church, or to the common wealth, or to themselves, are not contentious perfons, but plaintiues, as

loc. com.

How the magistrate is to be o. beyed

Peter Mart. But because the Magistrate (as Paser, Marryr laith) is Les animata, a living law, and representeth the person of God, therefore he is to be receined, & obeyed without contending, or refilling, folong as he commaundeth and ruleth by the word of God, or by hanest and civil decrees, not repugnant to the word of God ; and in chings indifferent alfo he isto be obryed, although to fome they may feeme grieuous : euen as feruants mult obey & feeke to please not only their curteous and gentle mailters, but also those that are froward and hard to please. But if he shall commandany thing against the word of God, he is not to be obeyed, for the Apostle fayth: It is better to obey Godshen man. And as we ought not in fuch cases to obey him, so neither ought we to rebell against him.

AG 4.19.

but meekely to fubmit our felues vnto fuch penalties and punishments as he by his lawes shall inflict uppon vs . Or if he shall give bad example in his owne person, or suffer cuill-to go vnpunished, we may (having a lawfull cailing thereunto ) and ought, to reprove him for it, Note.13.17. or rather to admonish him as a father, as Paule teacheth. Neither can webe just'y condemned for contentious Belials, if in such cases we do lawfully contend against him. Nay more, as impiety must not be obeyed, fo it must be reproued, with all zeale and earnestnesse of afaffection (fo much as lyeth in vs ) by the examples of Christ, John Baptiff, the reft of the Prophets and Apostles, who cannot ( without great impictie ) be counted raifers of contention, but fowers of peace, and vnitie, by contending for the truth. Mofes and Aron troubled Pharaoh, when they told him of his wicked detaining the Ifraelites, lofiah, Hezekiah and Afa, good Kings troubled the idolaters, when they Suppressed their groues, their images, and their hill Altars, Daniel and his fellowes troubled Nebuchaduezzar when they told him that they would not fall downe before his image that he had caufed to be fet vp to be worshipped. So Michaiah troubled Achab, when he told him that he should not returne in peace, if he went to warre against Ramoth Gilead. So John Baptist troubled Herod when he told him that it was not lawfull for him to keepe his brothers wife and all thefe were (in their time ) coun-

ted troublesome, seditious and contentious persons. And so are they (in

our time alfo) counted, who reproue the abuses and disorders of Princes

Courts, the negligence of Bishops, and the corruptions of their Ecclesia-

fficall Courts, the conetousnesse of corrupt Patrones, and Nonresidents,

the ignorance of idoll shepheards, the lazine se & idlene se of others that haue knowledge, the cruelty of Ladlords, the biting of viurers, the vani-

Who are now adaies accounted grouble. forme.

> ty ofgentlemen, the bribery of officers, the profanation of the Sabbath, and

and fuch likes but what then? He that hath not yet learned, that all me as they are affected, will give their verdict, bath learned nothing and he that bath not learned with the forenamed constant fouldiers of Iefus Chrift to go through honour and dishonour, through good report and bad report for the truths fake: a. Cor. 6, 8. hath learned but a little, a. cor. 6.8. The Minister of Christ must not onely teach found doctrine (faith S. Paul) Tu. 1.9. Tit.1.9. but also maintaine the same against gaines ayers: to shew, that one cause why the Lord will suffer his truth to be gainesaid, is to trie how his fernants will defend it: And there must be herefier faith the fame A- 1. cor. 11.10 postle) that the approved may be knowne. The herefie we know is of Sathan, and a worke of the flesh: Gal. 5. 20. but the good that commeth Gal. 5.20. thereof is of God, who doth still bring good out of euill, as he did light out of darknes, Ge, 1.0. The flint & the fleele are violently fricken the General one against the other, yet without this violence there will no fire comer they both weare one another, yet the benefite of light doth recompence the loffe of them both. There was aftriving betweene lacob and Efan in their mothers belly, which could not choose but be painfull to their mother, yet without this ftriuing they could not be born, and the birth of the one (being the Lords beloued) was sufficient cause of ioy to his mother, though the other had perished in the birth. The The truth Church militant also is our spiritual mother, in whose body while we cannot live, there is and will be aftrife that the truth may come foorth, come forth It is painefull no doubt to the members of the bodie for a time: striving. yet the birth of truth, the danghter of time, will make a joyfull recompence for all our sufferings . For a women in tranell forgetteth all ber former forrowes (faith Christ) foriog that a man child is borne into the lob. 16.21. world Job, 16,21, And shall not the spoule of Christ forget all her pain, for ioy that a child of God is borne vnto the kingdome of heaven? For this cause is the Church militant compared to a woman trauelling in birth, and pained readie to be delivered, Renel 12.2. To fhew, how e- April 2.2. uery true Christian should labour, first to beget Christ in others. Secodly , to conceive him in himfelf. Thirdly, to bring him forth, though with much paine and strife in the flesh, And lastly, to bring him vp, and to maintaine the truth to the glory of God. And great reason: for shall we beget children, and not vnto God? Nav rather, fay as Leab faid, Ge. Gen. 29. 32. 29.32. Give me children, and my husband will lone me: fo, give me knowledge, and judgement, and truth, and zeale, and faith, and loue, and repentance, and patience, and humilitie, and finceritie, the fruits of the fpirit, and Chrift will loue me:and count it a shame to be barren in the graces of the Spirit: as women in old time counted it a reproch vnto

The Anatomy of Belial. 216 them to be barren in child bearing, Amongst many other things which the Lord tooke grieuoully against his people the Iewes, this was one: There was no courage for the truth: but for tyes, they have bent their townes 101.9.3. like a bow. ler.9.3. So we have courage also for every thing, fauing for the truth. Now to make our dull bealt go more lively, the Lord hath Two fpurs. left vs two spurres to pricke him forward. In one place he telleth vs, that because we are neither hote nor cold, he will spue vs out of his Apo.3.15. mouth, Renel.3.15. there is one. In another place he faith: that the fearfull shall have their part in the burning lake with the dinel and his Angels: there is another, Let vs thinke of these, and mend our pace : alwaies prouided that we have with vs, for a comfortable preservative in al our conflicts, and for a foueraign restorative in all our faintings, that cave-A preserva- at which Christ hath left vs in his Gospell: Whosomer will same his life, tiuc. shall loofe it: there is the preservative: and who foener shall loofe his life for my fake shall find it, there is our restorative, I speake not any thing to a-A reftoranimate fuch tempeltuous spirits, that cannot fish but in troubled watiue. ters, (and that for frogges too) but to allay the bitterneffe of offence, if our waters be troubled by others, while we fish formen, And thus we fee how the matter that is contended for , putteth a great difference betweene the wicked and the godly, and sheweth who are to be counted contentious persons, and who not though they do contend. As there is difference in regard of the matter or fubiect of their con-Theman. ner of con- tentions, so also in regard of the manner of striuing, there is great diftending is ference . As lehn was knowne to be lehn by the manner of his marto be refpeching: fo the children of God are knowne from the men of Beliat by Eted. the manner of their contending. The manner of doing a thing ought alwaies to be respected: for oftentimes it either maketh or marreth the matter. A good matter handled after an ill manner is made euill: and a bad matter handled after a good manner feemeth to be good. Wicked Achab in his counterfeit repentance seemeth a good conuert: and Peter with his prefumptuous aduenturing yoon his own strength, AH. 24. had almost marred a good profession. Terrallis with an eloquent Oration clad in colours of modestie, humilitie, and impudent audacitie, feemeth to have a good cause against Paul, when Paul by calling the high Priest a whited wall in his owne reuenge, made more matter against himselfe, and was driven to pleade ignorance in his owne defence. The wicked are wife to do euill, and in their contentions proceedings do vie great art and skill, to the great advantage and gracing of an euill cause. And the godly are oftentimes ouertaken in their innocent simplicitie, and through extremitie of yntempered zeale, do giue

give themselves the foile, The children of this world (faith Chrift) are wifer in their kind then the children of light : to flew, that Christians are foiled more for want of godly wisedome then any thing else. Therefore Christ doth bid vs to be wife as serpents, and innocent as doues: as if he would affigne vs the doue and the ferpent to give in a Christian The armes mans Armes, to teach vs wifedome & innocencie:& furely they are the of a Chrifitteff armes for a Christian that can be, And these two vertues of wife- than dome and innocencie are two of the fittest and most necessarie attendants that a man can have to wait vpon the other graces of the Spirit, and to grace his profession withall. For, so long as they serue him, he shall be fure to do every man right, and himselfe no harme. The serpet The wifewill beare many blowes on his back, to faue his head-which may teach dome of Christians, not to venture their head (as it were) in reuenge of euerie the lerpet. blow: as many do, that for every trifle will vow to spend their stocke and fubstance: that will venture their credit, & wearie all their friends, to fatisfie their owne minds and pecuish affections . In the doue we 4. Things may observe foure things. First meekenesse, and that appeareth in her noted in going: for though inflight the be swifter then other birdes, yet in her the doue. going the sheweth great meckenesse, Secondly, harmelesnesse, or in- 1 Harmenocencie: for the is to farre from rauening and spoile, that Christ ma-lesselle. keth her a patterne of innocencie. Thirdly, jealoufie: for none is more 3. leloufie. icalous over her mate and young ones: which may teach ys to be icalous ouer the glorie of our spoule, and his graces in vs. Fourthly, mour- 4. Mourning: therefore Hexechiah faid that in his fickeneffe he mourned like ning. a doue: fo should we, (for we have cause) still to be mourning for the decay of Gods graces in vs, and grieued at the wounds which fin doth give vs. This mourning and forrowing for our owne finnes, and also for the finnes of others, which lie not in our power to reforme, is so neceffarie, that it is made a marke of Gods people, in Exech, 9.4. Set a marke opon the foreheads of those that mourn for all the abhominations that are done in the midft of Ierufale. Thus then Christians being armed, clothed & prepared, let the go on in Gods name to the battell &contend with the vncircucifed Giants of the world: but let their wildom be like the wisdome of the serpent: let them still have a speciall regard to their head Chritt & a special care to defend him in his church: & let their innocencie be like the innocencie of the doue, which is couered ouer (as it were with filuer fethers) with meekneffe, and lowlineffe, harmlefnes, godly iealoufie, and continuall mourning for their owne wants, & the faults of others which they cannot reforme. And thus much in generall for the manner of contending amongst the godly, wherein they differ

1.King. 3.

from the wicked, who care not for Christ, because he is none of their head: like the harlot that cared not if the child were cut in peeces, because it was none of hers: whose meeknesse is haughtines & flerh fierceneffe, bitter erneltie and cruell bitterneffe: whose innocencie is spoile and oppression, whose iclousie is only oper their own glorie, & whose mourning for fin, is rejoycing in their owne fin, and in the fall of others. Now feeing as we be come thus farre, it were not amiffe to fet down

Speciall rules to contend by

some rules in more parcicular manner, to guide poore simple Christians in their zealous and earneft contendings and ftrittings; infollowing wherof they may have comfort to their owne consciences; and others may glorifie God for their wife and godly cariage of themselves to the advantage of the truth, and the difaduantage of their adverfaries, To which end we are to know, that every one that contenderhiuftly, flandeth either

I.In Gods matters.

for Gods matters, or formens caufes. In friging about Gods matters, it were good to observe these rules following: ( not that I would bind any man to thefe: but let euery man as God giueth him experience, impart his godly aduice and counfell for the good of others,) In Gods matters, if the controuerfie be in publike meetings before many, looke to thy calling: ifit be in private betweene thee and a few ; looke also ypon what occasion it groweth, and whether it be offred by thy felfe or by others: if by thy felfe, (especially before thy betters ) looke how thou fall intoit, and vie great modelite (crauing both leave to speake, and attention to be heard) with submission of thy judgement voto men of judgement, patiently hearing them also with whom thou contended, as well as thou art defirous to be heard thy felfe: and especially vie some words of preparation, to draw the minds of the hearers to a reverent regard of that thou fayeft: left it be otherwise a profane contention : and do not as many do, who amidft their cuppes, ( when men are earneftly employed in other pleasant and wittie discourses) chop in of a sudden with some great queftion of Diuinitie, vling no meane at all to divert and turne the hearers minds from that veine of mirth whereupto they are fetled, vnto a matter of more grauitie and maieflie, which requireth fober and adulfed attention . If the controversie be occasioned by others, then marke by whomitis raised, and to what end: if by prophane persons, onely to cauill and fnare thee, then reproofe or filence is the belt answer; according to the counsell of Salomon: Answer not a foole in his folly left then be like him: and yet answer him to his folly: that is; as his folly deferueth: left he be wife in his owne conceipt. If the queltion arifeth by those that ate fober & godly: then follow S: James his rule: Be firift to heare and flow to freake:

Pro.6. 4.

lam.1.19. that is, pur not foorth thy felfe, (as the maner of many is:) but let others

first speake, and be thou required to speake before thou speakes, By this meanes also thou shalt the better be able to speake to purpose, and with mor ease to go through with the matters: like him that followerh another when the ice is broken before him. It is good also to looke vnto thy abilitie, and not to meddle with a matter that is too high for thee: as many do, (because they would have men know that they can say somewhat) when indeed they do but bewray their groffe ignorance and pride, This is Danids counsell in his owne practise: Lord (faith he) I am not high min- Pfal. 131.1. ded, I do not exercise my selfe in matters that are too high for me. Then obferue order, and avoid confusion: that is, speake in thy turne, and let not many speake together. Take for example the Apostles, who (being affembled in a Councell at Ierufalem about the matter of circumcifion, & other points of Christian religion) spake one after another : First, Peter All 15.7. spake, and then all the multitude kept silence, and then after him Barnabas 13 50. Bake, and after Barnabas, Tames, and all others kept filence. In the next place, looke to the right end of thy contending : and that is fourefold. First, Gods glory, Secondly, truths victorie to the suppressing of errour. Thirdly, thine owne comfort and instruction. Fourthly, the edification of others. To this end avoid all brawling and bitterneffe, with vaineglorie and oftentation: and let all things be done in loue. Laftly, if you cannot agree, submit your selves to the judgement of some learned men, thy Paffour if he be in place, and of abilitie to judge, or to some other Preacher with him, or without him if he be not in place: Let the Prophets feak 1 Cor. 14.39 two or three, (faith Paul) and let others indge, and the firits of the Prophets Shall be Subject to the Prophets. If the Spirites of the Prophets, (that is the Ministers of the word) must be subject to the Prophets, then much more in matters of controversie must the spirits of those which are no Prophets be subject to the learned.

In defending our owne causes, or in pleading the causes of other men:

First, let vs be sure that the cause be good, then may we with lesse offence what to contend about the same, if we have good calling, and inst occasion, with owne causest opportunitie (as hath bene shewed before:) For many complaine, & ses, &c. contend which have done the wrong: these are like dogges, which first bite and then crie: or like theeues which pursue true men: and may be compared to the harlot, who (having killed her owne child) contended with her bedsellow about the death thereof, as though that she had bene with her bedsellow about the death thereof, as though that she had bene and agreement, according to the law of warre: if it be refused, seeke still, and with a mind still of embracing peace: yea suffer much, and put vp much wrong. Third'y, avoid all occasions of contention, (as much as

The Anatomy of Belial. lyeth in thee by all possible meanes ) with great ones: and chiefly take heed, (if thou be a meane person ) of having too much familiaritie with three forts of men. First, thy superiours, especially whose hearts are not fure and vpright towards thee: Eate not the bread of him that bath an enill eye, (faith Salomon) for as though he meant it, fo will he fay unto thee, eate, eate, when his heart is not with thee: Surely thou fall vomite up thy morfels, and loofe all thy fweet words. And the poore ( faith he) peake with prayers, but the rich answer roughly. And the rich beare rule, much more whethe poore are beholding vnto the: if they borrow, they must be feruants vnto them. Remember an Embleme or Parable of the two pottes fwimming both in one Greame: the one of braffe, the other of earth; the braffe pot offereth great kindnelle to the earthen por, and faith: come fwimme close by me, let vs go arme in arme, so shall we the better stand against the streamenthe earthen pot wifely answered: Not so, for if we two chaunce to hit one against another, (as very like we shall if we be so neare) then my part is like to be the worfe, for I shall be broken when thou art whole; therefore either like vnto like, or elfe keepe afunder. Secondly, take heede of fuch as yfe to speake faire, and carrie hatred in their hearts: For (faith Salomon) he that hateth, counterfeiteth with bis lippes, but in his heart be layeth up deceipt: though he speake favourably, believe him not: for there are fenen abhominations in his heart: that is, many abhominations . Thirdly, avoid as much as thou canst furious angry men: Pro. 22. 24. Make no friendship with the angry man, (faith Salomon) neither go thou with the farious man: (that is, have as little to do with him as thou canft,) left then learne his mayes, and receive destruction tothy foule. Laftly, if thou be wife, and regardeft thy owne credite and quiet, contend not with fooles and fcorners: that is, with wilfull perfons, who will conceine

Pro.22.6.

Pre.18,22.

An Em-

bleme of

two pots.

Pro.16. 14.

25.

25.

no reason: For if a wife man contend with a foolish man (faith Salomon) Pro.36.9. whether he be angry or laugh, there is no rest. Many other rules besides these may the wife hearted Christian prescribe both vnco himselfe and alfo to others, which by diligent reading, or conference, or experience will daily appeare good vnto him: all which as he doth gather them, he may (if he please) adde vnto these . And so much shall for this time suffice, to thew the difference betweene the wicked and the godly in their manner of contending Happie are yelf ye contend alwaies: and ( as the

> Apolle faith) be earnest in good matters: for that is good: and contend in a good maner, for then shall ye ouercome with credit and comfort, and not be ouercome with griefe and shame,

Now let vs pray.





## THE X. SERMON.

PROV. 6.15.

Therefore (hall his destruction come speedily, he shall be destroyed suddenly, without recourse.



He description of the man of Belial is past: now followeth his judgement: and that is destruction, speedie, sudden, and irrecoverable. And now he standeth like a theese at the barre, who when he hath heard his enditement, and is found guiltie, must then heare the sentence of the Judge according to his desert. As

the malefactor goeth from the barre to the gibbet, fo the wicked goeth from his wickednesse to destruction. This is now the taile of sinne which cometh laft, but not without a deadly fling . Sin is like the Bee, Sinne like that hath both hony which is pleafant, and a fting which is more dan- a Bee. gerous then the hony is profitable: and who focuer will be fo foolish and venturous, as to nourish this Bee in his bosome for love of the honie, shall furely be wounded with the sting, more then the other shall heale againe. And therefore the pleasures of sinne are called pleasures for a feafon: Heb. 11, 25, not pleafures for ever: because in the end they Heb. 12.25. leave afting of conscience behind them, which turne all the former pleafure into lothsomnesse and paine: as it did to the rich and delicate glutton in the Goldell. Luk, 16. 25. and as it was once faid to him be- Luk 1625. ing in hell, fo shall it one day be faid to all the wicked: Remember ô ye wicked & vngodly, ye lawleffe & vain persons, that you in your life time received your pleafures, & the godly ( because they were contrary vinto you) received paines, therfore now are they comforted, & you tormeted. Thus we fee how judgement and vengeance cometh in to the wicked like a deepe reckening after the feaft, to fuch fooles as have called in for more then they are eitherable or willing to pay. This reckening cometh laft, but it troubleth their thoughts, more then all that went before did comfort them, Such a reckening Sale mon speaketh of in Pron. Pro. 5.3.6: 5.3. &c. The lippes of a barlot (faith he) drop as a hony combe and her month

is more foft then oile, but the end of her is bitter as wormewood, and farpe as a two edged fword: her feet go downe to death, and her fleppes take bold of hell. Keepe thy way therfore farre from her, and come not weare the dore of her house, left thou give thy honour unto others, and thy yeares unto the cruell: left the franger be filled with thy fireneth, and thy labours be in the bonse of a stranger, and thon mourne at thy end, when thon hast consumed thy flesh and thy body, &c. Such a reckening doth David bring in for the wicked in Pfalm. 73. They are not in trouble as other men, neither are they Pfel.73.5. plaqued with other men. Therefore pride is as a chaine unto them, and crueltie conereth them as agarment. Their eyes flandout with fatneffe, they have more then heart can wish: they are licentions and speake wickedly of their oppressions hey talke presumptuously. They set their mouth against heanen, and their tong ne walketh through the earth : and they fay, bow doth God know it? or is there knowledge in the most high? Lo, thefe are the wicked, yet profer they alwaies, and increase in riches, Here is their feaft past now cometh in the reckening: verf. 18. Surely thou haft fet them in (10) pery places, and castest them downe into desolation. How suddenly are they destroyed, perished, and horribly consumed? As a dreame when one waketh, ô Lord, when thou raiseft us up, thou shalt make their image despised. In the like fort doth lob bring them in: The wicked grow in wealth ( faith lob) their feed is established in their fight with them, and their generation before their eyes: their houses are peaceable without feare, and the rod of God is not upon them. Their bullocke gendreth and faileth not, their cow calueth, and cafteth not her calfe. They fend foorth their children like sheepe, and their fons dannee, they take their tabret and harpe, and resoyce in the found of the organes: they frend their daies in wealth. There is one banquet palt, now cometh in the reckening, and that is this : Suddenly they go downe to the grave. Then to it agains they go which are left behind and , They far unto God, depart from vs, for we defire not the knowledge of thy maies. Who is the Almightie that we should serve him? and what profit should we have if we flould pray onto him? Now followeth their judgement. Often shall the candle of the wicked be put out, and God shall denide their lines in his wrath: they shall be as stubble before the wind, and as chaffe that the storme carieth away. God will lay up the forrow of the father for his children when he rewardeth him, he shall know it : his eyes shall fee his destruction, and he Shall drinke of the wrath of the Almightie, Oh that the wicked (the diucls guests) did or could consider this. Oh that we saw sinne in that shape comming toward vs, that we fee him in, when he goeth from vs; then would we as much loth it, as before we loued it : for all finne is in the end both lothfome and wearifome. Therefore the yngodly being in hell.

10b.11. 8.

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di.

hell, do crie out of their folly, and fay, how have we wearied our felucs in the waies of wickednesse? And to the same agreeth the Prophet Efay: There is no peace to the wicked, faith God, but they are as the raging fea. Efa. 57. that alwayer casteth up mire and dirt ; to shew vs, that if we would find reft, we must not enter into the waies of wicked men, for there is no rest in their wayes. And the wife man faith, That to the wiched there is for- pro. 14.13. row even in laughter: to shew, that the mirth of wicked men is but from the teeth outward. The Apostle Paul (to shew the fruit offinne ) asketh this question: What fruit (faith he ) have you of those things whereof ye are Rom. 6. now, ashamed? To shew, that the best fruite that sinne bringeth forth, is shame and confusion: as Adam was not ashamed, vntill he had transgreffed; fo is it still with all Adams posteritie,

And here in my text, it is fayd, that the wicked shall be destroyed, As a thing that is altogether unprofitable, & much hurtfull amongft men, is deftroyed that is, is either rooted vp, or burned with fire, or cast into the river, or throwne out into the high way for men and beafts to tread yponjor caried out into the fields for the foules of the ayre to deuoure, or buried in dunghils and ditches: so shall the wicked be destroyed and come to naught, and the remembrance of them shall perish from the earth. And good reasons for to what purpose should the vnfruitfull tree Why the fland to do nothing but comber the ground? To what vie ferueth vn- wicked that be defireyfauoury falt, but for the dunghil? When the brasen serpent maketh men ed. to fall from God, what must be done withall, but breake it in peeces? Now, who more ynfruitfull then the wicked? therefore when their appointed time is come, they must no longer trouble and comber the Lords orchard, nor hinder the common wealth of Gods Israel. What more vnfauourie then vngodlines? or who more vnprofitable then the vngodly? Therfore, where should their place be but yoon the dunghill? Who cause others to fall from God, but wicked serpents, or serpentine wicked men, with brazen faces, and yron neckes, (as the prophet speaketh:)therefore God must needes breake them in peeces, like a potters veffels, and make them like Nebuftan, yea, he shall bruife them with a rod of yron: by which we may see what account God maketh of the wicked, which are lawles, & obstinate, and how litle cause there is why the godly should either esteeme of them, or stand in awe of them.

Therefore they are compared to things of most light account in the word of God: They shall be as chaffe (faith Danid) yea, as the lightest or Plaim.t. unprofitablest chaffe, which the wind drineth away from the face of the earth. The Lord shaltread them under his feet (fayth he in another place.) Pfal. 119. They Shall be as Stubble (Sayth Malachi) of the fire of the wrath of the Lord Malachi.

of hoftes fbal confirme them. All which places do fhew, that as much reckning is to be made of chaffe, of dirt, of droffe, and of flubble as of a wicked man that is lawleffe in his own affections. Whatfoeuer their efface No respect and degree be, all is one to the Lord; be they poore or rich, there is no

of perions respect of persons with God:ifmen be rich or worshipfull, or noble, or with God beautifull, or ftrong, or wittie, or learned : if they be wicked and prophane, like Belial, they are but rich chaffe, worshipful droffe, noble dirt, ftrong ftubble, beautifull dung: like lozabel, who after the had painted her face, was throwne out of the windowes for dogs meate; and what the dogs left, was dung for the earth, Shall Iezabel escape or be fauoured, because the is a Queene, and faire without? No, she shall be more cruelly destroyed, and demoured of dogs, because she was of cruell and dogged conditions towards the feruants of Gods, Shall Achab escape the bitternes of death, because he is a King? Nay, but as his sword hath made many wome childles in Ifrael: so shal his mother be made childles,& he shall be howne in peeces like an oxe in the shambles. If Herod will so farre forget himselfe, as to take vnto him the glory that is due to God; eucn Herod shal be destroyed of lice. If Nebuchadnezzar wil take no warning of his pride, but heare the judgements of God against him as a dreame Jurely Nebuchadnezzar that great and proud King shall be turned forth amongst the beafts. But we be Christians, and baptized (will some fay.) All is one for that : neither circumcision availeth any thing, nor vncircumcifion, but a new creature. But at Easter we will be holy, and receive the Sacrament, and then we hope that God will not deltroy vs. Yes the sooner for that, if thou be a wicked man . For this cause (saith Paul) are many afflicted, and many are dead, because they haue received the Lords supper vnworthily, Will you steale, and rob, and lie, and whore, and deceive, and fwearefalfly (faith the Lord by Ieremy ) and then come into my house where my name is called vpon? If the Lord doth detest the companie of wicked men in his house, much more then at his table, But wil God deftroy the work of his hands wil he destroy man, whom he made after his owne image? Yea verily: because man through his wickednesse, hath defaced that glorious image of righteousnesse, and true holinesse, he shall be defaced and destroyed himself: God made man righteous (faith Salomon) but man hath found out many inventions,

Thus we fee, that there is a time of wickednesse, and a time of yengeance:and when the measure of the wicked is filled vp, then shal they be emptied, and filled with wrath, because they are vessels of wrath, Then thall be fulfilled the faying of the wife man, in the tenth of Pros.

verse 7. The memoriall of the inft shall be blessed, but the name of the wic- Pro.10.7. hed shall rot to shew, that the wicked, who (like Hanno the Ammonite) stunke in the nosthrils of Gods Israel while they lived shall be in name when they are dead, like rotten cattion which lieth stinking in a ditch, and every one shall loath and abhorre the sent of him. The light of the pro. 19 9. rishteous (saith Salomon in another place) reioyceth, but the candle of the wicked shall be put out: that is, when they have wasted themselves out, they shall leave nothing behind them, but a filthic name to offend the eares of such as seare God, and to shame their posteritie, and to annoy all men: like a stinking snusse of a candle burnt out in the socket, which is so noisome, that every one shall crie, sie vpon it, tread it out.

But this reckening will not come yet (faith the wicked to himselfe) I may line, and repent when I am old, or when I lie a dying. Indeed so the wicked mockers and deriders of Gods judgements yie to speak, (as S. Peter sheweth: ) Where is the promise of his comming, all thing i con- 1. Pet. 2. tinne still at one stay: but the Lord is not flacke (faith the Apostle) as men count flackneffe : when the finne is full ripe then wil the Lord cut it downe, yea, and fuch wretched speeches, and vngodly conceipts of the Lords long suffering, do ripen the sinne of the wicked blasphemer, and haften the comming of the Lords hand vpon them, as a blow to a ficke man doth increase his paine, and also hasten his death. Indeede the wicked do promise vnto themselves a long time, but God sayth, they shall not line out halfe their dayes. Pfal. 55.23. That is, not halfe the pfal. 55.23. time that they have appointed, or that they dreame of: for when they shall fay to themselves, Soule be at rest, thou hast goods isough for many yeares: the Lord shall deny it, and fay, Thou foole, this night Shall thy foule Lute 12.19. be fetched away from thee, Orc, Luke 12,19,20. And in the booke of lob, it is faid by Zophar (one of lobs friends) that the reiogeing of the wicked is lob 10. short, and the ioy of hypocrites is but a moment shough his excellencie mount up to the beanen, and his head reach unto the cloudes; yet shall be perish for ener like bu dung and they which have feene him fall fay, Where is he? He Shall flie away as a dreame, and they shall not find him, and shall passe away as a vision of the night: so that the eye that had seene him Shal do so no more and his place shall fee him no more.

As destruction shall come speedily, so also shall it come [fidden-Sodainly.

1/2,] when the wicked looke not for it. The fall of the house vpon the
Philistins was sodein to them, when they looked not for it. The fall
offire vpon the Sodomites was sodaine to them, when they looked
not for it. Death came sodeinly vpon Anania and his wife, even when
they lied to the holy Ghost, and looked not for it. Did Zinni and Coabi

look to have bene pierced through with Phineas his speare, when they played the open naughtie-packes together? Or did Corab, Dathan and Abiram looke for the opening of the earth vnder them, when they were swallowed up for their rebellion against Mofes & Aaron? Or did Ieroboam looke for a leporous hand, when he put it forth against the Prophet of God? Or did Sifera looke for death when lael tooke him napping, and knocked a naile into his head? All these are gone before vs, and crie vnto vs, that we must be alwayes in a readines, because the Lord wil strike down his trees, no man can tel when: and they that are not readie for the Lord whe his axe cometh, shal be cut down and cast into the fire. This is Christs caucat : Be ye ready, for ye know not when the houre is: & how we shal be made ready, he sheweth when he faith, Take heed, wasch & pray lest that day come upo you unawares: to teachys, that if we be careles & look not for Gods vifitatio, it wil take vs vaprouided.

Mat. 24. Mar.13.

> This circumstance of sodainnesse, or judgement vnexpected, doth make the destruction of the wicked the more fearefull. Do not men flart and feare, when of a fodgine they meete with their friends? as oftentimes we do in the darke, or at fort turnings, and sometimes have them ouertake vs, and speake sodainely vnto vs, doth it not amaze vs? infomuch as many will fay, You made me start, my hart doth yet shake in my bodie, my haire began to stand right vp on my head:much more are men amazed when their enemies fodainly fet vpon them: but most of all, when some officer commeth fodainly vpon them from the Magistrate, if their cause be not the better, But oh what vnspeakeable feare, and horrible amazednesse of thoughts and senses wil there be vnto the wicked, when the Lords hand shall on a sodaine be layd vpon them, they not once dreaming of any fuch matter : as it fell out with Baltha-Thar King of Balylon, when in the middest of his cups and meriments, he faw a hand writing vpon the wall against him.

Objection.

But may we conclude of euery one that is fodainly taken away, that he died a wicked man, & in the number of fuch as this text speaketh of? Surely no: fuch kind of reasoning is not good, the argument followeth Answere. not, Godwil destroy suddenly the wicked men of Belial: that is, before they Fallacie ac-look for any fuch thing:ergo, who foeuer dieth fuddely is a ma of Belial: it followethnot, for many times God taketh away his children on a fodain in the accourt of the world, but not before they be ready for him:

& therfore, though they be fodainly affrighted, yea and fmitten down, yet they recouer againe by Christ in them for it is not possible for any to perish that is in Christ, or hath Christ (the Sauior) in him but of the

cidentis.

wicked it is faid, they shall neuer recouer themselves againe, The conucrfation

uerfation of the godly being in heaven (as S. Paul heweth) they do ftil Phi 3 also waite and looke for the comming of the Lord Iefus from thence: therfore the comming of Christ is not sodaine vnto them : but to the wicked and reprobates, which will take no warning, but still put off the ewil day, faying (as it is in &fai) Though a plaque come it fall not come at US Efa-8.15. all is sodaine to them, and not so sadaine as fearefull, Lots wife was suddenly taken yet who shall conclude that she is damned, seeing as God exempted her from those that should perish; but rather let vs think that

the was made a piller of falt, to feafon vs withall, Enoch was translated, Elias was taken up by a whirlewind into heauen, and yet here was no fodaine comming vnto them. The Prophet was devoured of a Lion by the way as he returned, because he had I.Ki. 13.24 made a fray contrarie to Gods commaundement : and yet is he called the man of God, and might be faued. There were eighteene perfons at one time fodainly flaine with the fall of a tower in Silo, yet Christ faith they were not greater finners then they which escaped. One reason of Gods fodaine comming upon his children, to their feare and aftonishments, is, to shew the wicked what they for certain may look for: for, If sudgement beginneth at the house of God faith Peter where shall the somers 1. Pet.4. 17.

& ungodly flund? 1 . Pet .4.17 . And if they do thes unto the green tree, faith Christ what shal be done to the dry tree? But Salomon hath well decided this controuerfie in his book of the Preachers By no outward thing (faith Esclef 9 1.2 he) can a man know love or batred, ( speaking of the love and hatred of God) for all things come alike to all, and the same condition is to the inst and to the wicked. 12. Neither doth man know his time, but as the filles which are taken in an enill net, and as the birdes, fo are the children of men snared in the enill time, when it falleth upon them suddenly. Yet this difference remaineth between the wicked and the godly, when focuer, where focuer or howfoeuer they be fuddenly taken: to the godly, death is a vantage:

to the wicked, it is a loffe: for then the one changeth his hellish earth for heauen, and the other then changeth his earthly heauen for hel:and therefore of the godly fort it is faid commonly, that they fleepe when they 1.b. 11: die (as Christ sayd of Lazarus) he is not dead but fleepeth: but of the other it is faid, that they perift, and are destroyed. The one shall recour, the other shall neuer recouer,

Without reconerie desperate is that disease, that will never be recopered:fearefull indeed is that efface, which is alwaies feareful. The wicked man dreameth of long life, and repentance at the last gaspe : but what promise hath he of repentance at that time, if he despise the long fuffering of God al his life long, and neglect or abute the meanes of re-

pentance? or what charter hath he of his life, one houre longer then he doth flow liue? God may, and will no doubt haue mercy vpon whom he will:but yet that he will have mercie yoon thee, that goeff on fril in thy wickednesse, without any feare of wandring, or any defire of returning, is more then thou knowest. He that doth so is threatned with the contrarie for cultome of fin (faith S. Paul) breedeth impenitencie, and impenitencie maintaineth custome in fin, and both do heape vp wrath against the day of wrath, and the reuelation of the just judgement of God, Why did not Cain, and Indas, and Elymas, and Ananias, and Saul, and Elan & divers others repent, that they might have bene faucd? If it Men canot had bene in their power when they had lifted (as miferable Papiftes

they lift.

Rom. 2.

repent whe dreame) doubtleffe they would have repented: for they were as vnwilling (no doubt) to be damned in hell, as any other: but wicked Balaam knew, and confessed that the end and death of the righteous, is so blesfed, that it is to be wished of all men. No, no for the most part it falleth out otherwise then men looke for, in stead of repenting and confessing their finnes, they lie rauing, and curfing, and blaspheming, and talking leudly of their wickednes:lying like blockes, and dying like beafts, that fo Gods proverbe here may be verified upon them, he is destroyed sud denly mithout reconerie. And how soeuer it be that God is good to Ifrael, and mercifull to those that call youn his name in truth of heart, and faith in Christ, which feare his name and keepe his covenant, which are displeased with themselves, and breake off their wickednes by righteoulneffe, as it is in Daniely et is he most wise and seuere against the obstinate and lawles: against their faces he hath set his bow, and prepared his instruments of warre: vpon their heads will he raine fire and brimstone, and stormes, and tempests, and snares, this shall be their portion to drinke : yea, and as lob faith, When wickedneffe is fiveete in his month,

Pfalm.7. lob. 20.12.

and lie hidden under his tongue, when he sauoured it, and will not for sake it, but keepe it close in his mouth: then his meate in his bowels shall be turned; the gall of Aspes shall be in the middest of him : he hath denoured substance. and he shall vomit it out, for God shall draw it out of his bely. He shall sucke the gall of aspes, the vipers tongue shall slay him : he shall not fee the riners. nor the flouds and streames of hony and butter the shall restore the labour and Ball denoure no more: for he hath undone many: he hath for faken the poore, and destroyed houses that he builded not Surely he shall feele no quietnesse in his bodie: there shall be none of his meate left, therefore shall none hope for bis goods. In abundance he shall be filled with paine, and the hands of all the wicked shall be against him: when he is about to fill his belly, God shall raine upon him & his meat in his fierce wrath. He shal flie from the iron weapons,

and the bow of fleele shall strike him through . The arrow shall be drawne ont of his body, it Shall Shine of his gall, and fo Shall feare come upon him. All darknene fe feall be in all his secret places the fire that is not kindled shal denoure him & that which remaineth in his tabernacle shal be destroyed. The beauen shall declare his wickednes, and the earth shal rife up against him: the increase also of his house shal go away: it shal flee away in the day of the Lords wrath. Lo, this is the portion of the wicked man from God, and the beritage of God for his words. If then this be the portion of the wicked man from God, what reason have the wicked to hope for faluation, and not to feare destruction? & how can be imagine that he should recouer when the hand of the Lords wrath shall thus cast him downe? if not in this life, then not at all. For from hell there is no redemption : meaning, for those that are there : And as the tree falleth (faith the Preacher) fo fhall Ecclef. 11.2 it lie: therefore both falfly and wickedly do the Papifts talke of helping A Popifla and releeuing mens foules by their Dirges, and Masses, and Mattens, and I wot not what elfe, after their departure out of this life, Falfly I fay, because they crosse the course of the Scripture, in broching such an errour: and wickedly, because by such kind of vaine and false hope, they do strengthen the hands of the wicked, that they care not for repenting in this life, neither do they regard the judgements of the Lord when they are threatned, because they hope to be releeved and released for their money when they are dead.

Therfore is that fire (which shal denoure the wicked) called vnquenchable, which it were not, if dirges, and other popilh dirt, or any thing else in the world could quench it . Some kind of fire is quenched with water, some with vineger, and some with milk: but nothing wil quench Topheth, which is prepared of old (faith the Prophet ) even for the That is, King the Lord hath made it large and wide : the burning thereof is fire, hell fireand much wood: the breath of the Lord, like a river of brimflone, doth kindle Efa. 30.33. it. And it his wrath be once kindled, yea but a little, happy are they that kiffed the Sonne of God before he was angrie; and bleffed are all they that put their trust in him: for as by faith in his bloud, they quench the firie darts of Sathan here : to by the fame faith shall they, and do they quench those fire flames of hell, which shall burne & torment the wicked and vnbeleeuers for euermore. Therefore, if any here, are, or haue bene fuch as have bene described by the Anatomie of Belial, that is, loofe, lawleffe, prophane, vaine, froward, leud, furnifing, fulpitious, and contentious, let them seeke vnto the Lord, by timely and vnfained repentance: let them embrace righteousnesse and true holinesse, and so mercie shall embrace themslet them forfake their loofenesse, their pro-

Reference

phaneneffe, their leudnes, and their vanities, and by a lively faith (working by loue) take hold of Christ as of the homes of Gods altar, and and to affuring themselves of Gods love in the merites of Christ, they may escape this irrecoverable destruction, or else not : for (otherwise) my text faith, that they fall be destroyed speedily, suddenly, and without reconerie.

Many vies may profitably be made of this doctrine: but before we come to them, I thinke it not amisse to meet with certaine objections, that may be made by Atheilts and (coffers, against this that hath bene faid: yea, and which do many times arise in the minds of Gods deare children, through the weakneffe of their faith, in extremity of grieuous temptations & fore afflictions, Which objections, forafmuch as I find them moved, and fufficiently answered by many learned and godly, Pleffydeve- but especially by that excellent learned noble man of France, Mornay rits. Chrift, du Pleffr, in his booke of the truneffe of religion, I wil put them downe euen as he hath done, and for answere vnto them, will briefly shew you the substance and effect of his answeres, supposing them to be so

1.Object. Answere.

relig.

full and fufficient to the purpose, that nothing can well be added vnto them to more purpole, or of more fufficiency: furely what focuer others can, I freely confesse my ignorance, I see not what I can, The first obiection is this:if God be just in his threatnings, and that the wicked shall be destroyed, and have such a portion of plagues as hath bene shewed out of lob, 20 and other places of Scripture: then why have they fo much good, and the godly so much enill here? To this his answere is, that if by good, we meane riches, honour health, &c, the question is absurd; for godlinesse and vertue is the true good. The pouerty of Lazarus being a vertuous man) is better then the wealth of the rich man: the ficknes of a wife man with his wifedom, is better then the health of a foole. What goods foeuer aman hath, he cannot be a good man, fo long as he him felfe is euil; and these outward things are common to good and bad. If a man must be termed a good man for having these goods, then a soole may be termed a wife man in a rich gowne. All these false goods are meanes to the wicked to make them worse and worse: and riches, to corrupt them and others: authoritie, to do violence: health doth make them luftie to do mischiese : so the euils which men terme euils, are meanes to the good to make them better: as pouertic ferueth to bridle luft: basenesse to humble them: incumbrances to drive them to God, and to teach them to fuccor others. But why are these goods common? Surely because God cannot be but good, insomuch as he maketh his raine to fall, and his Sunne to Shine vp all, A father that keepeth his heritage

ritage for his fonne, will not apparell him like aflaue, in his fervants liueries. Princes make their pay common to al fouldiers, but the garland is given to the valiantest, Kings cast their largesse at all adventure among the people, but their honors and dignities, they beflow on them whom they do specially fauour. So God for his honor will not reward the travels of his fervants with trifles, God being liberall and just, will reward thee according to his honour, and not according to the bafenes of thy heart, and that for two causes. First, because he regardeth not thy workes, but his owne in thee. Secondly, because the reward is not given according to thy defert, but according to the worthinesse of him that bestoweth it. Alexander the great told a seruitour in his warres, A notable that a hundreth crownes were inough for him to receive, but not for speech of the Emperour to giue, Corne, and foode, and rayment, and money, &c., Alexander, are things common to all, not peculiar to his children: therefore beg not these as the best giftes. But what are the goods then that good men haue in this life? Many and excellent: first, they haue grace to make What be their life allowable to God that knoweth them, Secondly, in him they the goods repose themselves. Thirdly, they have peace in their consciences: for if of good God increase not their present estate, they abate their desires. Their men. foes commend their vertues: all the world bemoneth their wants: those which have the distributing of goods and honours, are blamed for not confidering them. Lastly, the very asking of that question, be thou a Christian, or a Heathen? is vnto them an inestimable treasure,

If God would not give me more, why have I forgone those which I had? Surely because he saw, that if he had not taken them from thee, they wold have taken thee fro him. We pluck knives fro children when they cry to have them we suffer the Phistion to take from vs our meats which we love, land to abridge vs of our pleasures, yea and our of bloud too; because he hath seen our water, or felt our pulse. And shal not God that made vs, and governeth vs, and knoweth best our state, & what is good for vs, have that honor & liberty over vs which Phistions have?

Another objection is this: if it be true that the wicked shall be de-2.0biect. stroyed speedily, sodainly, and without recourry: how is it true that Salomon saith in his booke of the Preacher. Chap. 7.17. I have seene a inst Eccles. 17 man perists in his righteous nessels, and a wicked man continue long in his malice. And to this agreeth in shew the complaint of the Prophet: The Esa. 57.1. righteous perisheth, and noman regardeth it in heart, and merciful men are taken away. It should seeme that this plague, threatned against the wicked, taketh place vpon the godly, for they perish and are taken away in their righteousnesse. The answere to this is not hard, for death is but Answere.

the common paffage, and what skils it whether we paffe it by fea or by land, by our own corruption, or by the corruptnes of common weales? And if God bring his children to that point for one fault, and the judge for another, what iniuftice is in God? Oh what a thing were it, if we could see what fruite the Lord draweth out of their death, The child that feeth his father tread grapes, blameth him for it, thinking they should be kept, not conceiving to what end the treading serueth : but the father who knoweth the goodnesse of them better then the child, confidereth that within two moneths they would wither and drie away:and therefore to preferue the vertue of them, treadeth them: when the child commeth to discretion, he museth at his owne folly, and yet as then he thought himself wifer then his father, After the same maner doth the child when he feeth his father make conserues of Roses, and other flowers: he is ready to weepe, and is fory to fee them marred, because he would make nose-gayes of them, which he himself would cast away by the next morrow. So God that made good men that which they be, he knoweth when it is time to gather them, that they rot not on the tree, and how long they may be preserved in their kind. He will take some fresh and greene, to preserve them all the yeare long, he will make conserues of their flowers, & wine of their grapes, to keep a long time after. He will make their fauour, their fweete fent, their strength, that is, their godlines, vprightnes and vertue, to live after them, which otherwise would be buried. Take for example, the Apostles and Martyrs; dost thou not yet eue drink of their liquuredoth not their constant confession make thee to confesse Christedoth not their death help thee to endlesse life? Could Ignation and Polycarpen have lived above five or fixe yeeres more then they did? and yet, what part of all their ages hath lasted so long, or done so much good, as the last halfe hower wherein they died? Therefore let vs fay, we are but babes, and for a fmuch as we perceiue the wifedome of our father to be so great, and our owne ignorance fo groffe: let vs rather confesse our weaknesses in all cases, then prefume to doubt of his inflice or providence in any thing. But the mischiefe is this, that whereas we will not judge of a song by one note, nor of an Oration by one full fentence : we will prefume to judge of the harmonie, and orderly direction of the world by one action therein. And if God seeme to hold his peace, and to suffer men to play their parts, ought we not to have so good opinion of his wifedome, as to thinke that he can tell when it is time to pay home? And though he let the wicked play their part on the stage, and the godly to lie in prison, he can also prouide to end the braueries of the one with just punishment, ment, and the wofull complaints of the other with ioyfull trimphs. The world is a kind of stage-play, conneied to a certaine end, by a most The world excellent maker: whereof we cannot judge by one act that we see plai-like stage ed, but we must tarrie till all the parts be played, which perhaps wil not Playbe while we line, nor in many yeares after. When we reade that Ioseph was sold into Fgypt, we cannot be angrie inough with his brethren: when he is cast into the dungeon for chastity, thou couldest find in thy heart to blaine not onely Pharas, but euen God himselfe: but when thou sees him taken out of prison to reade the Kings dreames, and after as a King in Egypt, a succour to his sather in his old age, at the raiser vp againe of his whole house at their neede, then thou perswadest thy self that he which made him to raigne in Egypt, did suffer him to be sold int Egypt, and that the discord which offended thee, and the harmonie which delighteth thee againe, proceede both from one selfe fame mustition, that is, from one most wife and just God.

Another obiection is this. The wicked fare well at will: therfore they 3. Obiect. are not plagued and destroyed, as hath bene said they are. But we are deceived, for rather they have all miserie: for all the good things which we terme good, in the hands of the wicked do turne to euil. Their own sinnes do work them more mischiese, then all the euils which thou bewailest in good men: for, there is not a greater mischies then to be wicked, and all their commodities have as little force against their sinne, as veluet pantosses against the gout, or as Diademes against the headach, or as purple robes against the chollick. What seare do they sustaine in sollowing their wickednes? and so much the more dangerous, because the most sharelesse of them all, dareth not bewray his disease to the Phistion.

We would change (so foolish are we) our state with a poore caitiue that playeth the King on a stage, with a long gowne of cloth of gold, which in the end he must returne home againe to the Vpholster, and pay well for the hire of it, and in the meane time, consider not what ragges, scabs, vermine, itch and scurfe lieth hidden vnderneath it. We would rather go naked then to be clothed: but what skils it whether a man be tormented in veluet, or in canuas, in gold, or in yron? be we rich or poore, as soon as we have given over our sclues to vice, we are become slaves vnto it: and if it be so, what skils it who we be, if we be not our owne men?

The last objection is, that the wicked go long vnpuni hed: to which 4. Object. the answere is double. First, they may live yet to punish vs, who have Answere. bene scourged by them alreadie, and yet are never the better. Second-

ly, it may be a greater punishment to them, to live after they have done amiffe, then to have died in the deede doing: for now they fee: first, that their practifes have not successe according to their wils: secondly, that all the mischiefe they have wrought is in vaine : thirdly, that they have prouoked God against them, and the whole world, to no purpose: fourthly, that they have gotten thereby nothing but shame, & torment of mind. If God then by his feeming to be flow, do both amend thee (faith Pleffy) and punish them, and both at once, then is the Lord ftil iuft in his threatnings, as he is in all his workes, Examples we have hereof sufficient in Nero, in Herod, in Cain, in lezabel, in Lewes the 9, a French King: all which lived after their cruell murthers, and maffacres, and were seuerely punished, though none of those whose innocent bloud was spilled by them, were aliue to see the punished. The reason is this, God punisheth not as worldly ludges do, to content them that have fuffered wrong or to fatisfie thy revenging mind, or to get him felfe the name of a good Judge, but because he hateth the euill, which he intendeth to correct, and will also draw good out of it. If he should strike at our appointment, then should he be but our executioner, and we should be the Judges: but God executeth his owne judgements, and not ours.

The vies of doctrine.

These objections being thus answered. let vs now see what good the former yfe we may make of al the former doctrine, We learne from hence: first, when we feethe wicked to flourish, to be contented, and patient, not enuying their exaltation: for God doth lift them vp of purpose to cast them downer this vie doth David teach vs to make of the wicked mans prosperitie: Fret not thy selfe because of the wicked men neither be envious

for the enil doers: for they Bal foon be cut downe like graffe, and wither as the green herh. Pfa. 27.1.2. And the truth of this point is further confirmed Met ir. 22. by our Sauior Christ, who faith that Capernan was lifted up to heave but they should be cast downe to bell. Secondly, seeing that the life of the wicked(in regard of their wickednes) is so base and miserable, and their end so wretched and fearefull, let vs not defire to live their life, in regard of their pleafure, but let vs chose rather to suffer affliction with the godly. for righteoufneffe fake: as Mofes did, affuring our felves, that as God doth lift the wicked vp, to cast them down, and to make them have the forer fall : fo doth the Lord cast his children downe, to lift them vp 2gaine, This point is confirmed by our Sauior Christ, in Mat. 3.4. Bleffed are they that mourne now, for they shal be comforted: and this vie are we

taught to make of the wicked mans end, Pfal. 37, 21.22. where David

confesseth that before he knew the end of the wicked (which he lear-

ned in the house of God) his heart was vexed at their prosperitie, but when he faw whereunto they were going, and what was their end then he faith, that he (in defiring their effate) fhewed himselfe, both foolish, ignorant, and beaftly before the Lord. Thirdly, seeing as these outward . things are common both to good and bad, this should teach vs, to fufpend our rash judgement of the godly, that are under the hand of God: because we know not for a certaintie, whether he be so afflicted for his wickednesse, or for some other cause: as the blind man in the Gospell, (by the testimonie of Christ) was blind neither for his own fin , nor for 100 93. the finne of his parents, but for the glorie of God. And this vie are we taught in Mat. 7.1. Indge not Jeft ye be indged : that is, judge not rafhly. And bleffed is be faith the Pfalmilt) bar confidereth mifety of the poore & Pfal 41.1. needie : the Lord shall deliner him in time of his distresse. Fourthly, seeing as God doth plague the wicked for our warning, and (as it were) hang them vp in chaines before the world : let vs feare at Gods judgements vpon wicked men, and not joyne our felues vnto them, leaft we be partakers of their judgements: like those that were joyned in the conspiracie of Corah, &c. Num. 16, 26.nor stand and gaze, or wonder Num. 16, 26 at them (as the maner is, ) but learne by their examples to avoide their wayes, least we (not repenting) do also perish, Fiftly and lastly seeing as Lit. 13.3. this fearefull vengeance commeth vpon the wicked in this life for fin: whenfoeuer we feel the hand of God vpon vs, let vs examine our felues for our fins which are the cause thereof, and not do as the wicked, who neuer looke into that cause, but into fecondarie and outward causes, like the dog who biteth the stone, but looketh not vnto the hand that cast it. And as we dayly fall, so let vs pray dayly and hourely, for the renuing grace of Gods Spirit, that we may rife againe, and recover our

felues by true repentance, and lively faith in Iefus Chrift: to whom with the Father and the holy Ghoft, be all glorie and praife for ever.

Amen.

## FINIS.





## Faults escaped in the printing.

PAge 5, line 35. for commeth, reade commendeth. p. 10-l. 37. monet, r. monet p. 11-l. 17
two.r. too. p. 14-l.5. lothforne, r. toothforne, p. 36.l. 33. gaue, r. giue. p. 49-l. 1. cenfurets, r. cenfures. p. 55.l. 10-ias, r. iah. l. 18.r. Pafhur. l. 19.r. Naomu. p. 68.l. 19.r. this is not well p. 89.l. 36.r. buried. p. 93.l. 30.r. finners. p. 94.l. 1.r. attaine. p. 96.l. 11. blot out, Mo maruell though. p. 98.l. 19.r. God will be more mercifull. p. 154.l. 16. fwimming, r. finning. p. 156.l. 17. we, r. were p. 163.l. 15. not, r. but. p. 170.l. 18.r. do shew to how to reforme &c. p. 191.l. 13. cannot, r. can. p. 206.l. 26.is, r. in. p. 254.l. 1. r. we have beard to what ends &c. Ibid. l. 7. blot out. at all. p. 233.l. 3. Apostle, Prophet p. 143.l. 22. r. Nehustan. p. 248.l. 32. out. r. vp. p. 250.l. 40.r. vp. p. 253.l. 13. r. into. l. 33.r. so to be clothed.



